

XIII B.3.

ARCANA CŒLESTIA:

OR

HEAVENLY MYSTERIES

CONTAINED IN

THE SACRED SCRIPTURES,

OR

WORD OF THE LORD,

MANIFESTED AND LAID OPEN;

BEGINNING WITH THE BOOK OF GENESIS.

INTERSPERSED WITH

RELATIONS OF WONDERFUL THINGS,

SEEN

IN THE WORLD OF SPIRITS AND THE HEAVEN OF ANGELS.

TRANSLATED FROM THE LATIN OF

EMANUEL SWEDENBORG

VOL. III.

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## P R E F A C E.

THE subject treated of at the close of the last chapter was concerning the last judgment, and it was shewn what is signified thereby, viz. not the destruction of the visible world, but the last time of the Church; when this time is at hand, the Lord saith, "that He shall come in the clouds of the heavens with virtue and glory," Matt. xxiv. 30; Mark xiii. 26; Luke xxi. 27. Heretofore no one hath known what is meant by the clouds of the heavens; but it has been discovered to me that nothing else is meant thereby but the literal sense of the Word, and that by virtue and glory is meant the internal sense, for in the internal sense of the Word there is glory, inasmuch as whatever is therein hath relation to the Lord and to His kingdom; see the first part of this work, n. 1769 to 1772. The same is meant by the cloud which encompassed Peter, James, and John, when the Lord appeared to them in glory, concerning which it is thus written in Luke, "A voice came forth from the cloud, saying, this is My beloved Son, hear ye Him; and when the voice was past, Jesus was found alone," ix. 35, 36; by Moses and Elias, who then conversed with the Lord, was represented the Word of the Old Testament, which is also called Moses and the Prophets; by Moses are meant the books of Moses and also the historical books, and by Elias the Prophet are meant all the Prophets: But by Peter, James, and John, were represented (as in other places, wheresoever they are named in the books of the Evangelists) faith, charity, and the good of charity: and by their being alone present, when the Lord was transfigured, was signified that none else can see the glory of the Lord, which is in His Word, but they who are principled in faith, in the charity grounded thereon, and in the good of that charity; others indeed are capable of

seeing, but still they do not see, because they do not believe : This is the internal sense as to both the above passages : *Cloud* also, as used by the *Prophets*, every where signifies the *Word* in the letter, and glory the *Word* in its life. The nature and quality of the internal sense of the *Word* hath been already frequently shewn, and pointed out in the explication of each particular expression in the foregoing chapters. In our Lord's time, the lawyers [those skilled in the *Mosaic law*] were the last to believe that any thing in the *Word* had relation to the Lord ; the lawyers of the present time know indeed, but possibly they will be the last to believe, that there is a glory in the *Word* different from what appears in the letter, which letter nevertheless is the cloud wherein that glory is concealed.

# GENESIS.

## CHAPTER THE EIGHTEENTH.

2135. THE nature and quality of the internal sense of the Word, and how it is perceived by the angels whilst it is read by man, may more especially appear from this chapter: from the historical sense of the letter nothing else is understood, than that Jehovah appeared to Abraham under the form of three men; and that Sarah, Abraham, and his lad prepared meat for them, viz. cakes of fine flour, a young ox\*, and also butter and milk; which things, although they are historical truths, and were really fulfilled, yet are not perceived so by the angels, who altogether abstractedly from the letter, have a perception of the things represented and signified, according to the explication given in the *contents*, n. 2136 to 2141; thus, instead of the historical relation, they perceive the state of the Lord's perception in the humanity, and communication at that time with the Divinity, before the perfect union of His Divine Essence with the human, and of the human with the Divine; which state is also that, concerning which the Lord thus speaks, "*No one hath seen God at any time: the only begotten Son, who is in the bosom of the Father, He hath made Him manifest,*" John i. 18; and by the different kinds of meat here spoken of, the angels are led to the perception of nothing but the different kinds of celestial and spiritual good, concerning which see the explication: and further, in regard to what is said of the son whom Sarah should bear at the stated time of another year, they perceive only this, that the Lord's human rational [part or principle] should become Divine: lastly, in respect to what Abraham spake with Jehovah concerning the overthrow of Sodom and

\* In the original it is expressed *The son of a cow.*



Gomorrhah, they have a perception of nothing else but of the Lord's intercession for mankind; and by the numbers fifty, forty-five, forty, thirty, twenty, and ten, they are led to a perception of the Lord's intercession for those, with whom truths should be adjoined to goodnesses, and who should attain good by temptations and combats, or by other states; and so it is in respect to all other passages in the Word, as may better appear from the explication of each particular expression, where it is shewn, that a like signification is involved in like expressions both in the historical and prophetic parts of the Word. That there is such an internal sense in the Word throughout, treating solely of the Lord, of His kingdom in the heavens, of His Church in the earths, and with every individual person in particular, consequently treating of the good things of love, and of the truths of faith, may appear to every one from the passages out of the Old Testament cited by the Evangelists, as in Matthew, "*The Lord said unto My Lord sit on My right hand, until I make Thy foes Thy footstool,*" xxii. 41; Psalm cx. 1; that these words relate to the Lord, does not appear from the literal sense of the passage as it stands in the book of Psalms, and yet that the Lord alone is here meant, He Himself teaches: so again, "*Thou Bethlehem, the land of Judah, art not the least amongst the leaders of Judah, for out of thee shall come forth a leader, who shall feed My people Israel,*" Matt. ii. 6; Micah v. 2; they who, like the Jews, abide merely in the literal sense of this passage, learn indeed from that sense, that the Lord should be born in Bethlehem, but inasmuch as they expect a leader and a king, who shall bring them back again into the land of Canaan, therefore they explain all the expressions according to the letter, viz. the land of Judah they interpret as signifying the land of Canaan; Israel as signifying Israel, although they know not where Israel is; and leader as signifying their Messiah; when nevertheless by Judah and Israel other things are meant, viz. by Judah the celestial, by Israel the spiritual, both in heaven and on earth, and by leader the Lord: so again, in the same Evangelist, "*A voice was heard in Ramah, lamentation, a shout, and much weeping, Rachel weeping for her children, and refused to be comforted because they are not,*" ii. 18; Jer. xxxi. 15; they who abide in the literal sense of these words, cannot by any means conceive from thence what is their internal sense, when nevertheless it appears from the Evangelist that they have such an internal sense: again in the same Evangelist, "*Out of Egypt have I called My Son,*" ii. 15; Hosca xi. 1; in the Prophet from whence this passage is

quoted, are these words, "When Israel was a child, and I loved him, and out of Egypt have I called My son: they called them, so they went from their faces, and I made Ephraim to go," xi. 1, 2, 3; they who know not that there is an internal sense in every part of the Word, must needs conceive that Jacob is here meant, when he went down into Egypt, and his posterity when they came forth from thence, and that by Ephraim is meant the tribe of Ephraim, and thus that this passage contains the same things as are recorded in the historical parts of the Word; nevertheless it is plain from the Evangelist, that what is here said by the Prophet hath respect unto the Lord: but what is signified by each particular expression, can only be known by unfolding the internal sense.

## CHAPTER XVIII.

1. AND JEHOVAH appeared unto him in the oak-groves of Mamre, and he was sitting at the door of the tent as the day grew hot.

2. And he lifted up his eyes, and saw, and lo, three men standing above him, and he saw, and ran to meet them, from the door of the tent, and bowed himself towards the earth.

3. And he said, My Lord, if now I have found grace in Thine eyes, pass not I pray from above Thy servant.

4. Let a little water, I pray, be taken, and wash your feet, and lie down under the tree.

5. And I will take a piece of bread, and support ye your heart; afterwards ye may pass on; for wherefore have ye passed to your servant? And they said, So do as thou hast spoken.

6. And Abraham hastened towards the tent to Sarah, and said, Hasten three measures of the farina\* of fine flour, knead and make cakes.

7. And Abraham ran to the herd, and took a young ox [the son of a cow] tender and good, and gave to a boy, and he hastened to make it.

8. And he took butter and milk, and the young ox which

\* We are forced here to adopt the Latin word *farina*, there being none in our language to express that particular part of the flour here meant, and which, according to the Author's explication below, u. 2177, has a determinate and distinct signification.

he made, and gave before them, and he was standing before them under a tree; and they did eat.

9. And they said unto him, Where is Sarah thy wife? and he said, Behold, in the tent.

10. And he said, In returning I will return to thee, according to this time of life, and lo, Sarah, thy wife shall have a son; and Sarah heard at the door of the tent, and it was behind him.

11. And Abraham and Sarah were old, entering into days, and it ceased to be with Sarah in the way as of women.

12. And Sarah laughed within herself, saying, After that I am grown old, shall I have pleasure, and my Lord old?

13. And JEHOVAH said to Abraham, Why did Sarah laugh at this, saying, Shall I truly bring forth, and I am old?

14. Shall any thing be wonderful for JEHOVAH? at the stated time I will return unto thee, according to this time of life, and Sarah shall have a son.

15. And Sarah denied, saying, I did not laugh, because she was afraid: and he said, Nay, but thou didst laugh.

16. And the men rose from thence, and looked to the faces of Sodom, and Abraham was going with them to send them away.

17. And JEHOVAH said, Shall I conceal from Abraham what I am doing?

18. And Abraham shall surely be for a nation great and numerous, and all the nations of the earth shall be blessed in him.

19. Because I have known him, by reason that he will command his sons, and his house after him, and they shall keep the way of JEHOVAH, to do justice and judgment, that JEHOVAH may bring upon Abraham that which he hath spoken upon him.

20. And JEHOVAH said, Because the cry of Sodom and Gomorrah is become great, and because their sin is very grievous;

21. I will go down, and will see, whether they have made a consummation according to the cry thereof which hath come to me; and if not, I will know.

22. And the men looked thence, and went towards Sodom, and Abraham he was still standing before JEHOVAH.

23. And Abraham came near, and said, Wilt Thou also destroy the just with the wicked?

24. Peradventure there be fifty just in the midst of the city, wilt Thou also destroy, and not spare the place, for the sake of the fifty just, who are in the midst thereof?

25. Far be it from Thee to do according to this thing, to cause the just to die with the wicked, and that the just should be as the wicked; far be it from Thee; shall not the Judge of the whole earth do judgment?

26. And JEHOVAH said, If I find in Sodom fifty just in the midst of the city, I will spare the whole place for their sakes.

27. And Abraham answered, and said, Behold, I pray, I have taken upon me to speak unto my Lord, and I am dust and ashes.

28. Peradventure there shall lack five of the fifty just, wilt Thou destroy the whole city for five? and He said, I will not destroy if I find there forty and five.

29. And he added yet to speak unto Him, and said, Peradventure forty be found there; and he said, I will not do it for forty's sake.

30. And he said, Let not my Lord, I pray, be angry, and I will speak, peradventure thirty be found there: and He said, I will not do it if I shall find thirty there.

31. And he said, Behold, I pray, I have taken upon me to speak unto my Lord, peradventure twenty may be found there; and He said, I will not destroy for twenty's sake.

32. And he said, Let not my Lord, I pray, be angry, and I will speak yet this time, peradventure ten be found there; and He said, I will not destroy for ten's sake.

33. And JEHOVAH went as soon as He had finished speaking to Abraham; and Abraham returned to his place.

## THE CONTENTS.

2136. THE FIRST thing here treated of is concerning the state of the Lord's perception in the humanity, and of communication at that time with the Divinity, before the perfect union of His human essence with the Divine; which state also is that, concerning which the Lord speaks in these words, "No one hath seen God at any time; the only-begotten Son, who is in the bosom of the Father," &c. John i. 18.

2137. The state of the Lord's perception in the humanity, at that time, is signified by the oak-groves of Mamre, verse 1; in which state that He perceived the Divinity, which manifested itself before His humanity, appears verse 2; whereat He rejoiced, verse 3; and was desirous that the Divinity

*should approach nearer to His humanity, by putting on somewhat natural, verse 4; and that His humanity should approach nearer to the Divinity, by putting on the celestial principle, verse 5. The celestial principle, and the spiritual thence derived, which He put on, are signified by the three measures of fine meal whereof cakes were made, verse 6; and that He also put on a conformable natural principle, is signified by the male-calf, verse 7. Hence the conformation and communication of the Divinity with the humanity, and of the humanity with the Divinity, verse 8.*

2138. The SECOND thing treated of is, concerning the Lord's perception in that state respecting the rational principle which appertained to Him, that it should put off what was human, and should be made Divine.

2139. That the rational principle should be made Divine, is signified by the Son, whom Sarah should bear, verse 9; that rational-human truth appertaining to the Lord did not perceive that, consequently did not believe it, is signified by Sarah's laughing at the tent door, which was behind him, verses 10, 11, 12, 13, 15. A confirmation that the Lord should also put off that principle, [viz. rational-human truth], and instead thereof should put on Divine Truth, verse 14.

2140. The THIRD thing treated of is, concerning the Lord's grief and anxiety over mankind, because they were so much tainted with self-love, and the consequent lust of bearing rule over others from an evil and false principle, for whom in that state He interceded, and obtained that they should be saved, who were principled in goodnesses and truths; but who those are, is related in order.

2141. The Lord's perception respecting mankind, as being immersed in evil and the false; Sodom is self-love and the consequent lust of bearing rule from a principle of evil; Gomorrah is the lust of bearing rule from a principle of the false, verses 16, 20; that it could not be concealed from the Lord in that state, because all salvation is by Him and from Him, verses 17, 18, 19; viz. that they were to be visited, when their wickedness came to its height, verses 20, 21. When he was in that perception, verse 22, that He interceded for them; first for those who were principled in truths, and whose truths were full of goodnesses, who are signified by fifty, verses 23, 24, 25, 26; also for those less principled in good, but whose good was nevertheless joined with truths, who are signified by forty-five, verses 27, 28; afterwards for those, who have been in temptations, who are signified by forty, verse 29; as likewise for those, who have been engaged in some

*combats against evils, who are signified by thirty, verse 30; afterwards for those, who were gifted with states of the affection of good from other sources, who are signified by twenty, verse 31; lastly for those, who were gifted with states of the affection of truth, who are signified by ten, verse 32; in all these several cases answer was made, that they should be saved, verses 26, 28, 29, 30, 31, 32. Hereupon the Lord returned to His former state of perception, verse 33. These are the arcana contained in this chapter in the internal sense, which do not at all appear from the letter.*

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### THE INTERNAL SENSE.

2142. **VERSE 1.** *And Jehovah appeared to him in the oak-groves of Mamre, and he was sitting at the door of the tent the day growing hot.* Jehovah appeared to him, signifies the Lord's perception: in the oak-groves of Mamre, signifies the quality of perception: and he was sitting at the door of the tent, signifies the holy [principle] which then appertained to him: the day growing *hot*, signifies from a principle of love.

2143. "Jehovah appeared to him"—that hereby is signified the Lord's perception, may appear from this consideration, that the historical things of the Word are merely representative, and the expressions significative of those things which are contained in the internal sense: The subject here treated of in an internal sense is concerning the Lord, and concerning His perception, which was represented by Jehovah's appearing to Abraham; such is the nature of every appearing, of every discourse, and of every fact recorded in the historical parts of the Word; they are all representative, but what they represent doth not appear, unless the historical expressions are no otherwise attended to than as objects, like the objects of sight, which suggest matter and occasion of thinking concerning things more sublime; as for example, in the case of gardens, which as outward visible objects suggest matter and occasion of thinking concerning fruits and their uses, and also concerning the delights of life thence derived, and what is still more sublime, concerning paradisiacal or heavenly happiness; when such thoughts are suggested, the particular objects contained in a garden are seen indeed, but they are viewed so slightly as not to be attended to: The case is the same in respect to the historical relations of the Word, the

*expressions whereof are not attended to, when the celestial and spiritual things are thought of, which are contained in the internal sense.*

2144. "In the oak-groves of Mamre"—that hereby is signified the quality of perception, appears from the representation and signification of oak-groves, and also from the representation and signification of Mamre. What oak-groves in general represented and signified, was shewn n. 1442, 1443; and what the oak-groves of Mamre in particular represented and signified, was shewn n. 1616, viz. that they represented and signified perceptions, but such as are human, grounded in scientifics, and in the first rational principles thence deduced. What perception is, at this day, is a thing most unknown, because at this day no one is in perception, such as was enjoyed by the ancients, and particularly by the most ancient, the latter of whom, by virtue of perception, knew whether a thing was good, and consequently whether it was true; it was an influx into their rational principle from the Lord through heaven, whereby instantly, whilst they were thinking of any thing holy, they perceived whether it was so, or was not so. Such perception was afterwards lost amongst men, when they began to be no longer in celestial ideas, but only in worldly and corporeal; and instead thereof conscience succeeded, which also is a species of perception, for to act against conscience and according to conscience, is nothing else than to perceive thence whether a thing is so or is not so, whether it is to be done, or not to be done: The perception of conscience however is not from the good which flows in, but from the truth, which, according to the holy principle of man's worship, is implanted in the rational principle from infancy, and is afterwards confirmed; this in such a case he supposes alone to be good: Hence conscience is a species of perception, but a perception arising from truth of such a nature, that when charity and innocence are insinuated by the Lord, there exists the good of that conscience: From these few observations it may appear what perception is, but there is much difference between perception and conscience; see what was said concerning perception, n. 104, 125, 371, 483, 495, 503, 521, 536, 597, 607, 784, 865, 895, 1121, 1616; and concerning the perception of spirits and angels, n. 202, 203, 1008, 1383, 1384, 1390, 1391, 1392, 1394, 1397, 1504; and that the learned do not know what perception is, n. 1387. As to what regards the Lord, during His life in the world, all His thought was by virtue of Divine perception, as being alone a Divine and celestial man, for

*in Him alone was Jehovah Himself, from whom He derived His perception, concerning which see n. 1616, 1791. His perceptions were more and more interior, as He approached nearer to union with Jehovah; the nature and quality of His perception, at this time, may appear from what was said concerning the oak-groves of Mamre, n. 1616; and what its nature and quality was when He perceived the things which are contained in this chapter, is described in what presently follows.*

2145. "Sitting at the door of the tent"—that hereby is signified the holy principle which then appertained to Him, viz. the holy principle of love, which is signified by the day growing hot, as immediately follows, appears from the signification of tent, as denoting what is holy, concerning which see n. 414, 1102, 1566, where may be seen the reason why holy things are signified by tents: Inasmuch as the Lord at that time was in a state of perception, which is signified by the oak-groves of Mamre, which is an inferior rational perception, but still more interior than what is signified by the oak-grove of Moreh, concerning which see n. 1442, 1443, therefore it is here represented and thus signified by his sitting at the door of the tent, that is, at the entrance to what is holy: How the case is in regard to perceptions, as being less and more interior, may be illustrated by the perceptions of the most ancient people, by whom I have been informed, that the more they were immersed in sciences grounded in the objects of hearing and of seeing, in the same degree their perceptions were of an inferior sort; but the more they were elevated from those things to the celestial things of love and charity, in the same degree their perceptions were more interior, because they were then nearer to the Lord.

2146. "The day growing hot"—that hereby is signified from a principle of love, appears from the signification of heat, as denoting love in an internal sense; and whereas heat is either of the day or of the year, love is represented either by the heat of the day, or by the heat of the year, according to what is contained in the historical relation: That heat signifies love, may appear from this consideration, that love is called spiritual heat, and that heat is predicated of all affection, even in common discourse\*; and moreover the same may appear from this consideration, that love and its affections manifest themselves by a kind of heat in man's in-

\* Thus we speak of burning with resentment, of being fired with indignation, of being kindled into anger, and being warm in affection, &c.



teriors, and also in his exteriors, and in his bodily parts; yea, *heat hath no other source or origin with man, but this efflux or flowing forth from his interiors: Such however as the love is, such also is the heat; celestial love and spiritual love are what give birth to genuine heat; every other heat, viz. what is derived from self-love and the love of the world, and also from other defiled loves, is unclean, and in another life is changed into what is excrementitious, see n. 1773. Moreover it is to be observed, that holiness is never predicated except of love and charity, and not even of faith, but so far as the truths thereof partake of love and charity; the truths of faith are not holy except from this ground, see what was said above, n. 2049.*

2147. Verse 2. *And he lifted up his eyes, and saw, and behold, three men standing over him, and he saw, and ran to meet them, from the door of the tent, and he bowed himself towards the earth.* He lifted up his eyes, signifies that he saw within himself: and behold, three men standing over him, signifies the essential Divine [principle,] the Divine-human, and the Divine-proceeding: and he saw, signifies when he perceived this: and he ran to meet them, signifies that in thought he approached nearer to those things which were perceived: from the door of the tent, signifies from the holy [principle], which then appertained to the Lord: and bowed himself towards the earth, signifies the effect of humiliation from joy derived from that holy principle.

2148. "And He lifted up His eyes"—that hereby is signified that He saw within Himself, appears from the signification of lifting up the eyes; by eyes in the Word is signified interior sight, or the understanding, as may appear from the passages cited n. 212; hence to lift up the eyes is to see and to perceive those things which are above a man's self; interior things are expressed in the Word by things superior, as where mention is made of looking upwards, of lifting up the eyes to heaven, of elevating the thoughts to high things, and the reason hereof is, because man supposes heaven to be on high, or above himself, when nevertheless it is not on high, but in internals, as when a man is principled in the celestial things of love, his heaven then is within him, see n. 450; hence it is plain, that by lifting up the eyes is signified to see within himself.

2149. "Behold, three men standing over him"—that hereby is signified the essential Divine [principle,] the Divine-human, and the holy-proceeding, may appear without explanation, for it is known to every one, that there is a Trinity,

[*Trinum*] and this Trinity is one; that it is one, appears manifest in this chapter, viz. in verse 3rd, where it said, "*My Lord, if, I pray, I have found grace in Thine eyes, pass not Thou, I pray,*" which words were spoken to the three men; moreover in verse 10, it is written, "*And He said, returning I will return to thee;*" and in verse 13, "*And Jehovah said to Abraham;*" and in verse 15, "*He said, nay, but thou didst laugh;*" and in verse 17, "*And Jehovah said, shall I conceal from Abraham what I do;*" and in verse 19, "*Because I have known him,*" and in verse 20, "*And Jehovah said;*" and in verse 21, "*I will go down and see, whether they have made a consummation according to the cry thereof which is come to Me, and if not, I will know;*" and verse 23, "*Abraham said, wilt Thou also destroy the righteous with the wicked?*" and verse 25, "*Far be it from Thee to do according to this thing, far be it from Thee;*" and verse 26, "*And Jehovah said, if I shall find fifty righteous, I will spare the whole place for their sakes;*" and verse 27, "*I have taken upon me to speak to my Lord;*" and verse 28, "*Wilt Thou destroy for five the whole city? And He said, I will not destroy, if I shall find there forty-five;*" and verse 29, "*He added yet to speak to Him: He said, I will not do it for forty's sake;*" and verse 30, "*Let not my Lord be angry; He said, I will not do it, if I shall find thirty there;*" and verse 31, "*I have taken upon me to speak to my Lord; He said I will not destroy for twenty's sake;*" and verse 32, "*Let not, I pray, my Lord be angry; and He said, I will not destroy for ten's sake;*" and verse 33, "*And Jehovah went as soon as He had left off to speak to Abraham.*" Hence it may appear, that by the three men who appeared to Abraham, was signified the essential Divine [principle], the Divine-human, and the holy-proceeding, and that this Trinity [*Trinum*] in itself is one: The subject here treated of in an internal sense is concerning Jehovah, in that He appeared to the Lord, and that the Lord perceived this, but not by an appearance such as was manifested to Abraham; for that three men appeared to Abraham, is an historical truth, but representative of the Divine perception, or of the perception from the Divine [principle] which the Lord enjoyed when in the humanity, which perception is treated of in what follows.

2150. "And He saw"—that hereby is signified when He perceived this, appears from the signification of seeing in an internal sense, as denoting to understand and to perceive, and also to be enlightened, concerning which see n. 1584; that this is the signification of seeing, is manifest in the Word

throughout; by seeing in the present case is signified, that the Lord apperceived perception from the Divine [principle] to be present, as was just observed.

2151. "And Abraham ran to meet them"—that hereby is signified that in thought He approached nearer to those things which were perceived, appears from the series of the things treated of in an internal sense; for the subject treated of in the preceding verse is concerning the Lord's perception in which He was: in this verse it is skewn, that He observed or noticed the perception to be from the Divine [principle]; His approaching nearer to it, in the present case, is represented, and thereby signified, by his running to meet them.

2152. "From the door of the tent"—that hereby is signified from the holy principle which then appertained to the Lord, appears from the signification of tent, as denoting what is holy, and from the signification of door, as denoting an entrance to what is holy, concerning which see n. 2145.

2153. "And he bowed himself towards the earth"—that hereby is signified the effect of humiliation from joy arising from an holy principle, appears from the signification of bowing himself, as denoting to humble: As all the interior affections have gestures corresponding to them in the external or corporeal parts, which gestures are the effects of affections, as of their efficient causes, so the affection of humiliation hath its correspondent gesture, which is humiliation and also prostration; that this was from a principle of joy is evident, because He apperceived, as was said, perception from the Divine [principle]. The state of the Lord's humiliation, when He was in the humanity, hath been abundantly treated of above, and will be further treated of, by the Divine Mercy of the Lord, in the following parts of this chapter.

2154. Verse 3. *And He said, My Lord, if, I pray, I have found grace in Thine eyes, pass not, I pray, from over Thy servant.* And He said, signifies that he so thought: my Lord, signifies the Trinity [*Trinum*] in one: If, I pray, I have found grace in Thine eyes, signifies the respectivity\* of the Lord's state, when He observed [or noticed] that perception: pass not I pray from over Thy servant, signifies that He earnestly desired that what He had begun to perceive might not pass away; servant is the humanity appertaining to the Lord, before it was made Divine.

— By *respectivity* [*respectivum*] is here meant the particular affection excited in the Lord, by and in respect to the perception noticed; thus the term denotes all the reciprocal tendencies and effects wrought in the human principle in consequence of that perception.

2155. "And he said"—that hereby is signified that He so thought, appears from the signification of saying in an historical sense, as denoting to perceive; see above, n. 1898, 1919, 2008.\*

2156. "My Lord"—that hereby is signified a Trinity in one, viz. the Essential Divine [principle], the Divine-human, and the Holy-proceeding, which Trinity [or threefold-principle, *Trinum*] is in one, appears from its here being said *Lord* in the singular number; in like manner it is said, verses 27, 31, "Behold, I pray, I have taken upon Me to speak with *My Lord*;" and verses 30, 32, "Let not, I pray, *My Lord* be angry." Those three men are also called *Jehovah*, verse 13, "*Jehovah* said to Abraham;" and verse 14, "Shall any thing be wonderful for *Jehovah*?" and verse 22, "Abraham was standing yet before *Jehovah*;" and verse 33, "And *Jehovah* went when He left off to speak to Abraham:" Hence it appears, that the three men, that is, the essential Divine [principle], the Divine-human, and the Holy-proceeding, are the same as the Lord, and the Lord the same as *Jehovah*. The same thing is acknowledged in the creed which is generally received amongst Christians, where it is expressly said, "There are not three Uncreate, nor three Infinite, nor three Eternal, nor three Almighty, but one." There are none who separate this Trinity [*Trinum*] which is in one, but they who say that they acknowledge One Supreme Being [*Eus*], the Creator of the Universe, which thing is pardonable in those who are without the Church; but it is not so with those who are within the Church; for they who are within the Church, and talk of acknowledging no other God but the Creator of the Universe, do not in fact acknowledge any God, whatsoever they may profess, or suppose; still less do they acknowledge the Lord.

2157. "If, I pray, I have found grace in Thine eyes"—that hereby is signified the respectivity of the Lord's state when He observed [or noticed] that perception, may appear from the affection of humiliation contained in these very words, and also in these which immediately follow, *Pass not, I pray, from over Thy servant*, in which likewise is humiliation; in each particular in the Word there is therein both affection and thing\* [*et affectio et res*]; the celestial angels perceive the

\* By *thing*, as here and in other places used by our author, is signified the determination of an affection to some particular thought, speech, or action, whereby the affection is as it were limited, and thus rendered less comprehensive than when left undetermined; consequently the celestial angels, who are here

Word, such as it is in an internal sense, as to affection; whereas the spiritual angels perceive it, such as it is in an internal sense, as to thing; they who perceive the Word in an internal sense as to affection, attend not at all to the expressions which relate to thing, but form to themselves ideas from the affection, and its series, and this with indefinite variety; as in the present case in these words, *If, I pray, I have found grace in Thine eyes, pass not, I pray, from over Thy servant*, they perceive a state of the Lord's humiliation in the humanity, but only an affection of humiliation, whence in an inexpressible manner, variety, and abundance, they form to themselves celestial ideas, which can scarce be called ideas, but so many lights of affections and of perceptions, which follow in a continual series, according to the series of the affection of the things contained in the Word which is read; hence it may appear evident, that the perception, the thought, and the discourse of the celestial angels is more inexpressible, and more rich and copious than the perception, thought, and discourse of the spiritual angels, the latter being only determined to a subject according to a series of dictions or expressions; concerning the discourse of the celestial angels, as being of the nature here described, see above, n. 1647; hence it is that these words, *If, I pray, I have found grace in thine eyes*, in a celestial sense, signify the respectivity of the Lord's state when He observed [or noticed] that perception: moreover, to find grace in 'Thine eyes' was a customary form of speech on every occasion of respectivity, as may appear from Laban's respectivity to Jacob, "Laban said unto him, *If, I pray, I have found grace in thine eyes*," Gen. xxx. 27; and from Jacob's to Esau, "Jacob said, nay, I pray, *if, I pray, I have found grace in thine eyes*," Gen. xxxiii. 10; and in like manner in other parts of the Word.

2158. "Pass not, I pray, from over Thy servant"—that hereby is signified an earnest desire that what he had begun to perceive might not pass away, appears from what was just now said, the case being similar, viz. a further expression of the respectivity of the Lord's state, attended with an affection of desire to retain what he had begun to perceive.

2159. That servant denotes the humanity appertaining to the Lord, before it was made Divine, may appear from several passages in the Prophets; the reason is, as hath been

described as perceiving the Word as to *affection*, must perceive it in a much larger and more comprehensive manner than the spiritual angels, who perceive it only as to *thing*.

often observed above, because the humanity appertaining to the Lord, before He put it off, and made it Divine, was nothing else but a servant: the humanity which appertained to Him was from the mother, consequently it was infirm, having with it an hereditary principle from the mother, which He overcame by temptation-combats, and entirely expelled, inso-much that nothing remained of the infirm and hereditary principle derived from the mother; yea, at last nothing which was from the mother remained, so that He totally put off every thing maternal, to such a degree as to be no longer her son, according to what He Himself saith in Mark, "They said unto Jesus, Behold, Thy mother and Thy brethren without seek Thee! and He answered them, saying, Who is My mother or My brethren? and looking round upon them who sat about Him, He said, Behold My mother and My brethren, for whosoever shall do the will of God, he is My brother, and My sister, and My mother," iii. 32, 33, 34, 35; Matt. xii. 46, 47, 48, 49; Luke viii. 20, 21. And when He put off this humanity, He put on the Divine Humanity, by virtue whereof He called Himself *the Son of Man*, as he frequently does in the Word of the New Testament, and also *the Son of God*; and by the Son of Man He signified the essential truth, and by the Son of God the essential good, which appertained to His human essence when made Divine; the former state was that of the Lord's humiliation, but the latter of His glorification, concerning which see above, n. 1999. In the former state, viz. that of humiliation, when He had yet an infirm humanity appertaining to Him, He adored Jehovah as one distinct from Himself, and indeed as a servant, for the humanity is nothing else in respect to the Divinity; wherefore also in the Word, servant is predicated of that humanity, as in Isaiah, "I will defend this city to preserve it, for the sake of Myself, and for the sake of *My servant David*," xxxvii. 35; speaking of the Assyrians, in whose camp an hundred and eighty and five thousand were smitten by an angel; David denotes the Lord, who being about to come is called servant as to His humanity: that David in the Word denotes the Lord, see n. 1888; again in the same Prophet, "Behold *My servant*, on whom I lean, mine elect, My soul is well pleased: I have given My Spirit upon Him; He shall bring forth judgment for the nations," xlii. 1; speaking manifestly of the Lord, of whom servant and elect is predicated, when He was in the humanity: again in the same Prophet, "Who is blind but *My servant*, and deaf as the angel I will send? Who is blind as the perfect one, and blind as the ser-

vant of Jehovah?" xlii. 19; speaking also of the Lord, of whom in like manner servant and angel is predicated, when He was in the humanity: again, in the same Prophet, "Ye are My witnesses, saith Jehovah, and *My servant* whom I have chosen; to the end that ye may know, and believe Me, and understand, that I am He," xliii. 10. Again in the same Prophet, "Thus saith Jehovah, who formed Me *from the womb to be His servant*, to bring back Jacob to Himself, and that Israel may be gathered to Him; and He said, Thou art a light thing, that *Thou mayest be a servant to Me*, to set up the tribes of Jacob. I have given Thee for a light of the Gentiles, to be My salvation even to the extremity of the earth," xlix. 5, 6: speaking also manifestly of the Lord, and of His humanity, before He was made a light of the Gentiles, and salvation to the extremity of the earth: again in the same Prophet, "Who amongst you feareth Jehovah, and heareth the voice of *His servant*, who walketh in darkness, and hath no brightness, let him trust in the name of Jehovah, and lean upon his God," l. 10; where servant also denotes the humanity appertaining to the Lord, in which humanity is the voice of the servant of Jehovah, whilst the Lord taught therein the way of truth: again, in the same Prophet, "Jehovah goeth before you, and the God of Israel gathereth you; behold, *My servant* will act prudently, He shall be exalted, and shall be lifted up, and shall be greatly raised," lii. 12, 13; that servant is here predicated of the Lord, when He was in the humanity, is evident, for it is said thereof that it shall be exalted, and shall be lifted up, and shall be raised greatly: again in the same Prophet, "He hath neither form, nor honour, we have seen him, but he hath no aspect, he is despised, *a man of sorrows, acquainted with disease*; Jehovah was willing to bruise Him, *He hath made Him infirm*: if He shall set His soul to be accused of guilt, He shall see seed, He shall prolong days, and the will of Jehovah shall prosper by His hand; He shall see of the labour of *His soul*, He shall be satisfied, by His knowledge shall *My righteous servant* justify many; and Himself hath borne their iniquities," liii. 2, 3, 10, 11; in which words, as in the whole chapter, the state of the Lord's humiliation is treated of; it is also said, that He was then in an infirm humanity, described by being a man of sorrows, acquainted with disease, infirm, by being in the labour of His soul, with many other circumstances, in which state He is called a servant.

2160. Verse 4. *Let a little water, I pray, be taken, and wash your feet, and lie down under the tree.* Let a little

water, I pray, be taken, signifies that they should come near, and let themselves down from things Divine nearer to His intellectual things: and wash your feet signifies that they should put on somewhat natural, that so in that state, wherein He then was, He might the better perceive them: and lie down under the tree, signifies to the perception of His state in which He was; tree denotes perception.

2161. "Let a little water, I pray, be taken"—that hereby is signified that they should come near, and let themselves down from things Divine nearer to His intellectual things, cannot so well appear from the words alone. *Let a little water be taken*, but from the series of things treated of in this verse, and their connection with what goes before and what follows after: from the expressions in this verse, *Let a little water, I pray, be taken, and wash your feet, and lie down under the tree*, no one could know was signified, that the Divine [principle] should let itself down nearer to the state of perception, in which the Lord was at that time, that so He might be enabled better to perceive; for there is no trace of this arcanum discoverable in the expressions historically understood; but that nevertheless such is their signification in an internal sense, and that the angels have such a perception of them, I know of a certainty; hence it may appear how great and how deep arcana lie concealed in the Word; moreover that this is the signification of those expressions, may in some sort appear from their signification in an internal sense, as from the signification of *water*, denoting things intellectual; and from the signification of *feet*, denoting things natural; and from the signification of *tree*, denoting perception; by which significations well understood, it may appear what is the internal sense of the present passage, from the series of the things treated of, and their connection with what goes before and what follows after. That waters signify things scientific and rational, consequently things intellectual, was shewn n. 28, 680; and may appear from several other passages in the Word, which it would be too tedious here to cite.

2162. "And wash your feet"—that hereby is signified that the Divine [principle] should put on somewhat natural, that so in the state, wherein the Lord then was, He might the better perceive, may appear from the signification of feet, as denoting things natural, and also in like manner from the series of the things treated of: that some arcana are herein concealed, may, in a measure, appear from this consideration, that Abraham prayed the three men to take a little water, and wash their feet, and lie down under the tree, when yet he



knew that it was the Lord, or Jehovah; it may also appear from this consideration, that unless some arcana had been signified thereby, such circumstances would not have been mentioned. That feet signify things natural, may appear from representations in another life, and from the representatives thence derived amongst the most ancient people, and thus adopted in the Word; things celestial and spiritual are represented by the head, and by what appertains to the head: things rational, and whatever is connected therewith, are represented by the breast, and by what appertains to the breast; things natural, and whatsoever are connected therewith, are represented by the feet, and by what appertains to the feet; hence it is that the sole of the foot and the heel signify natural things of the lowest order, concerning which see n. 259; and that shoe signifies things of the lowest order, which are filthy, see n. 1748. Similar things are signified by what was represented in dreams and visions with the Prophets; as by the statue which Nebuchadnezzar saw, whose head was pure gold, the breast and arms silver, the belly and thighs brass, the legs iron, *the feet part of iron and part of clay*, Dan. ii. 32, 33; where the head signifies things celestial, which are inmost, and are gold, as was shewn, n. 113, 1551, 1552; the breast and arms signify things spiritual or rational, which are silver, as was shewn, n. 1551; but the feet signify inferior things which are natural, the truths whereof are signified by iron, and the goodnesses by clay; that iron is truth, may be seen, n. 425, 426; and that clay is good, may be seen, n. 1300; each in the present case natural; this also is the order of their succession in the Lord's kingdom in the heavens, and in the Church which is the Lord's kingdom in the earths, and also in every individual person who is the Lord's kingdom. The case is similar in regard to the vision, which Daniel saw, concerning which it is thus written, "I lifted up mine eyes, and saw, behold one man clothed in linen, and his loins girded with gold of Uphaz, and his body as Tarshish, and his face as the appearance of lightning, and his eyes like lamps of fire, and his arms and *feet like the brightness of polished brass*," x. 5, 6; by these words are signified in particular the interior things of the Word as to goodnesses and truths; the arms and feet are its exterior things, which are the sense of the letter, because therein are natural things, being taken from natural things: moreover, what each particular signifies, as the loins, the body, the face, the eyes, and many other parts appertaining to man, may appear from representatives in another life, concerning which,

by the Divine mercy of the Lord, more will be said, when we come to treat of the grand man [*maximo homine*,] which is the Lord's heaven, and of representatives thence in the world of spirits. It is written of Moses, Aaron, Nadab, Abihu, and the seventy elders, "that they saw the God of Israel, *beneath whose feet was as it were work of sapphire stone*, and as it were the substance of heaven, as to purity," Exod. xxiv. 9, 10; whereby is signified, that they saw only the external things of the Church, represented in natural things: and also in the literal sense of the Word, in which likewise external things are represented by natural, as was said, which are the feet, beneath which is as the work of sapphire stone, and as it were the substance of heaven; that it was the Lord who appeared to them, but only in those inferior or natural things, is evident, for He is called the God of Israel, whom all things of the Church represented, and all things of the Word, in an internal sense, signified; for the Lord is presented to be seen according to those things which are signified on the occasion, as in the case of John, to whom He appeared as a man on a white horse, signifying the Word, as it is expressly declared, Rev. xix. 11, 13. The animals seen by Ezechiel, which were cherubs, are described as to things celestial and spiritual by faces and wings, and also several other particulars, but as to natural things thus, "*Their feet a straight foot, and the sole of their feet, as it were, the sole of a calf's foot*, and sparkling as the brightness of burnished brass," Ezech. 1, 7; the reason why the feet, that is, natural things, are said to sparkle like burnished brass is, because brass signifies natural good, concerning which see n. 425, 1551. In like manner He appeared to John as the Son of Man, "whose eyes were as a flame of fire, and his feet like fine brass," Rev. i. 14, 15. Chap. ii. 18.

• That feet signify things natural, is further evident from the following passages, "I saw a strong angel descending from heaven, encompassed with a cloud, and a rainbow about his head, and his countenance like the sun, and his feet as pillars of fire, having in his hand an open book, and setting his right foot on the sea, his left on the earth," Rev. x. 1, 2; by which angel in like manner is signified the Word, described, as to its quality in the internal sense, by a rainbow about the head, and by a countenance as the sun; but as to the external or literal sense, by feet: sea denotes natural truths, earth natural goodnesses, whence it is evident what is signified by setting the right foot on the sea, and the left on the earth. Frequent mention is made in the Word of a *footstool*, but heretofore it hath remained unknown what is signified thereby

in an internal sense; thus in Isaiah, "Jehovah said, the heavens are My throne, *and the earth the stool of My feet*; where is that house which ye will build for Me, and where is that place of my rest?" lxvi. 1. The heavens are things celestial and spiritual, consequently inmost things, both of the Lord's kingdom in the heavens, and of the Lord's kingdom in the earths, or in the Church, and also with every individual man who is a kingdom of the Lord, or a Church; consequently the heavens denote likewise all things appertaining to love and charity, and faith grounded therein; as also all things appertaining to internal worship, and in like manner all things appertaining to the internal sense of the Word; all these things are heavens, and are called the throne of the Lord: but earth denotes all inferior things corresponding to these internal or superior things, as inferior rational and natural things, whereof also things celestial and spiritual are predicated by reason of correspondence; these inferior things are such as are in the inferior heavens, and also in the Church, and in external worship, and likewise such as are in the literal sense of the Word: in short, all things which proceed from things internal, and are fixed and exhibited in things external, as being things natural, are called earth, and the Lord's footstool: What is meant by heaven and earth in an internal sense, may be seen, n. 82, 1733; what by the new heaven and the new earth, n. 2117, 2118; and that man is a little heaven, see n. 911, 978, 1900. In like manner in Jeremiah, "The Lord covereth the daughter of Zion with a cloud in His anger, and cast down from the heavens to the earth the beauty of Israel, and hath not remembered *the stool of His feet in the day of His anger*," Lam. ii. 1. Also in David, "Exalt Jehovah our God, and bow down yourselves *to the stool of His feet*, He is holy," Psalm xcix. 5: and again, "We will enter into His habitations, we will bow down ourselves *to the stool of His feet*," Psalm cxxxii. 7; in the representative Church, consequently amongst the Jews, it was supposed, that the house of God and the temple was His footstool, not knowing that by the house of God and the temple was signified representative external worship; they were altogether ignorant of the nature of the internal things of the Church, which were signified by heaven or the throne of God: Again, "Jehovah saith to my Lord, sit on My right hand, until I shall make thine enemies *a stool for My feet*," Psalm cx. 1; Matt. xxii. 44; Mark xii. 36; Luke xx. 42, 43; by stool of the feet in like manner are here signified things natural, as well sensual as scientific, and hence the

rational things of man, which are called enemies when they pervert worship, and this by the literal sense of the Word, so that there remains only worship in externals, and internal worship either totally perishes or is defiled, concerning which see n. 1094, 1175, 1183; when things natural and rational are thus perverted and defiled, they are called enemies; but inasmuch as in themselves they have relation to internal worship, when this worship is restored they then become a footstool, as was said above, whether they be such things as appertain to external worship, or to the literal sense of the Word. So in Isaiah, "The glory of Libanus shall come to Thee, the fir-tree, the pine-tree, and the box together, to decorate the place of My sanctuary, and I will make the place of My feet honourable," lx. 13; treating of the Lord's kingdom and Church, whose celestial-spiritual things are the glory of Libanus, or cedars, but whose celestial-natural things are the fir-tree, the pine-tree, and the box, as they are also called in other passages of the Word, consequently such things as relate to external worship, whereof it is said, I will make the place of My feet honourable, which cannot be made honourable by the fir-tree, the pine-tree, or the box, but by those things which are signified thereby. That feet have such signification, appears also from the representatives in the Jewish Church, as by this ordinance, "That Aaron and his sons should wash their hands and feet, before they entered into the tabernacle," Exod. xxx. 19, 20; chap. xl. 31, 32; which, it must be plain to every one, was representative of some arcanum; for what is the washing of the hands and feet but an external act, which is of no avail unless the internal be clean and pure? Nor is it possible for the internal to be cleansed and purified by such washing; but whereas all the rites of that Church signified internal things, which are things celestial and spiritual, so also did this rite, viz. the cleanness of external worship, which is then clean, when influenced by internal worship; hence their lavers were of brass, as was also that great laver which was called a brazen sea, with the ten lesser lavers of brass about the temple of Solomon, 1 Kings vii. 23, 38; because brass represented the good of external worship, which is the same thing as natural good; concerning which signification of brass, see n. 425, 1551. In like manner it was representative, that "A man, in whom was a fracture of a foot, or a fracture of a hand, of the seed of Aaron, should not come near to offer offerings of fire to Jehovah," Lev. xxi. 19, 21; by those that had a fracture in the feet and hands, were represented such as are principled

in perverted external worship. That feet signify natural things, appears also from other passages in the Prophets throughout, as from these prophetic words in Moses, "Blessed above sons is Asher, let him be accepted of his brethren, and let him dip in oil his *foot*, the iron and brass of thy *shoe*," Deut. xxxiii. 24, 25; it is impossible for any one to understand these words, unless it be known what is signified in an internal sense by oil, foot, iron, brass, and shoe; that foot is the natural [principle], shoe an inferior natural [principle], such as is the sensual corporeal, may be seen, n. 1748; and that oil is the celestial [principle], n. 886; and that iron is natural truth, n. 425, 426; and that brass is natural good, n. 425, 1551; hence it is plain what is involved in the above passage. So in Nahum, "The way of Jehovah is in the storm and tempest, *and the clouds are the dust of His feet*," i. 3; where the dust of the feet signifies things natural and corporeal, appertaining to man, whence come clouds: The same thing also is signified in David by these words, "Jehovah bowed the heavens and came down, and *thick darkness was under His feet*," Psalm xviii. 9. When the goodnesses and truths of faith are perverted by natural light, as it is called, it is described in the Word by the feet and hoofs of a beast, whereby waters are disturbed, and the various kinds of food are trodden under foot, as in Ezechiel, "Thou hast gone forth into the rivers, and *hast disturbed the waters with Thy feet*, and trodden down the streams thereof; I will destroy every beast thereof from off many waters, and *the foot of man shall not disturb them* any more, neither *the hoof of beast*," xxxii. 2, 13; speaking of Egypt, by which the sciences are signified, as was shewn, n. 1164, 1165, 1462; thus by feet and hoofs, whereby the rivers and waters are troubled, are signified scientifics grounded in things sensual and natural, from which men reason concerning mysteries of faith, and do not believe until they comprehend them, the consequence whereof is, that they never believe at all; for the more such persons reason, the less they believe; see on this subject what was said, n. 128, 129, 130, 215, 232, 233, 1072, 1385. From all these passages then it is evident, that by feet in the Word are signified things natural; but what further is signified appears from the series of things treated of.

2163. "Lie down under the tree"—that hereby is signified to the perception of His state in which He was, appears from the signification of tree as denoting perception, concerning which see n. 103; hence that this is the real sense of the words, appears from the series of the things treated of. The

true ground of this signification of trees, as denoting perceptions, was because the celestial man was compared and likened to Paradise, or the garden in Eden, hence the perceptions of celestial things appertaining to Him were compared and likened to the trees therein.

2164. Verse 5. *And I will take a piece of bread, and support ye your heart; afterwards ye may pass on; for wherefore have ye passed to your servant? And they said, so do as thou hast spoken.* I will take a piece of bread, signifies somewhat celestial adjoined: support ye your heart, signifies so far as is convenient: afterwards ye may pass on, signifies that when he had left off perceiving, he would be content therewith: for wherefore have ye passed to your servant, signifies that therefore they were come: and they said, so do as thou hast spoken, signifies that so it should be done.

2165. "I will take a piece of bread"—that hereby is signified somewhat celestial adjoined, appears from the signification of bread, as denoting what is celestial, concerning which see above, n. 276, 680, 681; the reason why bread signifies what is celestial, is, because bread signifies in general every kind of food, consequently in an internal sense every kind of celestial food; what celestial food is, may be seen, n. 56, 57, 58, 680, 681, 1480, 1645: That bread signifies in general every kind of food, may appear from the following passages of the Word; it is written of Joseph, "That he said to him who was over his house, that he should bring down the men, (that is, his brethren) to the house, and should slay what was to be slayed, and should make ready;" and afterwards, when "Things were made ready, and they did eat together, he said, *set on bread*," Gen. xliii. 16, 31; signifying that they should make ready the table; thus bread denotes all kinds of food: So it is written of Jethro, "That Aaron came, and all the elders of Israel, to *eat bread* with the father-in-law of Moses, before God," Exod. xviii. 12; where also bread denotes every kind of food. So concerning Manoah, in the book of Judges, "Manoah said to the angel of Jehovah, let us detain thee, I pray, and let us make ready before thee a kid of the goats; and the angel of Jehovah said unto Manoah, if thou detainest me, I will *not eat thy bread*," xiii. 15, 16; where bread denotes a kid of the goats; again, "When Jonathan eat of the honeycomb, they said to him, that Saul sware to the people, saying, *cursed is the man who shall eat bread to-day*," 1 Sam. xiv. 27, 28; where bread denotes every kind of food; again, it is written of Saul, "When Saul sat to *eat bread*, he said unto Jonathan, where-

fore cometh not the son of Jesse *to bread*, neither yesterday nor to-day," 1 Sam. xx. 24, 27; denoting to the table, where were all kinds of food. Thus David said to Mephibosheth the son of Jonathan, "*Thou shalt eat bread on my table continually*," 2 Sam. ix. 7, 10. In like manner it is written concerning Evil-Merodach, "*That Jehoiakim king of Judah did eat bread continually before him, all the days of his life*," 2 Kings xxv. 29; and of Solomon it is said, "*Solomon's bread was for every day thirty cors of fine flour, and sixty cors of meal, ten fat oxen, and twenty oxen of the pasture, and an hundred sheep, beside the stag, and the she-goat, and the deer, and fatted fowls*," 1 Kings iv. 22, 23; where bread manifestly denotes all these kinds of food: Whereas then bread signifies in general all kinds of food, it hence signifies in an internal sense all those things which are called celestial foods: This may better appear from the burnt-offerings and sacrifices, which were made of lambs, sheep, she-goats, kids, he-goats, cows, and oxen, which under a single name were called *the bread of what was offered by fire to Jehovah*, as is evident from the passages in Moses treating of the various sacrifices, of which he says, "*That the priest should burn them upon the altar, the bread of what is offered by fire to Jehovah, for an odour of rest*," Levit. iii. 11, 16; all those sacrifices and burnt-offerings were called by this name: So again, "*The sons of Aaron shall be holy to their God, neither shall they profane the name of their God, because they offer the offerings made by fire to Jehovah, the bread of their God*." Thou shalt sanctify him because he offereth the *bread of thy God*. A man of the seed of Aaron, in whom shall be a spot, shall not come near to offer *the bread of his God*," Levit. xxi. 6, 8, 17, 21; where also sacrifices and burnt-offerings are bread, as also Levit. xxii. 25; again, "*Command the sons of Israel, and say unto them, ye shall observe My offering, My bread, for the offerings made by fire of an odour of rest, that ye may offer to me in their stated time*," Numb. xxviii. 2; where also bread denotes all the sacrifices which are there enumerated; so in Malachi, "*Offering upon My altar polluted bread*," i. 7; speaking also of sacrifices: The sanctified things of the sacrifices, which they did eat, were also called bread, as appears from these words in Moses, "*He that hath touched what is unclean, shall not eat of the sanctified things; moreover he shall wash his flesh in water, and when the sun shall go down, he shall be clean, and afterwards he shall eat of the sanctified things, because this is his bread*," Levit. xxii. 6, 7. The burnt-

offerings and sacrifices, in the Jewish Church, represented nothing else but celestial things appertaining to the Lord's kingdom in the heavens, and to the Lord's kingdom in the earths or in the Church, also appertaining to the Lord's kingdom or the Church with every individual person, and in general all those things which are of love and charity, for these are things celestial; every particular kind of sacrifice also had a particular representation; all these things at that time were called BREAD, when, therefore sacrifices were abolished, and other things succeeded in stead thereof for external worship, it was commanded that bread and wine should be used for this purpose: Hence then it appears what bread signifies, viz. all those things which sacrifices represented, consequently in an internal sense the Lord Himself, and of course His love towards the whole human race, and whatever appertains to that love; as also man's reciprocity\* to the Lord and towards his neighbour; thus it signifies all things celestial, and consequently wine signifies all things spiritual, which the Lord teaches expressly in John in these words, "They said, our fathers did eat manna in the wilderness, as it is written, He gave them *bread from heaven* to eat: Jesus said unto them, Verily, verily, I say unto you, Moses gave you not *bread from heaven*, but My father giveth you the *true bread from heaven*, for the bread of God is He who came down from heaven and giveth life to the world: They said unto Him, Lord, give us evermore this bread: Jesus said unto them, *I am the bread of life*, he that cometh to Me shall never hunger, and he that believeth on me shall never thirst," vi. 31 to 35; and again, in the same Evangelist, "Verily I say unto you, He that believeth on Me hath eternal life, *I am the bread of life*; your fathers did eat manna in the wilderness and are dead; *this is the bread* which came down from heaven, that whosoever eateth thereof may not die: *I am the living bread* which came down from heaven; if any one eat of *this bread*, he shall live for ever," vi. 47 to 51. Inasmuch then as bread is the Lord, it denotes also the celestial things which appertain to love, and are of the Lord, for the Lord is the very essential principle, because He is the very essential love, that is, the very essential Mercy; and in

\* By *reciprocity*, as here applied to man, is meant his power of joining himself, on his part, with the Lord. There is no other word in our language to express this power, and yet there is great need of such a word, inasmuch as it is very plain from Holy Scripture, that man possesses such a power, and that it is the Lord's continual gift to him for salvation, that is, for conjunction with the Lord.



consequence hereof, bread is also all that is celestial, that is, all love and charity appertaining to man, these being from the Lord; wherefore they who are not principled in love and charity, have not the Lord with them, consequently they are not gifted with things good and happy, which are signified by bread in an internal sense: This external symbolical [ordinance or institution] was enjoined, because the greatest part of mankind are principled in external worship, and therefore without somewhat external, there would remain scarce anything of an holy principle appertaining to them; wherefore when they live in love to the Lord, and in charity towards their neighbour, they have an internal principle appertaining to them, although they do not know that this is the very essential internal principle of worship; thus in their external worship they are confirmed in those good things which are signified by bread. With the Prophets also by bread are signified things celestial appertaining to love, as in Isaiah, chap. iii. 1, 7; chap. xxx. 23; chap. xxxiii. 16; chap. lv. 2; chap. lviii. 7; Lam. v. 9; Ezech. iv. 16, 17; chap. v. 16; chap. xiv. 13; Amos iv. 6; chap. viii. 11; Psalm cv. 16; in like manner by the breads of faces\* on the tabernacle, concerning which see Levit. xxiv. 6 to 9; Exod. xxv. 30; chap. xl. 23; Numb. iv. 7; 1 Kings vii. 48.

2166. "And support your heart"—that hereby is signified so far as is convenient, cannot so well appear from the proximate signification of the words in an internal sense, but still it appears from the series of the things treated of; for the subject treated of is concerning the Divine perception, that it might come nearer to the perception of the humanity, which then appertained to the Lord, and that it should let itself down to His intellectual things, by putting on somewhat natural, and also somewhat celestial adjoined thereto, so far as was convenient [or suitable], which is to support the heart; in a proximate sense, to support the heart by bread is to be refreshed, consequently to enjoy just so much of the celestial principle as is convenient.

2167. "Afterwards ye may pass on"—that hereby is signified that when He had left off perceiving He would be content therewith, appears in like manner from the series of the things treated of.

2168. "For wherefore have ye passed to your servant"—that hereby is signified that for that purpose they were come, appears also without explication.

\* In our common version, what is here called the *breads of faces*, is rendered *shew-bread*.

2169. "And they said, so do as thou hast spoken"—that hereby is signified that it should be so done, bath in like manner no need of explication.

2170. Verse 6. *And Abraham hastened towards the tent to Sarah, and said, Hasten three measures of the farina of fine flour, knead, and make cakes.* Abraham hastened towards the tent to Sarah, signifies the Lord's rational good joined to his truth; Abraham here is the Lord in that state as to good; Sarah as to truth; tent as to the holy [principle] of love: and said, signifies the state of perception at that time respectively: hasten three measures of the farina of fine flour, knead, and make cakes, signifies the celestial [principle] of His love in that state: Three are things holy; the farina of fine flour is the spiritual and celestial [principle] of the Lord's rational at that time; cakes in like manner denote the conjunction of each.

2171. "Abraham hastened towards the tent to Sarah"—that hereby is signified the Lord's rational good joined to His truth, appears from the representation of Abraham and also of Sarah, and from the signification of tent, of which we shall speak presently. As all and singular things in the Word have respect to the things treated of in the internal sense, so have the words in the present verse, viz. to the Divine perception, into which the Lord came, when He was in the perception of the humanity; but they who are ignorant what perception is, cannot possibly know how the case is with respect to perception, still less can they know that there are different degrees of perception more and more interior, viz. natural perception, rational perception, and lastly internal perception, which is Divine, and which appertained solely to the Lord; they who are in perception, as the angels are, know perfectly well what is the degree of perception in which they are, whether it be natural, or rational, or still interior, which to them is Divine; what then must have been the case with the Lord in this respect, who had perception from the very Supreme and Infinite Divine [principle], concerning which see n. 1616, 1791, which no angels at any time ever had, for their perception is only an influx from the Lord's supreme or infinite Divine [principle] through His human essence. The reason why the Lord's perception is described, is, because when He was in the humanity, it was thus made known to Him, how the essential Divine [principle] the human Divine [principle], and the holy proceeding, should be united in Him, afterwards how His rational [principle] should be made Divine, and lastly, what was the nature and

quality of mankind, who were to be saved by Him, that is, by the union of the human essence with the Divine in Him, which are the subjects treated of in this chapter; on these accounts the Lord's perception is first described, and also on account of the union itself which was to be effected.

2172. That Abraham here is the Lord in that state as to good, appears from the representation of Abraham; Abraham here represents the Lord in the humanity, when he speaks with Jehovah, as above, n. 1989, where he represents the Lord in that state, and in that age, because then also he spake with Jehovah; otherwise Abraham represents the Divine Good of the Lord, and Sarah the Divine Truth, hence he now represents the Lord's rational good.

2173. That Sarah here is the Lord as to truth, appears from the representation of Sarah, as denoting intellectual truth adjoined to good, and consequently in this place denoting rational truth, for the same reason that Abraham denotes rational good, as was just now observed; that Sarah represents truth, may be seen above, n. 1468, 1901, 2063, 2065. Good and truth in the historical parts of the Word, cannot be represented otherwise than by a marriage; for this is the real case with them, there being a Divine marriage between things celestial and things spiritual, or, what is the same, between those things which appertain to love, and those which appertain to faith; or, what is still the same, between those things which appertain to the will, and those which appertain to the understanding; the former things have relation to good, the latter to truth: Such marriage hath place in the Lord's kingdom in the heavens, such also in the Lord's kingdom in the earths, or in the Church, such in every individual man, in all the particulars of which he is constituted, yea, in the most minute component parts of each particular: This being the case, it is customary with the Prophets, especially with Isaiah, to express every thing in a twofold manner, one expression having relation to the celestial principle, or good, the other to the spiritual principle, or truth, concerning which circumstance see n. 683, 793, 801. That in all particular things there is a resemblance of a marriage, may be seen n. 718, 747, 917, 1432; hence it is, that by Abraham is represented the good of the Lord, and by Sarah the truth.

2174. That tent is the Lord as to the holy principle of Love, appears from the signification of tent as denoting what is holy, concerning which see above, n. 414, 1102, 1566, 2145.

2175. "And he said"—that hereby is signified the state of perception at that time respectively, appears from the signification of *saying* in an historical sense, as denoting to perceive, concerning which see above, n. 1898, 1919, 2080.

2176. "Hasten three measures of the farina of fine flour, knead, and make cakes"—that hereby is signified the celestial principle of His love in that state, appears from the signification of farina, of fine flour, and of a cake, concerning which we shall speak presently: That such things are herein involved will appear incredible to every one, whose attention is confined to the literal sense, or the sense of the expressions, and still more incredible, if the attention be confined to the historical things described by those expressions; for in such case the thoughts are busied, not only about the preparation here made, but also about the men who came to Abraham, without paying any regard to the consideration that deeper arcana are concealed under these circumstances; and this is the reason why it appears less credible, that the historical parts of the Word should contain such arcana, than that the prophetic parts should; for the historical parts are more apt to engage the mind's attention to them, and to overshadow the interior things concealed therein; nevertheless, that deep arcana are contained even in the historical parts of the Word, may appear from this single consideration, that it is the Word of the Lord, written not only for man, but also for the angels in heaven, and this in such a manner, that whilst man is reading it, the angels have thence at the same time celestial ideas, so that by the Word heaven is joined with mankind. We shall now proceed to shew what is meant in an internal sense by farina, fine flour, and cakes.

2177. That the farina of fine flour is the spiritual and celestial [principle] which at that time appertained to the Lord, and that cakes in like manner denote the conjunction of each, appears evident from the sacrifices of the representative Church, and from the meat-offering at that time in use, which consisted of fine flour mixed with oil, and made into cakes; the chief part of representative worship consisted in burnt-offerings and sacrifices; what things were represented thereby, was shewn above, in speaking of bread, n. 2165, viz. the celestial things appertaining to the Lord's kingdom in the heavens, and to the Lord's kingdom in the earths, or in the Church, and also to the Lord's kingdom or the Church with every individual, and in general to all those things which are of love and charity, because these are things celestial, which at that time were all called bread; to these

sacrifices were joined also the meat-offering, which, as was said, consisted of fine flour mixed with oil, to which also frankincense was added, and likewise a libation of wine; it may also appear what these things represented, viz. similar things as the sacrifices, but in a lesser degree, consequently things appertaining to the spiritual Church, and likewise to the external Church; it may further appear to every one, that such things would never have been commanded, unless they had represented things Divine and that every particular thing had a particular representation; for unless they had represented things Divine, they would not have differed in any respect from similar things in use amongst the Gentiles, who had also their sacrifices, meat-offerings, libations, frankincense, perpetual fires, and several other things, which they derived from the ancient Church, especially from the Hebrew; but whereas things internal, that is, the Divine things which were represented, were separated from these Gentile rites, therefore they were merely idolatrous; and so indeed they became separated also amongst the Jews, who for that reason fell into all kinds of idolatry: Hence it may appear evident to every one, that heavenly arcana were contained in every rite, especially in the sacrifices and the particulars thereof. As to what concerns the meat-offering, its nature and quality are described, and how it was to be prepared into cakes, Levit. ii. throughout, and also Numb. xv. and in other places: The law of the meat-offering is described in these words in Leviticus, "The fire shall be continually burning upon the altar, it shall not be put out: And this is *the law of meat offering*, that the sons of Aaron bring it before Jehovah to the faces of the altar, and he shall take of it his handful of the *fine flour of the meat offering*, and of the oil thereof, and all the frankincense which is upon the meat-offering, and shall burn it upon the altar; an odour of rest, for a memorial to Jehovah; and the residue thereof Aaron and his son shall eat; what is unleavened shall be eaten in the holy place; in the court of the tent of the congregation they shall eat it; it shall not be baked leavened; I have given it their portion of My offerings made by fire; it is the Holy of Holies," vi. 6, 7, 8, 9, 10. The fire, which was to be continually burning upon the altar, represented the love, that is, the mercy of the Lord, perpetual and eternal; that fire in the Word signifies love, may be seen, n. 934; hence offerings made by fire for an odour of rest, signify the Lord's being well pleased in those things which are of love and charity; that odour is what is well-pleasing, that is, agreeable, may be seen

n. 925, 1519 ; by taking a handful was represented, that they should love with all the strength, or with all the soul, for hand, or the palm of the hand, signifies power, as was shewn, n. 878 ; hence also handful has the same signification ; fine flour with oil and frankincense represented all things appertaining to charity, fine flour the spiritual principle thereof, but oil the celestial principle, and frankincense what was thus rendered agreeable ; that fine flour represents the spiritual principle, is plain from what hath been said, and from what follows : that oil represents the celestial principle, or the good of charity, may be seen, n. 886 ; and that frankincense, by reason of its odour, represents what is agreeable and acceptable, may be seen, n. 925 ; by its being unleavened, or not fermented, is signified, that it should be sincere, consequently from a sincere heart, and free from things unclean ; by Aaron and his sons eating the residue, was represented man's reciprocity\*, and appropriation, and consequent conjunction by love and charity, wherefore it was commanded that they should eat it in a holy place ; hence it is called the holy of holies ; these are the things which were represented by the meat-offering, and the representatives themselves were so perceived in heaven ; and when any man of the Church thus conceived of them, he was in an idea similar to the perception of the angels, consequently he was in the Lord's real kingdom in the heavens, notwithstanding His being still on earth. The meat-offering is further treated of, in respect to its nature and quality, what it ought to be when applied to every particular kind of sacrifice, also how it was to be baked into cakes, and likewise what sort should be offered by those who were cleansed, and on other occasions, which it would be too tedious to adduce and explain ; see what is said on the subject, *Exod.* xxix. 39, 40, 41 ; *Levit.* v. 11, 12, 13 ; chap. vi. 14, 15, 16 ; chap. x. 12, 13 ; chap. xxiii. 10, 11, 12, 13, 16, 17 ; *Numb.* v. 15, and the following verses ; chap. vi. 15, 16, 17, 19, 20 ; chap. vii. throughout ; chap. xxviii. 5, 7, 9, 12, 13, 20, 21, 28, 29 ; chap. xxix. 3, 4, 9, 10, 14, 15, 18, 21, 24, 27, 30, 33, 37. Fine flour made into cakes in general represented the same thing as bread, viz. the celestial principle of love, and its farina the spiritual principle, as may appear from the passages above cited : The loaves, which were called bread of the faces, or bread of proposition, were made of fine flour, which was prepared into cakes, and were set on a table for a continual representation of the love, that is, of the mercy of the Lord

towards the whole human race, and man's reciprocity, concerning which loaves it is thus written in Moses, "Thou shalt take *fine flour*, and shalt *bake it twelve cakes*; *one cake* shall be of two-tenths; and thou shalt place them in two orders, six in an order, upon a clean table, before Jehovah; and thou shalt give pure frankincense upon the order; and it shall be to the bread for a memorial, an offering made by fire to Jehovah: On every Sabbath day he shall set it in order before Jehovah continually, from the sons of Israel by the covenant of eternity, and it shall be for Aaron and his sons, and they shall eat it in the holy place, because it is the holiness of holinesses to Him, of the offerings made by fire to Jehovah, by a statute of eternity," Levit. xxiv. 5, 6, 7, 8, 9. Particulars and things most particular herein represented the holy principle of love and of charity, and the fine flour the same thing as the farina of fine flour, viz. the celestial and spiritual principle thereof, and the cake the conjunction of both together. Hence it appears what is the nature of the holiness of the Word to those, who are in celestial ideas; yea, what an holiness was in this representative rite; hence it is that it is called the holiness of holinesses; and on the other hand, how void of holiness it is to those, who think that it contains nothing celestial, and who abide merely in things external, perceiving farina as mere farina, fine flour as fine flour, and cake as cake, and supposing that such things might have been mentioned, without any reference to the Divine things involved in them: The case is the same with those, who imagine the bread and wine of the sacred supper to be mere things of form and ceremony, containing nothing holy, when yet there is in them such a holy principle, that human minds may be joined by that supper with celestial minds, whilst from an internal affection they think that the bread and wine signify the Lord's love, and the reciprocal love on man's part, and thus from an interior principle are in a state of holiness. The same was implied by what was enjoined to the sons of Israel, that "When they came into the land, they should give a *cake* of the first of their dough, an heave-offering to Jehovah," Numb. xv. 20. That such things are signified, may also appear from the Prophets, from whom many passages might be cited by way of proof, but suffice it at present to adduce only the following from Ezechiel, "Thou wast adorned with gold and silver, and thy raiment was fine linen, and silk, and needle-work; thou hast eaten *fine flour*, honey, and oil, and thou wast become exceeding exceedingly beautiful, and thou didst prosper to a kingdom," xvi. 13; speaking of Jerusalem, whereby is signified

the Church, which had such ornaments in its first time, viz. the ancient Church, which is described by raiment and other ornaments; and also its affections of goodness and truth, described by fine flour, honey, and oil; every one may see, that all those things have a different signification in the internal sense from what appears in the sense of the letter; so it is with respect to the passage under consideration, that Abraham said unto Sarah, hasten three measures of the farina of fine flour, knead, and make cakes; that three signify what is holy, may be seen n. 720, 901.

2178. Verse 7. *And Abraham ran to the herd, and took a young ox tender and good, and gave to a boy, and he hastened to make it.* Abraham ran to the herd, signifies natural good; and took a young ox tender and good, signifies the celestial-natural [principle] which was conformable, which the rational [principle] took to itself, that it might join itself to the perception derived from the Divine [principle]; and gave to a boy, and he hastened to make it, signifies the conjunction of this good with rational good; boy is here the natural man.

2179. "Abraham ran to the herd"—that hereby is signified natural good, appears from the signification of oxen and cows, which appertain to the herd, of which we shall speak presently: That beasts, whether of the herd, or of the flock, signify things appertaining to man, may appear from what was said n. 45, 46, 142, 143, 216, 714, 715, 719, 776; see also what was said concerning beasts used in sacrifices, n. 1823. It may possibly appear surprising to every one, that the animals mentioned in the Word, and also those offered in sacrifices, should signify goodnesses and truths, or what is the same, things celestial and spiritual, therefore it may be expedient briefly to explain the ground of such signification: In the world of spirits various representatives are presented and exhibited to view, and frequently among other things there appear before the eyes of spirits animals, as horses with variety of trappings, oxen, cows, lambs, and divers other kinds, sometimes such as were never seen on the earth, but the representatives; the Prophets also had views of such things, as they are recorded in the Word, which likewise were all from the spiritual world; the animals which appear there, are representative of the affections of goodness and truth, and also of evil and the false; good spirits know perfectly well what they signify, and also collect thence what is the subject of discourse amongst the angels, for the discourse of the angels, when it flows down into the world of spirits, is sometimes thus fixed and exhibited in representatives; as for example, when horses appear, the



good spirits know that the discourse of the angels is about things intellectual; when oxen and cows appear, that it is about natural goodnesses; when sheep appear, that it is about rational goodnesses and about probity; when lambs appear, that it is about goodnesses of a still interior nature, and about innocence; and so in other cases: The men of the most ancient Church, by reason of their communication with spirits and angels, and having visions and dreams continually like those of the Prophets, knew instantly hereby what was signified by any beast, as soon as ever the idea was presented to them; from them first arose representatives and significatives, which continued long after their times, and at length were held in such veneration by reason of their antiquity, that books were written by mere representatives, and the books, which were not so written, were held in no estimation, yea, and accounted of no sanctity if written within the Church; hence and for other mysterious reasons, (concerning which, by the Divine Mercy of the Lord, we shall speak elsewhere) the books of the Word also were so written.

2180. "And he took a young ox tender and good"—that hereby is signified the celestial-natural [principle] which the rational took to itself, that it might join itself to the perception derived from the Divine [principle], appears from the signification of a young ox, or the son of a cow, in the Word, as denoting natural good; and inasmuch as the subject treated of is concerning the Lord's rational [principle] it is called tender by virtue of the celestial-spiritual [principle] or truth grounded in good, and good by virtue of the essential celestial [principle] or essential good; in the genuine rational [principle] there is an affection of truth, and there is an affection of good, but the affection of truth is the primary thereof, as was shewn above, n. 2072; hence it is first called tender, but still each property is expressed, as is usual in the Word, by reason of the marriage of truth and good, concerning which see above, n. 2173. That a young ox, or the son of a cow, signifies the celestial-natural [principle] may appear more particularly from sacrifices, which were the chief representatives of worship in the Hebrew Church, and afterwards in the Jewish; their sacrifices were made either from the herd, or from the flock, consequently they consisted of animals of various kinds, which were clean, as of oxen, cows, he-goats, sheep, rams, she-goats, kids, and lambs, and moreover of turtles and young pigeons; all these signified internal things of worship, that is, things celestial and spiritual, n. 2165, 2177, the animals taken from the herd denoting celestial-natural things, and

those from the flock denoting celestial-rational things; and as both things natural and things rational are of various kinds, being more or less interior, therefore so many genera and species of those animals were made use of in the sacrifices; which may appear also from this consideration, that it was prescribed in the burnt-offerings, and also in the sacrifices of divers kinds, as in the daily sacrifices, in those of the Sabbaths and feasts, in the voluntary, eucharistic, and votive sacrifices, in those that were expiatory of guilt and of sin, and also in those that were purificatory and cleansing, and likewise in the sacrifices of inauguration, what animals should be offered; the animals also were expressly named, and also their number, in every kind of sacrifice, which would never have been done, unless each had had some peculiar signification, as manifestly appears from those passages where sacrifices are treated of, as Exod. xxix; Levit. i; chap. iii; chap. iv; chap. ix; chap. xvi; chap. xxiii; Numb. vii; chap. viii; chap. xv; chap. xxix; but what was particularly signified by each, will be shewn in its proper place; each animal also hath a peculiar signification, whensoever it is named in the Prophets; and from them it may appear, that young oxen signified celestial-natural things: That no other than celestial things were signified, may appear also from the cherubs seen by Ezechiel, and from the animals before the throne seen by John: Concerning the cherubs it is thus written in the Prophet, "The likeness of their faces, the face of a man, and the face of a lion, for them four on the right, and the face of an ox for them four on the left, and the face of an eagle for them four." Ezech. i. 10; and concerning the four animals about the throne, it is thus written in John, "About the throne were four animals, the first animal was like unto a lion, the second animal like to a young ox, the third animal had a face as a man, the fourth animal was like a flying eagle; saying Holy, Holy, Holy, Lord God Omnipotent, who was, and who is, and who is to come," Rev. iv. 7, 8; every one may see, that by the cherubs and by these animals were represented holy things, consequently, the same things were represented by oxen and cows in the sacrifices; in like manner, in the prophecy of Moses concerning Joseph, "Let it come upon the head of Joseph, and upon the top of the head of the Nazarite of his brethren: The first born of his ox hath honour, and the horns of an unicorn are his horns; with these he shall push the people together, to the ends of the earth," Deut. xxxiii. 16, 17; none can understand what is here said unless it be known what is signified in an internal sense by an ox, by an

unicorn, by horns, and many other things besides. As to what concerns sacrifices in general, they were commanded indeed by Moses to the children of Israel; but the most ancient Church, which was before the flood, were altogether unacquainted with sacrifices, nor did it ever enter into their minds to worship the Lord by the slaying of animals; the ancient Church, which was after the flood, was likewise unacquainted with sacrifices; it was indeed principled in representatives, but sacrifices were first instituted in the succeeding Church, which was called the Hebrew Church, and thence this mode of Worship was propagated amongst the Gentiles, and descended to Abraham, Isaac, and Jacob, and thus to their posterity; that the Gentiles were principled in sacrifice-worship, was shewn n. 1343; and that the posterity of Jacob were so principled, before they departed out of Egypt, consequently before sacrifices were enjoined by Moses on mount Sinai, may appear from Exodus v. 3; chap. x. 25, 26; chap. xviii. 12; chap. xxiv. 4, 5; and especially from their idolatrous worship before the golden calf, concerning which it is thus written in Moses, "Aaron built an altar before the calf, and Aaron proclaimed, and said, to-morrow is the feast of Jehovah; and they rose up in the morning on the morrow, and offered burnt-offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play," *Exod. xxxii. 5, 6*; this was done whilst Moses was on mount Sinai, and consequently before the command was brought to them concerning the altar and sacrifices; which command was given on this account, because sacrifice-worship was become idolatrous with them, as with the Gentiles, from which worship they could not be removed, inasmuch as they esteemed it to be of especial sanctity, and what is once implanted from infancy with an idea of sanctity, particularly if it be implanted into children by their fathers, and thereby rooted in them, this the Lord never breaks, but bends, unless it be contrary to essential order; hence appears the reason why it was prescribed, that sacrifices should be under such particular rules and regulations, as it is written in the books of Moses: That sacrifices were by no means acceptable to Jehovah, consequently that they were only tolerated and permitted for the reason just now mentioned, appears plainly from the Prophets, as in Jeremiah, "Thus saith Jehovah of Hosts, the God of Israel, add your burnt-offerings on your sacrifices, and eat flesh; *I did not speak with your fathers, nor commanded them, in the day that I brought them out of the land of Egypt, on the words of burnt-offering and sacrifice; but this word I*

commanded them, saying, obey My voice, and I will be to you for a God," vii. 21, 22, 23 : and in David, "*Sacrifice and offering Thou hast not desired, burnt-offering and sacrifices of sin Thou hast not requested ; I have desired to do Thy will, O my God,*" Psalm xl. 6, 8 ; and again, "*I will not receive from thy house a young ox, or he-goats from thy folds, sacrifice to God confession,*" Psalm l. 9, 14 ; again, "*Thou delightest not in sacrifice that I should give it, thou acceptest not burnt-offering ; the sacrifices of God are a contrite spirit,*" Psalm li. 16, 17 ; cvii. 22 ; cxvi. 17 ; so in Hosea, "*I desire mercy and not sacrifices,* and the knowledges of God more than burnt offerings," vi. 6 ; and Samuel saith to Saul, "*Hath Jehovah pleasure in burnt-offerings and sacrifices ? Behold, to obey is better than the sacrifice of oxen, and to hearken than the fat of rams,*" 1 Sam. xv. 22 ; and in Micah, "*Where-with shall I come before Jehovah, shall I bow myself before the High God ? Shall I come before Him with burnt-offerings, with calves the sons of a year ? Will Jehovah be pleased in thousands of rams, in ten thousands of rivers of oil ? He hath shewed thee, O man, what is good ; and what doth Jehovah require of thee, but to do judgment, and to love mercy, and to humble thyself by walking with thy God ?*" vi. 6, 7, 8. Hence then it is evident, that sacrifices were not commanded, but permitted ; also that in sacrifices nothing but the internal principle was regarded ; and that it was the internal principle, and not the external rite, which was acceptable ; wherefore also the Lord abrogated them, as it was likewise foretold by Daniel in these words, "*In the midst of the week [septimana] He shall cause to cease the sacrifice and oblation,*" ix. 27 ; speaking of the Lord's coming ; see also what was said on this subject, n. 922, 923, 1128, 1823. As to what concerns the son of a cow, which Abraham made or prepared for the three men, it had the same signification as when used in the sacrifices, which may appear from what Abraham said to Sarah, that she should take *three measures* of fine flour ; concerning fine flour to one young ox, it is thus written in Moses, "*When thou makest the son of a cow a burnt-offering or sacrifice, in performing a vow or peace-offerings to Jehovah, thou shalt offer upon the son of the cow a meat-offering of fine flour three tenths mixed with oil,*" Numb. xv. 8, 9 ; where mention is made in like manner of three, in one place three tenths, in the other three measures ; whereas to a ram were added only two tenths, and to a lamb one tenth, see verses 4, 5, 6, of the same chapter.

2181. "And gave to a boy, and he hastened to make it"—

that hereby is signified the conjunction of this good with rational good, and that boy is the natural man, appears from the signification of boy, as denoting him who ministers and administers; and what is ministered or done is to make, viz. the son of a cow, by which is signified natural good, as was shewn above. In order for the better perceiving how this is, let it be observed, that there is with every man an internal [principle], a rational or middle [principle], and a natural [principle], and that these are distinct from each other, concerning which see n. 1889, 1940; and that they must be made conformable in order that they may make one, and that thus rational good may make one with natural good, and that without such conformation and consequent conjunction, there can be no Divine perception: inasmuch as the subject here treated of is concerning the Lord's Divine perception, therefore, in an internal sense, by these words is signified the conformation and conjunction both of rational and natural good.

2182. Verse 8. *And he took butter and milk, and the young ox which he made, and gave before them, and he was standing before them under a tree, and they did eat.* He took butter and milk, and the young ox which he made, signifies all those things thus joined together; butter is the celestial of the rational [principle]; milk is the spiritual thence derived; the young ox is the corresponding natural [principle]: and gave before them, signifies that thus he prepared himself to receive; and he was standing before them under a tree, signifies perception thence; tree, as above, is perception: and they did eat, signifies communication hereby.

2183. "And he took butter and milk and the young ox which he made"—that hereby are signified all those things thus joined together, may appear from the signification of butter and milk and a young ox, of which we shall speak presently. The subject treated of in the preceding verses was concerning the Lord's rational [principle], that it was instructed by the celestial and thence by the spiritual [principle], which were signified by the farina of fine flour made into cakes, n. 2176, 2177; and also concerning the celestial-natural [principle], which was signified by the young ox, n. 2180; the same things are now expressed by other words, viz. by butter, milk, and a young ox, whereby are signified all those things joined together: but it is no easy matter to describe these things, so as to render them intelligible to common understandings, by reason of the ignorance which prevails concerning man, as consisting of an internal [principle], a rational, and a natural, and that these principles are most distinct from

each other, yea, so distinct, that one may disagree with another, viz. the rational [principle,] which is called the rational man, may disagree with the natural principle, which is the natural man; yea, that the rational man may see and perceive evil which is in the natural man, and if it be a genuine rational [principle], may correct that evil, see n. 1901: before these two principles are joined together, man cannot be an entire man, nor in the tranquillity of peace, inasmuch as one fights with the other; for the angels who are attendant on man, rule his rational [principle], but the evil spirits, who are with him, rule his natural, and hence cometh combat; if in such case the *rational principle* conquers, the *natural* is subdued, and thus man is gifted with conscience; but if the *natural* conquers, then he can receive nothing of conscience: if the *rational* conquers, then his natural [principle] becomes as if it also was rational; but if the *natural* conquers, then the rational becomes as if it was natural: further, if the *rational principle* conquers, then the angels approach nearer to man, and insinuate into him charity, which is the celestial [principle], derived by angels from the Lord, and in this case the evil spirits remove themselves to a distance; but if the *natural* [principle] conquers, then the angels remove themselves further off, that is, more towards his interiors, whilst the evil spirits approach nearer towards the rational principle, and continually assault it, and crowd up the lower parts [*inferiora*] thereof with all kinds of hatred, revenge, deceit, and the like: If the *rational principle* conquers, then man comes into the tranquillity of peace, and in another life into the peace of heaven; but if the *natural principle* conquers, then, during his life in the world, he appears as if he was in the tranquillity of peace, but in another life he comes into the restlessness and torment of hell: hence may be known what is the nature of man's state as to his rational principle, and as to his natural; wherefore there is nothing else which can make man blessed and happy, but a conformity of the *natural principle* to the rational, and a conjunction of both, which is only effected by charity, and charity is only from the Lord.

2184. That butter is the celestial of the rational principle, that milk is the spiritual principle thence derived, and that a young ox is the corresponding natural principle, appears from the signification of butter, and from the signification of milk, and also from the signification of a young ox; as to what concerns butter, it signifies in the Word the celestial principle, and this by reason of fatness, that fat is the celestial principle, was shewn, n. 353; and that oil, as being fat, is the

essential celestial principle, was shewn, n. 886; that butter has the same signification, may appear from Isaiah, "Behold, a virgin bearing a Son, and shall call His name Emanuel; *butter* and *honey* shall He eat, that He may know to refuse evil and choose good," vii. 14, 15; speaking of the Lord, who is Emanuel; that by butter is not signified butter, nor by honey honey, may be plain to every one, but by butter is signified the Lord's celestial principle, and by honey that which is derived from the celestial principle: again, in the same Prophet, "And it shall come to pass for the multitude of making *milk*, he shall eat *butter*, for *butter* and *honey* shall every one eat that is left in the midst of the land," vii. 22; speaking of the Lord's kingdom, and of those in the earths who are in the Lord's kingdom; milk denotes spiritual good, butter celestial good, and honey the happiness thence derived: So in Moses, "Jehovah alone leadeth him, and there is no strange God with him; He causeth him to ride on the heights of the earth, and feedeth him with the produce of the fields, and maketh him suck honey out of the rock, and oil out of the flint of the rock; *butter of the herd* and *milk of the flock*, with the fat of lambs, and of rams the sons of Bashan, and of he-goats, with the fat of the kidneys of wheat, and thou shalt drink the blood of the grape for wine," Dent. xxxii. 12, 13, 14; what these things mean, it is impossible to understand, unless the internal sense of each expression be known; the passage appears as a heap of words only, such as are used by the eloquent in worldly language, nevertheless every expression signifies somewhat celestial, and somewhat spiritual appertaining thereto, and also the blessedness and happiness thence derived, and this in an orderly and regular series; butter of the herd is the celestial-natural principle, milk of the flock is the celestial-spiritual principle of the rational. But with respect to milk, as was observed, it signifies the spiritual principle derived from the celestial, or the celestial-spiritual principle; what the celestial-spiritual principle is, may be seen, n. 1577, 1824; and in other places; the ground of this signification of milk is, because water signifies the spiritual principle, n. 680, 739; but milk, as containing fat in it, signifies the celestial-spiritual, or what is the same thing, truth grounded in good, or what is the same thing, faith grounded in love or charity, or what is also the same, the intellectual principle grounded in goodness of the will, and what is still the same, the affection of knowledges and sciences grounded in the affection of charity towards our neighbour, such as abides with those who love their neighbour, and confirm themselves in that love by

the knowledges of faith, and also by scientifics, and hence love such knowledges and scientifics; all these things are the same as the celestial-spiritual principle, and are predicated according to the subject treated of: that this is the signification of milk, appears also from the Word, as in Isaiah, "Every one that thirsteth go to the waters, and he that hath no silver, go, buy, and eat; and go, buy without silver, and without price, wine and milk; why do ye weigh silver for what is not bread," lv. 1, 2; where wine denotes the spiritual principle which is of faith, and milk the spiritual principle which is of love; so in Moses, "He washed his garment in wine, and his cloaths in the blood of grapes; his eyes are redder than wine, and his teeth whiter than milk," Gen. xlix. 12; these words are the prophecy of Jacob, at that time Israel, concerning Judah, and by Judah is there described the Lord; and by his teeth being whiter than milk is signified the celestial-spiritual principle appertaining to His natural principle: so in Joel, "It shall be in that day, the mountains shall drop new wine, and the hills shall go with milk, and all the streams of Judah shall go with waters," iii. 18; speaking of the Lord's kingdom, where milk denotes the celestial-spiritual principle: in the Word also the land of Canaan, by which is represented and signified the Lord's kingdom, is called a land flowing with milk and honey, as in Numbers xiii. 27; chap. xiv. 8; Deut. xxvi. 9, 15; chap. xxvii. 3; Jer. xi. 5; chap. xxxii. 22; Ezech. xx. 6, 15; and in these places by milk is meant nothing else but an abundance of celestial-spiritual things, and by honey an abundance of happinesses thence derived; land is the essential celestial-principle of the kingdom from which those things flow. As to what concerns a young ox, or the son of a cow, it was shewn above, n. 2180; that thereby is signified the celestial-natural principle; the celestial-natural principle is the same thing as natural good, or good in the natural principle; the natural principle of man, as well as his rational, has its good and its truth, for in all things there is a marriage of good and truth, as was shewn above, n. 2173; the good of the natural principle is the delight which is perceived from charity, or from friendship which is grounded in charity, from which delight there exists a pleasurable principle [*volupe*,] or pleasure, which is properly of the body; the truth of the natural principle is scientific truth, which favours that delight; hence it may appear what is meant by the celestial-natural principle.

2185. "And gave before them"—that hereby is signified that thus he prepared himself to receive, may appear from



the signification of giving before them, in an internal sense, when the subject treated of is concerning the preparation of the rational principle to receive perception from the Divine; thus it may appear without further explication.

2186. "And he was standing before them under a tree"—that hereby is signified perception thence, follows from the signification of tree, as denoting perception, concerning which see n. 103, 2163. It was said above, verse 4, that the three men who came to Abraham lay down under a tree, whereby was signified, that the Divine [principle] approached to the perception of that state in which the Lord then was; but here it is said, that Abraham stood under a tree, whereby is signified, that the Lord approached to Divine perception after that He had prepared Himself; thus is denoted reciprocity\*: every one may see, that it is not without reason that mention is made of the three men and of Abraham standing under a tree, consequently that it is for the sake of those arcana which lie concealed in that circumstance.

2187. "And they did eat"—that these words signify communication hereby, may appear from the signification of eating, as denoting communication and conjunction, which is plain also from the Word: "Aaron's eating of the sanctified things of the sacrifices, in the holy place, together with his sons, the Levites, and the people also, signified nothing else but communication, conjunction, and appropriation, as was shewn above, n. 2177, in the explication of the passage in Levit. vi. 9, 10; for it was celestial and spiritual food which was signified by the sanctified things that they did eat, consequently the appropriation thereof; the sanctified things were of the sacrifices, which were not burnt on the altar, and were eaten either by the priests, or by the people who offered, as may appear from several passages where sacrifices are treated of; that they were to be eaten by the priests, appears Exod. xxix. 32, 33; Levit. vi. 9, 18; chap. vii. 6, 15, 16, 18; chap. viii. 31; chap. x. 12, 13; Numb. xviii. 9, 10, 11; and that they were to be eaten by the people, appears Levit. xix. 5, 6; Deut. xii. 27; chap. xxvii. 7; and in other places; and that the unclean were not to eat thereof, appears Levit. vii. 19, 20, 21; chap. xxii. 4, 5, 6, 7; those feastings were held in the holy place, near the altar, or at the door, or in the court of the tent; nor did they signify any thing else but the communication, the conjunction, and the appropriation of celestial good things; for by them was represented celestial food, concerning

which food see n. 56, 57, 58, 680, 681, 1480, 1695; and all those things were called *BREAD*, the signification whereof may be seen above, n. 2165; the like was represented by Aaron and his sons eating the breads of proposition, or of faces, in the holy place, Levit. xxiv. 9. The law enacted for the Nazarite, that he should not eat of any part of the grape, from the stone even to the skin, in the days of his Nazarite-ship, Numb. vi. 4, was grounded in this consideration, because the Nazarite represented the celestial man, and the celestial man is such, that he is unwilling even to make mention of things spiritual, as may be seen n. 202, 337, 880, 1647; and whereas wine, and the grape, and whatever appertains to the grape, signified the spiritual principle, hence it was forbidden the Nazarite to eat thereof, that is, to have communication therewith, to join himself thereto, and to appropriate those things to himself: the like is meant by eating in Isaiah, "Every one that thirsteth, go ye to the waters, and he that hath no silver, go ye, buy, and eat; and go, buy ye, without silver, and without price, wine and milk: Wherefore do ye weigh silver for what is not *bread*, and labour for that which *satisfieth* not? hear ye in hearkening to Me, and eat good, and your soul shall be delighted in fatness," lv. 1, 2; and also by these words in John, "To him that overcometh I will give to eat of the tree of life, which is in the midst of the Paradise of GOD," Rev. ii. 7; the tree of life is the essential celestial [principle], and in a supreme sense the Lord Himself, because from Him is all the celestial principle, that is, all love and charity, thus to eat of the tree of life is the same thing as to feed on the Lord; and to feed on the Lord is to be gifted with love and charity, consequently with those things which appertain to celestial life, according to what the Lord Himself saith in John, "I am the living bread, which cometh down from heaven, if any one eat of this bread, he shall live for ever; he that eateth Me, shall live by Me," vi. 51, 57. "But they said, This is a hard saying; but Jesus said, the words which I speak unto you are spirit, and are life," verses 60, 63, of the same chapter: hence it is evident what is meant by eating in the sacred supper, Matt. xxvi. 27, 28; Mark xiv. 22, 23; Luke xxii. 19, 20; viz. to have communication, to be joined together, and to appropriate. Hence also it is clear what is meant by these words of the Lord, "Many shall come from the east and from the west, and shall lie down with Abraham, Isaac, and Jacob," Matt. viii. 11; not that they should eat with them in the kingdom of God [according to the literal sense of the words,] but

that they should enjoy celestial good things, which are signified by Abraham, Isaac, and Jacob; viz. the celestial things of love, as well the inmost, which are Abraham, as the inferior, or middle, which are those of the rational principle, which are Isaac; and also the still inferior, which are celestial-natural, such as are in the first heaven, which are meant by Jacob; this is the internal sense of those words; that Abraham, Isaac, and Jacob, have this signification, may be seen n. 1893; and in every other place where they are treated of; for whether it be said to enjoy those celestial things, or to enjoy the Lord, it is the same thing, inasmuch as all those things are from the Lord, and the Lord is the All in All thereof.

2188. Verse 9. *And they said to him, Where is Sarah thy wife? and he said, Behold, in the tent.* They said to him, where is Sarah thy wife, signifies rational truth, which then did not appear, because it was in rational good: and he said, behold, in the tent, signifies in the holy [principle].

2189. "They said to him, where is Sarah thy wife"—that hereby is signified rational truth, which then did not appear, because it was in rational good, is evident from the representation of Sarah in this place, as denoting rational truth, concerning which see above, n. 2173. How the case is in respect to this and the following passages, where the state of the rational principle is treated of as appertaining to the Lord, who is represented by Sarah, cannot so well be explained to the apprehension, unless it be known what is the nature of the state of the rational principle in general, as to good, and as to truth; also, in the Lord's case, as to the Divine [principle], and as to the human in which He then was: the primary [*primarium*] of the rational principle is truth, as was said above, n. 2072; consequently the affection of truth, to the intent that man may be reformed, and thereby regenerated, which is effected by knowledges and scientifics, which are of truth, and which are continually implanted in good, that is, in charity, that thus man may receive the life of charity; it is on this account that the affection of truth with man predominates in his rational principle; for with respect to the life of charity, which is the essential celestial life, the case is this, that with those who are reformed and regenerated, it is in a continual birth, and growth, and receiving of increase, and this by means of truths, therefore the more truth is insinuated, so much the more the life of charity is perfected; of consequence, *the state of charity in man is according to the quality and quantity of truth.* Hence it may in some measure appear, how the case is with the rational principle of man:

Nevertheless, life is not in truth, but in good; truth is only a recipient of life, that is, of good; it is, as it were, the cloathing and vestment of good; therefore also truths in the Word are called cloaths, and also garments; but when good constitutes the rational principle, then truth disappears, and becomes as if it was good, in which case good is translucent through truth, as is the case with the angels, who, when they appear cloathed, appear so by reason of the splendour which assumes the appearance of a garment, according as they were presented to view before the Prophets. This then is what is meant by rational truth at that time not appearing, because it was in rational good, which was signified by their saying to Abraham, Where is Sarah thy wife? But whereas the Lord's rational good was at that time Divine, such as cannot be with any angel, therefore it cannot be described otherwise than by a comparison, and thus by illustration derived from somewhat similar, which is not the same.

2190. "And he said, Behold, in the tent"—that hereby is signified in the holy principle, appears from the signification of tent, as denoting what is holy, concerning which see n. 414, 1102, 1566, 2145; it is said in the holy principle, because in good; all good is called holy, by reason of its being grounded in love and charity, which are only from the Lord: But as it is with things good, so it is with things holy; things good are formed, that is, have birth and growth by the truths of faith; and are therefore according to the quality and quantity of the truth of faith implanted in charity, as was said above, n. 2189; hence it may appear, that things good or things holy differ with every particular person; and although they may seem alike in their external form, yet in their internal forms they are unlike, and this as well in the case of those who are without the Church, as of those who are within the Church: In the good of charity with man, there are contained things so innumerable as to surpass all belief; for therein are all things appertaining to faith; the same is true concerning the holy principle of his worship; this appears to the angels as in clear day, according to its quality, although man knows nothing but that in general he is influenced by a certain holy principle; notwithstanding, in this his holy principle there are myriads upon myriads of his thoughts respecting the good things and truths of faith. But concerning the holy principle of worship, what its nature and quality in general is, more will be said, by the Divine Mercy of the Lord, in another place.

2191. Verse 10. *And he said, in returning, I will return to*  
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*thee, according to this time of life, and lo, Sarah thy wife shall have a son; and Sarah was hearing at the door of the tent, and it was behind him.* And he said, signifies perception: in returning I will return to thee, according to this time of life, signifies conjunction of the Divine with the Lord's human [principle]: and lo, Sarah thy wife shall have a son, signifies the rational [principle] about to become Divine: and Sarah was hearing at the door of the tent, signifies rational truth at that time near to the holy principle: and it was behind him, signifies next to the good, in which the rational principle then was, consequently separate from it, in proportion as any thing of the human [principle] was therein.

2192. "And he said"—that hereby is signified perception, appears from the signification of saying, in an historical sense, as denoting to perceive, concerning which see n. 1898, 1919, 2080.

2193. "In returning I will return to thee, according to this time of life"—that hereby is signified the conjunction of the Lord's Divine [principle] with the human, appears from this consideration, that Jehovah's coming to Abraham represented Divine perception, for the reception of which the Lord prepared Himself, consequently it represented conjunction, as was shewn above; thus by what is here said, "In returning I will return to thee," the like is signified, viz. the conjunction of the Divine with the human [principle].

2194. "And lo, Sarah thy wife shall have a son"—that hereby is signified the rational [principle] about to become Divine, appears from the signification of son, and also of Sarah, and likewise of Isaac who was to be born to him: both son, and Sarah, and likewise Isaac, signify that which appertaineth to the Lord's rational [principle]; that son is truth, may be seen n. 489, 491, 533, 1147; that Sarah is rational truth, may be seen n. 2173; and that Isaac is the Divine rational [principle], n. 1893, 2066, 2083. The human [principle] with every man commences in the inmost of his rational [principle], as was said, n. 2106; so also with the Lord's human [principle]; what was above that principle was Jehovah Himself, and herein the Lord differed from every other man: Inasmuch as the human principle commences in the inmost of the rational principle, and the Lord made all the human principle appertaining to Him Divine, He consequently first made the rational principle itself Divine from its inmost; which, when made Divine, is represented and signified as was said by Isaac.

2195. "And Sarah was hearing at the door of the tent"—

that hereby is signified truth rational at that time near to the holy principle, appears from the representation of Sarah, as denoting truth rational, see n. 2173, 2191; and also from the signification of tent, as denoting what is holy, see n. 414, 1102, 1566, 2145; and thus from the signification of the door of the tent, as denoting the entrance to what is holy, consequently near to what is holy, concerning which see above, n. 2145; hence then it appears that such is the signification of the words before us.

2196. "And it was behind him"—that these words signify near to the good in which the rational principle then was, and separate from it, in proportion as any thing of the human [principle] was therein, appears from this consideration, that it is said of the door, where Sarah was, that it was behind him; to be behind him, signifies not to be joined together, but at his back. What is separated from any one, this is represented by a kind of rejection as it were to the back, as may appear plainly from representatives in another life, concerning which see what is said from experience, n. 1393, 1875; this then is expressed by this circumstance, that the door, where Sarah was, was behind him. With respect to rational truth merely human, which then appertained to the Lord, being separated from Him, when he joined Himself with the Divine [principle] the case is this; rational human truth doth not comprehend things Divine, because such things are above the sphere of its understanding, for this truth hath communication with the scientifics which are in the natural man, and in proportion as from these scientifics it looks at those things which are above itself, in the same proportion it does not acknowledge them; for this truth is principled in appearances, which it cannot put off; and appearances are those things which have birth from things of sense, which induce a belief as if Divine things also were of a like nature, when yet these are exempt from all appearances, and are such, that, when mentioned, this rational truth cannot believe them, because it cannot comprehend them; as for example, when it is said that man hath no life but what is from the Lord, the rational principle in this case supposes, from appearances, that man cannot live as from himself, when nevertheless he then first begins truly to live, when he perceives that his life is from the Lord. Again, the rational principle, judging from appearances, supposes that the good, which man does, is from himself, when yet there is nothing of good from man's self, but from the Lord. Again, the rational principle concludes from appearances, that a man

merits salvation when he doeth good, when yet man of himself can merit nothing, but all merit is of the Lord. Again, man concludes from appearances, that when he is withheld from evil, and kept in good, from the Lord, there is nothing appertaining to him but what is good, and just, yea, and holy, when nevertheless in man there is nothing but what is evil, unjust, and profane. Again, man from appearances concludes, that when he doeth good from a principle of charity, he doeth it from a will-principle [*ex voluntario*] in himself, when nevertheless it is not from his own will-principle that he doeth it, but from an intellectual principle, in which charity is implanted. Again, man from appearances concludes, that no glory can possibly exist but what partakes of worldly glory, when nevertheless in the glory of heaven there is not the least of the glory of this world. Again, man from appearances concludes, that no one can love his neighbour more than himself, but that all love begins from self, when nevertheless in celestial love there is nothing of the love of self. Again, man from appearances concludes, that there can no light exist, unless what is from the light of this world, when nevertheless in the heavens there is not the least of this world's light, and still there is so great a light therein, that the mid-day light of this world is nothing to be compared with it. Again, man from appearances concludes, that the Lord cannot possibly shine as a sun before the universal heaven, when nevertheless all the light of heaven is from Him. Again, man by reason of appearances cannot conceive, that there are progressive motions [*progressiones*] amongst the inhabitants in another life, when nevertheless they appear to themselves to exercise progressive motion, just as men on earth do, in their habitations, their courts, and their paradises; still less can he conceive that these progressive motions are changes of state, which so appear. Again, man by reason of appearances cannot conceive, that spirits and angels, as being removed from bodily sight, are capable of being seen and conversed with by man, when nevertheless they appear to the internal sight, or that of the spirit, more conspicuous than man does to man on earth; and in like manner their speech is heard more distinctly; not to mention thousands upon thousands of similar things, which man's rational principle can by no means believe, in consequence of deriving its light from the things of sense, which light is thereby darkened: Yea, even in natural things the rational principle is blind, as in the case of the Antipodes, whom it cannot conceive standing on their feet, and walking, and in many other cases too tedious to

mention; and if it be thus blind in natural things, what must it not be in spiritual and celestial things, which are far above natural? Such then being the nature and quality of the human rational principle, it is here said of it, that it was separated, when the Lord was united to the Divine [principle] in Divine perception, which is signified by this circumstance, that Sarah (by whom is signified such rational truth) stood at the door of the tent, and it was behind him.

2197. Verse 11. *And Abraham and Sarah were old, entering into days, and it ceased to be with Sarah in the way as of women.* And Abraham and Sarah were old, signifies the human [principle] with the Lord, that it should be put off: entering into days, signifies that the time was come: it ceased to be with Sarah in the way as of women, signifies the state of rational truth, that it could no longer so remain.

2198. "Abraham and Sarah were old"—that hereby is signified the human [principle] with the Lord, that it should be put off, appears from the representation of Abraham and Sarah, and also from the signification of old, or of old age; Abraham here represents the Lord as to rational good, and Sarah represents the Lord as to rational truth, according to what was said above in this chapter throughout; thus each represents here the human [principle] appertaining to the Lord, by reason, as was said above, because now Jehovah was present, and spake with Abraham, and Jehovah was the essential Divine [principle] of the Lord, and not separate from Him, although in the representative historical relation it is exhibited as separate, not being capable of any other representation by what is historical. With respect to its being said, that Abraham and Sarah were old, as denoting that that human [principle] should be put off, the case is this; old age implies nothing else but the last time; frequent mention is made in the Word of old age and of death, but in the internal sense, no old age, or death, such as appertain to the body, are perceived, but somewhat else, which appears from the series of the things treated of; for in another life it is not known what old age is, or what is death; what is signified here by being old, appears, as was said, from the series of the things treated of, viz. that the Lord should put off the human [principle].

2199. "Entering into days"—that hereby is signified that the time was at hand, follows as a consequence from what has been said; day in the Word, as also year, yea, and time in general, signifies state, as was shewn, n. 23, 487, 488, 493, 893; thus in the present case, to enter into days signifies, in



an internal sense, into a state to put off the human [principle], consequently that the time was at hand.

2200. "It ceased to be with Sarah in the way as of women"—that hereby is signified that she could no longer so remain, appears from what has been already said, consequently without explication.

2201. Verse 12. *And Sarah laughed within herself, saying, After that I am grown old, shall I have pleasure, and my lord old?* Sarah laughed within herself, signifies the affection of that rational truth that it should so be: Saying, after that I am grown old, shall I have pleasure? signifies that it was not the affection of that truth that it should change state: And my lord old, signifies that the affection of truth wondered that rational good, to which truth was adjoined, should also put off the human [principle].

2202. "Sarah laughed within herself"—that hereby is signified the affection of that rational truth that it should so be, appears from the signification of laughing, or of laughter, as denoting the affection of truth, concerning which see above, n. 2072. What is implied herein, follows now immediately.

2203. "Saying, after that I am grown old, shall I have pleasure?"—that hereby is signified that it was not the affection of that truth that it should change state, appears from the signification of growing old, as denoting to put off the human [principle], consequently to change state, concerning which see above, n. 2198; and from the signification of these words, "Shall I have pleasure?" as denoting not to desire, consequently that it was not her affection. How this is, may appear from what was said above, n. 2196, concerning Sarah, that she stood at the door of the tent, and it was behind him, denoting that the human rational [principle] as to truth is such, that it cannot understand what the Divine [principle] is, by reason that that truth is in appearances; wherefore, what it cannot understand, it doth not believe; and what it doth not believe, neither is it affected therewith; the appearances, in which the rational principle is, are such as affect it, for in appearances themselves there is delight; wherefore, whosoever is deprived of appearances, supposes that there is nothing of delight left remaining, when, nevertheless, celestial affection is not in appearances, but in essential good and truth; rational truth being of such a nature and quality, is also excused and pardoned, and permittell to be in appearances, and to have delight therein. Such truth, which was in appearances, is represented by Sarah, when the Lord joined Himself with the Divine [principle]; wherefore it is said that she stood at the

door, and that she laughed and said, After that I am grown old shall I have pleasure? whereby is signified that it was not her affection to change state.

•2204. “And my lord old”—that hereby is signified that the affection of truth wondered, that rational good, to which truth was adjoined, should put off the human [principle], appears from the representation of Abraham, who is here my Lord, as denoting rational good; and from the representation of Sarah, as denoting rational truth, concerning which see above, n. 2198, and in other places; also from the signification of growing old, as denoting to put off the human [principle], concerning which see also n. 2198. Rational human good is such, that it hath in it much of worldly delights, being formed not only of the truths, but also of the delights of things of sense, and of several delights which are in the world; into which delights, when man is reformed and regenerated, spiritual good from the Lord is insinuated, and in this case the worldly delight is tempered by that good, and thus hath afterwards its happiness therein. But the Lord totally expelled every thing worldly from the rational principle, and thereby made it Divine, and this is what the rational truth, represented by Sarah, wondered at.

2205. Verse 13. *And Jehovah said to Abraham, Why did Sarah laugh at this, saying, shall I also truly bring forth, and I am grown old?* Jehovah said to Abraham, signified the Lord’s perception from the Divine [principle]: Why did Sarah laugh at this? signifies the thought of rational truth from the affection thereof: Shall I also truly bring forth? signifies a wondering that the rational principle should become Divine: And I am grown old, signifies, after that the rational principle should no longer be of such a nature and quality.

2206. “Jehovah said to Abraham”—that hereby is signified the Lord’s perception from the Divine [principle,] appears from the signification of saying, as denoting to perceive, concerning which see above, n. 1898, 1919, 2080; and from this consideration, that Jehovah said, as denoting perception from the Divine [principle;] for, as hath been often shewn above, the essential internal [principle] of the Lord was Jehovah.

2207. “Why did Sarah laugh at this?”—that hereby is signified the thought of the rational truth from the affection thereof, appears from the signification of laughing, or of laughter, as denoting an affection which is of truth, concerning which see above, n. 2072; and from the representation of Sarah, as denoting rational truth, concerning which see above

in this chapter. This interrogation implies, that the Lord perceived that there was as yet somewhat of the human [principle] in His rational.

2208. "Shall I also truly bring forth?"—that hereby is signified surprize, or wondering, that the rational principle should become Divine, appears from the signification of bringing forth here in an internal sense; for inasmuch as the Lord's Divine rational [principle] is represented by Isaac, as was said above, and as will appear from what follows, consequently bringing forth here signifies Isaac, that is, the rational principle, that it should be made Divine: and this could not be comprehended by rational truth represented by Sarah.

2209. "And I am grown old"—that hereby is signified, after that it [rational truth] no longer was of such a nature and quality, viz. not Divine, but human; and that the latter should be put off, appears from the signification of growing old, as denoting to put off the human [principle,] concerning which see above, n. 2198, 2203. As to what concerns the rational [principle] in general, it is to be observed, that when it thinks of Divine things, especially if it thinks of them from the principle of truth, which appertaineth to it, it can by no means believe that such things are, as well because it doth not comprehend them, as because the appearances, which have birth from the fallacies of the senses, adhere to it, by which, and from which, it thinks, as may appear from the examples adduced above, n. 2196; to which also, for the sake of further illustration, we may add the following queries; if the rational principle be consulted, can it possibly believe that the Word hath an internal sense, and that this internal sense is so remote from that of the letter, according to what has been shewn throughout this work; and thus, that it is the Word which joins heaven with earth, that is, the Lord's kingdom in the heavens with the Lord's kingdom in the earths? Again, can the rational principle believe, that souls after death discourse with each other in a most distinct manner, and yet without verbal expressions, and still so fully, that they can express more in a minute than man can in an hour; and that the angels in like manner discourse together, but that their discourse is still more perfect, and imperceptible to spirits; and further, that all souls, on their coming into another life, know how to discourse thus, although they are not instructed? Again, can the rational principle believe, that in one single affection of man, yea in one single sigh, there are indefinite things which can never be described, and which yet are perceivable to the angels; and that every particular affection of

man; yea, every particular idea of his thought, is his image, and such as to contain in it, in a surprising manner, all things appertaining to his life, not to mention thousands upon thousands of similar cases? The rational principle, having its ground in the things of sense, and being tainted with the fallacies thereof, when it thinks of the above subjects, does not believe that they can so be, because it cannot form to itself any idea thereof, except from such things as it perceives by some external and internal sense: what then must be the case when it thinks of things Divine-celestial and spiritual, which are still of a superior nature? for there will always be some appearances derived from the things of sense, to which the thought will lean, and on which it will support itself, and when these appearances are removed, idea perishes; this was evinced to me from the case of novitiate spirits in another life, who are greatly delighted with the appearances which they have contracted in the world, and which they thence bring along with them, saying, that if those appearances should be removed from them, they did not know whether they should be able to think at all. Such is the nature and quality of the rational [principle] considered in itself.

2210. Verse 14. *Shall any thing be wonderful for Jehovah? at the stated time I will return to thee, according to this time of life, and Sarah shall have a son.* Shall any thing be wonderful for Jehovah? signifies that every thing is possible to Jehovah: At the stated time I will return to thee, signifies a future state: According to this time of life, and Sarah shall have a son, signifies that then the Lord should put off the human rational [principle], and should put on the Divine rational.

2211. "Shall any thing be wonderful for Jehovah"—that hereby is signified that every thing is possible to Jehovah, appears without explication.

2212. "At the stated time I will return to thee"—that hereby is signified a future state, [or a state about to be,] appears from the signification of time as denoting state, according to what was said above, n. 2199: it is here said that Jehovah would return at the stated time, and presently it is said, at this time of life, or, what is the same thing, at the present time of the following year; each expression implies somewhat peculiar, viz. stated time implies the common [principle] of that state, which state is signified by this time of life; the common [principle] is that it was future, or about to be, but how it was about to be, is signified by this time of life: in the Word, especially with the Prophets, it is usual

to describe states by two expressions as it were alike, when yet one involves a common [principle], the other somewhat determinate in that common [principle].

2213. "According to this time of life, and Sarah shall have a son"—that hereby is signified that the Lord should then put off the human rational [principle], and put on the Divine rational, appears from the signification of returning at this time of life, or at this present time of the following year, as denoting the conjunction of the Lord's Divine [principle] with the human, concerning which see above, n. 2193; and from the signification of Sarah's son, as denoting the rational [principle] about to be Divine, concerning which see also above, n. 2194: this time of life, or the present time of the following year, denotes the time when Abraham entered into the hundredth year, by which year is signified the uniting of the Lord's human [principle] with the Divine, and of the Divine with the human, as was shewn above, n. 1988; a year then interceded, because by year in the Word is not meant year, but an entire time, consequently a whole period, whether it be of a thousand years, or of a hundred, or of ten, or of hours, as was also shewn above, n. 482, 487, 488, 493, 893; so also in the case of a week, concerning which see, n. 2044.

2214. Verse 15. *And Sarah denied, saying, I did not laugh, because she was afraid; and he said, nay, but thou didst laugh.* And Sarah denied, saying, I did not laugh, because she was afraid, signifies that human rational truth was willing to excuse itself, because it perceived that it was not such as it ought to be: And he said, nay, but thou didst laugh, signifies that still it was such.

2215. "And Sarah denied, saying, I did not laugh, because she was afraid"—that hereby is signified that human rational truth was willing to excuse itself, because it perceived it was not such as it ought to be, may appear without explication.

2216. "And he said, nay, but thou didst laugh"—that hereby is signified that still it was such, appears also without explication. How this is, may appear from what was said above, n. 2072, concerning the signification of laughing or laughter, viz. that it is an affection of the rational principle, and indeed an affection of what is true or of what is false in the rational principle, hence comes all laughter; so long as such affection is in the rational principle, which puts itself forth in laughter, so long there is somewhat corporeal or worldly, consequently merely human therein; celestial good and spiritual good doth not laugh, but expresses its delight and cheerfulness in the countenance, in the speech, and in the

gesture, after another manner; for in laughter there are many principles contained, as for the most part something of contempt, which, although it doth not appear, still lies concealed under that outward expression, and is easily distinguished from cheerfulness of mind, which also produces somewhat similar to laughter. The state of the human rational [principle] appertaining to the Lord is described by Sarah's laughing, and thereby is signified with what kind of affection the truth of the rational [principle], at that time separate from good, regarded what was said concerning the human [principle] being put off, and the Divine put on; not that the Lord laughed, but that He perceived, from the Divine [principle], what was still the quality of the rational, and how much of the human was still in it, which was to be expelled; this is signified by Sarah's laughing in an internal sense.

2217. Verse 16. *And the men rose up thence, and looked to the faces of Sodom; and Abraham was going with them to send them away.* The men rose up thence, signifies that that perception was finished: and looked to the faces of Sodom, signifies the state of the human race; Sodom is all evil derived from self-love: and Abraham was going with them, signifies that the Lord also as yet remained with them in perception, but concerning the human race: to send them away, signifies that he was desirous to depart from that perception.

2218. "The men rose up thence"—that hereby is signified that that perception was finished, appears from the signification of rising up, as denoting to go away; and from the signification of men, concerning which see above: By the coming of three men, or of Jehovah, to Abraham, was represented the Lord's Divine perception, as was shewn above; the Lord's perception from the Divine [principle] at that time was first concerning a trine or threefold Divine [principle], which is the essential Divine [principle] Itself, the Divine-Human, and the holy proceeding; afterwards it was concerning His human [principle], that it should put on the Divine; now follows a perception from the Divine [principle] concerning the human race, as to its nature and quality; these are the three things treated of in this chapter; and they follow in order, viz. that the Divine [principle] should assume the human, to save the human race: concerning the two first of these subjects it is said, that the perception was finished, which is meant, in an internal sense, by the men rising up; but the perception concerning the human race, as to their nature and quality, is signified in an internal sense by their looking to the faces of Sodom, and Abraham going with

them ; and that the Lord was not desirous to remain in that perception, is signified by Abraham's going with them to send them away ; how these things are, may be better seen from the general contents premised, n. 2136 to 2141, and also from the explication of what follows.

2219. "And looked to the faces of Sodom"—that hereby is signified the state of the human race, appears from the signification of looking to the faces, and in the present case to the faces of Sodom : by faces are signified all the interior things of man, as well evil as good, by reason that they shine forth from the face, as was shewn, n. 358. Faces, therefore, in the present case, as being predicated of Sodom, signify interior evils, which are those of self-love, and which in general are meant by Sodom, as will appear from what presently follows. The reason why the worst of all evils originate in self-love is, because self-love is destructive of human society, as was shewn above, n. 2045, and destructive of heavenly society, as was shewn, n. 2057 ; and inasmuch as the perversity of mankind is thence known, the state of the human race is here signified by the faces of Sodom : it was moreover shewn, in the first part of this work, what is the nature and quality of self-love, viz. that it is altogether contrary to the order in which and for which man was created ; man is distinguished from the beasts by his rational [principle], which was given him for this end, that every one might will well, and do well to another, as in general so in particular likewise ; this is the order in which and for which man was created ; consequently, it is love to God, and love towards his neighbour, which was intended to be the life of man, whereby he should be distinguished from brute animals ; this also is the order of heaven, in which it was intended man should be during his life in the world, and thus in the Lord's kingdom, into which kingdom he would pass, when he put off the body which served him on earth, and there he would rise into a state continually advancing in celestial perfection : but self-love is the primary, yea, the only principle, which destroyeth this state of order, and not so much the love of the world, for the love of the world is opposite indeed to the spiritual things of faith, but self-love is diametrically opposite to the celestial things of love ; for he who loves himself, doth not love all others, but endeavours to destroy all who do not worship him, nor doth he will well and do well to any one, except to such as are in his interest, or whom he can engage to be in his interest, as somewhat as it were engrafted into his lusts and phantasies ; hence it is evident, that from self-love originate

all kinds of hatred, revenge, and cruelty, and likewise all kinds of infamous dissimulation and deceit, consequently all the vices contrary to the order both of human and of heavenly society: moreover so terribly lawless is self-love, that when it is left unrestrained, that is, when it hath opportunity given it of taking free range, (even with those of the lowest class) it is so impetuous, as to grasp at dominion not only over neighbours and acquaintance, but even over the universe, yea, over the Supreme Divine [principle] Itself; this indeed man is ignorant of, because he is held in bands of restraint with which he is not altogether acquainted, but in proportion as these bands are loosened, in the same proportion, as was observed, he giveth the reins to his lusts, which hath been given me to know by much experience in another life: such, then, being the evils which lie concealed in self-love, they who are principled therein, and are not gifted with restraints of conscience, above all others hold the Lord in hatred, consequently they hate all the truths of faith, these being the essential laws of order in the Lord's kingdom, which they reject so as to abominate them, and this also is made manifest in another life: self-love likewise is the serpent's head, which the seed of the woman, that is, the Lord, treadeth down, concerning which see, n. 257. But self-love is not always that, which in an external form appears like haughtiness and pride, for sometimes there may be much of charity under such external appearance, inasmuch as such appearance is born with some persons, and with others is contracted at an early age, but afterwards is brought into subjection to the spirit of charity, the external form still remaining the same, but they are principled in self-love, who despise others in comparison with themselves, and set them at nought, having no concern about the common good, unless so far as it favours themselves, and they themselves as it were constitute it; it is a proof of still greater self-love, when any hate and persecute those who do not favour and serve them, depriving them of their possessions, honour, reputation, yea, and life itself, as far as lies in their power; whosoever breathe such purposes, let them know that they are principled in self-love in a very high degree.

2220. That Sodom denotes all evil originating in self-love, is evident from the signification of Sodom in the Word: although in the subsequent chapter it appears as if by Sodom is signified the evil of the most abominable adultery, nevertheless, in an internal sense, nothing else is signified thereby but the evil originating in self-love; in the Word also, the



abominations flowing from self-love are represented by adulteries of divers kinds. That Sodom signifies in general every evil originating in self-love, and that Gomorrah signifies every false principle thence derived, was shewn, n. 1212, 1663, 1682, 1689; and may further appear from the following passages in the Word, "A sword upon the Chaldæans, and upon the inhabitants of Babylon, [or Babel,] according to the overthrow of God, *Sodom and Gomorrah*, and the neighbours thereof, saith Jehovah; there shall not a man dwell there, neither shall the Son of Man have His abode therein," Jer. i. 35, 40; speaking of those who are signified by Chaldæans, in whose worship there prevails a false profane principle, as was shewn above, n. 1368; and also of those who are signified by Babel, in whose worship there prevails an evil profane principle, see n. 1182, 1326; their damnation is described by the overthrow of Sodom, that is, of evil in general, and by the overthrow of Gomorrah, that is, of the false principle in general, because in their worship the evil of self-love is prevalent, and the false principle thence derived; so in Amos, "I have overthrown you according to the overthrow of God, *Sodom and Gomorrah*, and ye became as a fire-brand plucked out of the burning," iv. 11; speaking of Samaria, whereby is signified the spiritual Church perverted, which, as to evils in general, contrary to the good things of charity, is called Sodom, and as to falses in general, contrary to the truths of faith, is called Gomorrah, and as to each is called here, as before, the overthrow of God: so in Zephaniah, "Moab shall be as *Sodom*, and the sons of Ammon as *Gomorrah*, a forsaken place of nettles, and a pit of salt, and a desolation for ever; this shall they have for their *pride*, because they have reproached and magnified themselves above the people of Jehovah of Sabaoth," ii. 9, 10: where Sodom denotes evil originating in self-love, and Gomorrah denotes the false principle thence derived, of which is here predicated desolation, as overthrow was before predicated; pride is the love of self; to reproach the people of Jehovah of Sabaoth is to bring evil on truths, and to magnify themselves above the people is to bring the false principle on truths: so in Ezechiel, "Thy elder sister Samaria, herself and her daughters, dwelling on thy left hand; and thy younger sister, dwelling on thy right hand, *Sodom* and her daughters; thy sister Sodom, herself and her daughters, hath not done as thou hast done, and thy daughters; *behold, this was the iniquity of thy sister Sodom, pride, a glut of bread, and security of ease, was to her and her daughters, and she did not strengthen the hand of the miserable and needy*;

and they became haughty, and committed abomination before thee," xvi. 46, 48, 50; speaking of the abominations of Jerusalem, which are described by Samaria and Sodom, by Samaria, instead of Gomorrah, as to falses, and by Sodom as to evils; and it is declared what is signified in particular by Sodom, for it is said, *This was the iniquity of Sodom*, viz. self-love, which is here signified by *pride*; an aversion to the good things of charity, signified by a *glut of bread*; an acquiescence therein, signified by *security of ease*; a deprivation of mercy, described by *not strengthening the hand of the miserable and needy*; and a consequent taint of self-love infecting all lusts, signified by *the daughters becoming haughty*; lusts are *daughters*: Hence it is very evident what is meant by Sodom, consequently that it is not to be understood according to the historical sense in the following chapter, but that by Sodom in that chapter are signified, in an internal sense, such things as are here described by the Prophet, viz. the things which are of self-love; but Sodom in the following chapter is described more mildly than in the Prophet, because the subject treated of in the Prophet, is concerning the abominations of Jerusalem, shewing that they were greater than those of Sodom; as is also evident from the Lord's words in Matthew, "Verily I say unto you, it shall be more tolerable for *Sodom and Gomorrah* in the day of judgment than for that city," x. 15; Mark vi. 11; Luke x. 12; and in John, "Their bodies in the streets of the great city, which is *spiritually* called *Sodom and Egypt*," Rev. xi. 8; where it is plain, that by Sodom is not meant Sodom, nor by Egypt Egypt, for it is said, that it is *spiritually* called Sodom and Egypt; Sodom denotes all evil originating in self-love, and Egypt instead of Gomorrah denotes every false principle thence derived.

222]. "And Abraham was going with them"—that hereby is signified that the Lord still remained with them in that perception, but concerning the human race, may appear from the series of the things treated of in an internal sense, for to go with the three men, that is, with Jehovah, is to be still in perception.

2222. "To send them away"—that hereby is signified, that He was desirous to depart from that perception, may appear without explication; the reason also of his desiring to depart from it is evident, viz. because perception from the Divine [principle,] and thought therein originating concerning the human race, as being of such an evil nature and quality, struck Him with horror; for the Lord's love towards the whole human race was so great, that He was desirous eternally to

save all by uniting the human essence with the Divine, and the Divine with the human; wherefore when He perceived what was the nature and quality of the human race, He was desirous to depart from that perception and thought, which is signified by His desiring to send them away.

2223. Verse 17. *And Jehovah said, Shall I conceal from Abraham what I am doing?* And Jehovah said, signifies perception: shall I conceal from Abraham what I am doing, signifies that nothing ought to be concealed before the Lord.

2224. "Jehovah said"—that hereby is signified perception, appears from the signification of saying as denoting to perceive, concerning which see above, n. 1898, 1919, 2080; inasmuch as here Jehovah said, it signifies that the Lord had perception from the Divine [principle.]

2225. "Shall I conceal from Abraham what I am doing"—that hereby is signified that nothing ought to be concealed before the Lord, appears from the representation of Abraham, as denoting the Lord in that state, concerning which much hath been said above in this chapter; that the other expressions signify that nothing ought to be concealed, is evident; the sense of the letter and the internal sense are here alike, as is sometimes the case, especially when the subject treated of is concerning the essentials of faith, which, as being necessary to salvation, are expressed in the letter such as they are in an internal sense, of which we have an instance in this passage in Moses, "Jehovah our God is one Jehovah, and thou shalt love Jehovah thy God from thy whole heart, and from thy whole soul, and from all thy strength; and these words shall be on thy heart," Deut. vi. 4, 5, 6; not to mention several other passages of a similar kind.

2226. Verse 18. *And Abraham shall surely be for a nation great and numerous; and all the nations of the earth shall be blessed in him.* Abraham shall surely be for a nation great and numerous, signifies that from the Lord shall be all good, and all truth grounded in good: And all the nations of the earth shall be blessed in Him, signifies that from Him all, who are principled in charity, shall be saved.

2227. "And Abraham shall surely be for a nation great and numerous"—that hereby is signified that from the Lord shall be all good and all truth grounded in good, appears from the representation of Abraham as denoting the Lord, concerning which much hath been said above; and also from the signification of nation as denoting good, concerning which see n. 1159, 1258, 1259, 1260, 1416, 1849; and of a nation great and numerous, whereby is signified good and truth

grounded in good: that great is predicated of good, and numerous of truth, may appear from other passages in the Word, but it is needless here to adduce them: Truth grounded in good, or truth derived from good, in a genuine sense, is spiritual good; there are two kinds of good distinct from each other, viz. celestial good and spiritual good; celestial good is the good of love to the Lord, and spiritual good is the good of neighbourly love; from the former, or celestial good, is derived the latter, or spiritual good, for no one can love the Lord, unless he also loves his neighbour; in love to the Lord there is neighbourly love; for love to the Lord is from the Lord, consequently from essential love towards the whole human race; to be in love to the Lord is the same thing as to be in the Lord, and whosoever is in the Lord must needs be in His love, which is love towards the whole human race, consequently towards every one's neighbour: thus He is in both kinds of good, viz. in celestial and spiritual; the former is the very essential good itself: but the latter is the truth thereof, or truth thence derived, which truth is spiritual good, as was said above; the former is what is signified by great, but the latter by numerous.

2228. "And all the nations of the earth shall be blessed in him"—that hereby is signified that from Him all, who are principled in charity, shall be saved, appears from the signification of being blessed, as denoting to be gifted with all good things which are from a celestial origin, concerning which signification, see n. 981, 1096, 1420, 1422; they who are gifted with good things from a celestial origin, that is, with good things celestial and spiritual, (concerning which see above, n. 2227,) are also gifted with eternal salvation, that is, are saved: by all the nations of the earth, in an internal sense, are meant those who are principled in the good things of love and charity, as appears from the signification of nation as denoting good, see n. 1159, 1258, 1259, 1260, 1416, 1849. That by all the nations of the earth are not signified all that inhabit this earthly globe, may appear to every one, inasmuch as there are very many amongst them who are not saved, but only those who are principled in charity, that is, who have attained the life of charity. That none may remain in ignorance, in regard to the nature of salvation, and how it fares with man after his departure out of this life, it may be expedient to speak a few words on the subject: There are several who say, that man is saved by faith, or, as they express it, if he only have faith, but amongst these the greatest part do not know what faith is: some suppose it is mere thought; some

that it is an acknowledgment of somewhat to be believed; others that it is the whole doctrine of faith which is to be believed; others again think differently on the subject; thus they err in the bare knowledge of what faith is, consequently in the knowledge of what that is by which man is saved: but still it is not mere thought, neither is it an acknowledgment of somewhat to be believed, nor a knowledge of all things appertaining to the doctrine of faith, which constitutes true faith: by these things no one can be saved, inasmuch as they can take root no deeper than in the thinking principle, and the thinking principle doth not save any one, but salvation cometh from the life which man hath procured for himself in the world by the knowledges of faith; this life remaineth, whereas all thought, which doth not accord with man's life, perishes and becomes as if it had never existed; heavenly consociations are formed according to the kinds of life, and by no means according to the kinds of thought which are not connected with life; such thoughts are grounded in hypocrisy and pretence, and are altogether rejected: in general, life is of two kinds, one infernal, the other celestial; infernal life is contracted from all those ends, thoughts, and works, which flow from self-love, consequently from hatred towards our neighbour; celestial life is contracted from all those ends, thoughts, and works, which are grounded in love towards our neighbour; this latter is the life, to which all those things called faith have respect, and it is procured by all things appertaining to faith: hence it may appear what faith is, viz. that it is charity, for all things which are called the doctrines of faith lead to charity; they are all contained in charity, and they are all derived from charity. The soul after the life of the body is such as its love is.

2229. Verse 19. *Because I have known him, by reason that he will command his sons, and his house after him, and they shall keep the way of Jehovah, to do justice and judgment, that Jehovah may bring upon Abraham that which he hath spoken of him.* Because I have known him, signifies that it is true: by reason that he will command his sons, and his house after him, and they shall keep the way of Jehovah to do justice and judgment, signifies that from Him is all the doctrine of charity and faith; sons are those who are principled in truths; house those who are principled in goodnesses; way is doctrine; justice is predicated of good; judgment is predicated of truth: that Jehovah may bring upon Abraham that which He hath spoken of him, signifies that therefore the human essence shall be adjoined to the Divine.

2230. "Because I have known him"—that hereby is signified that it is true, may appear from the signification of knowing: to know any person is properly to know that he is of such a nature and quality; in like manner when applied to a thing, or to any particular whatsoever, to know it is to know that it is of such a nature and quality; wherefore in the present case to know him hath relation to that which is predicated, and signifies that which is meant according to the series of the things treated of, that it is so, or that it is true.

2231. "By reason that he will command his sons and his house after him, and they shall keep the way of Jehovah to do justice and judgment"—that hereby is signified that from Him is all the doctrine of charity and faith, may appear from the signification of son, of house, of way, of justice, and of judgment, which, reduced to a summary or single sense, signify every doctrine of charity and faith; for by sons are signified all who are principled in truths, by house all who are principled in goodnesses, by way the doctrine whereby they are instructed, which doctrine in relation to good is signified by justice, and in relation to truth by judgment; doctrine concerning what is good is the doctrine of charity, and doctrine concerning what is true is the doctrine of faith: In general there is only one doctrine, viz. the doctrine of charity, for all things appertaining to faith have respect unto charity, as was said, n. 2228; there is no difference between charity and faith, but what is between willing good and thinking good; whosoever wills good, he also thinks good; consequently there is no difference between charity and faith, but what is between the will and the understanding; it is plain to every one who reflects, that the will is one thing and the understanding another; this is also known to the learned, and it appears manifestly in the case of those, who will what is evil, and yet from the thinking principle speak what is good; hence it is very evident, that the will and the understanding are distinct things, and thus that the human mind is divided into two parts, which do not make one; man nevertheless was so created, that these two parts should constitute one mind, and that there should be no other distinction between them, than such as exists, comparatively speaking, between flame and the light thence issuing: love to the Lord and charity towards our neighbour would, in such case, be as flame, and every perception and thought would be as the light thence issuing, consequently love and charity would be the all of perception and thought, that is, would be in all and singular the things appertaining thereto; perception or thought

concerning the quality of love and charity is what is called faith : But whereas the human race began to will evil, to bear hatred towards their neighbour, and to exercise revenge and cruelty, insomuch that that part of the mind, which is called the will, was altogether destroyed, they began to distinguish between charity and faith, and to refer to faith all doctrinals appertaining to their religion, and to call them by the single term faith ; and at length, they went so far as to assert, that they might be saved by faith alone, whereby they meant their doctrinals, if they only believed them, without any respect to their lives ; thus charity was separated from faith, and when this is the case, faith is nothing else, comparatively speaking, than a kind of light without flame, like the light of the sun in winter, which is cold and starving, insomuch that the vegetables of the earth wither and die ; when nevertheless faith grounded in charity is as the sun's light in the time of spring and summer, whereby all the vegetable creation is made to put forth leaves and flowers : this may be known also from this consideration, that love and charity is celestial flame, and that faith is spiritual light thence issuing ; accordingly they are presented perceivably and visibly in another life, for there the Lord's celestial [principle] manifests itself before the angels by a flaming irradiation as of a sun, and the Lord's spiritual [principle] by light thence issuing, with which also angels and spirits are affected, as to their interiors, according to their respective states of love and charity ; hence come all joys and happinesses with their several differences in another life.\* From what hath been said it may appear, how the case is in regard to what is asserted, that faith alone is saving.

2232. That sons are those who are principled in truths, appears from the signification of son in the Word, as denoting truth, concerning which see n. 489, 491, 533, 1147 ; by sons in an abstract sense are signified truths, but, when applied to man, sons are all those who are principled in truths.

2233. That house denotes those who are principled in goodnesses, appears from the signification of house as denoting good, concerning which, see n. 710, 1708, 2048. By house, or the born of the house, in like manner, in an abstract sense, are signified goodnesses, but when applied to man, they signify all those who are principled in goodnesses.

2234. That way is doctrine, appears from the signification of way ; way in the Word is predicated of truths, because truths lead to good, and proceed from good, as may appear from the passages adduced, n. 627 ; and inasmuch as way is predicated of truths, therefore way is doctrine, because doc-

trine in one complex comprehends all those things which lead to good, that is, to charity.

2235. That justice hath relation to good, and judgment to truth, may appear from the signification of justice, and from the signification of judgment: Justice and judgment are frequently mentioned together in the Word, but what they signify in an internal sense, is not yet known; in a proximate sense justice is predicated of what is just, and judgment of what is right; just is, when any thing is judged from a principle of good, and this according to conscience, but right is, when any thing is judged from a principle of law, and thus from the just principle of law, consequently also according to conscience, because law is in this case the rule of judgment; but in an internal sense, justice is what is derived from good, and judgment what is derived from truth; good is all that which appertains to love and charity; truth is all that which appertains to faith grounded in charity; truth derives its essence from good, and is called truth grounded in good, as faith is grounded in charity, consequently also judgment is grounded in justice. That justice and judgment have this signification, appears from the following passages in the Word, "Thus saith Jehovah, do *judgment and justice*, and deliver the spoiled from the hand of the oppressor. Wo unto him that buildeth his house in what is not *justice*, and his chambers in what is not *judgment*! Did not thy father eat, and drink, and do *judgment and justice*? Then he had good," Jerem. xxii. 3, 13, 15; where judgment denotes what appertains to truth, and justice what appertains to good: So in Ezechiel, "If the wicked man shall return from his sin, and shall do *judgment and justice*, all his sins which he hath sinned shall not be mentioned to him, he did *judgment and justice*, in living he shall live; in the wicked one returning himself from his wickedness, and doing *judgment and justice*, because of these things he shall live," xxxiii. 14, 16, 19; where in like manner judgment denotes truth which is of faith, and justice good which is of charity; so in Amos, "Let *judgment* flow as waters, and *justice* as a strong river," v. 24; where the signification is the same; so in Isaiah, "Thus saith Jehovah, keep *judgment* and do *justice*, because my salvation is near to come, and my *justice* to reveal itself," lvi. 1; again, in the same Prophet, "Peace shall have no end, on the throne of David, and on his kingdom, to establish it, and to support it in *judgment and justice*, from henceforth even for ever," ix. 7; signifying in the truths of faith, and in the good things of charity; again, in the same Prophet, "Jehovah is exalted,



because He dwelleth on high, He hath filled Zion with judgment and justice," xxxiii. 5 ; where judgment denoteth faith, justice love, and Zion the Church ; judgment hath precedence, because love is by faith, but when justice precedes, it denotes that faith is from love ; as in Hosea, " I will betroth thee unto Me for ever, and I will betroth thee unto Me in justice and judgment, and in mercy and in compassion ; and I will betroth thee unto Me in faith, and thou shalt know Jehovah," ii. 19, 20 ; where justice has precedence, as also mercy, which appertain to love, and judgment follows, and also compassion, which appertain to faith grounded in love ; each is called faith, or faithfulness ; so in David, " Jehovah, Thy mercy is in the heavens, Thy truth even to the æthers : Thy justice is as the mountains of God, Thy judgments are a great abyss," Psalm xxxvi. 6, 7 ; where both mercy and justice, in like manner, have relation to love ; and truth and judgments have relation to faith ; again, " Let truth bud forth from the earth, and let justice look from heaven ; Jehovah also shall give good, and our earth shall give her produce," Psalm lxxxv. 11, 12 ; where truth, which is of faith, denotes judgment, and justice denotes love or mercy ; so in Zechariah, " I will bring them, and they shall dwell in the midst of Jerusalem, and they shall be to Me for a people, and I will be to them for a God in truth and in justice," viii. 8 ; hence also it is evident that judgment is truth, and justice good, because truth is here applied instead of judgment ; in like manner in David, " He that walketh entire, and working justice, and speaking truth," Psalm xv. 2. Inasmuch as faith is grounded in charity, or truth in good, hence truths grounded in good [*vera bona*] are every where called judgments of justice, and thus judgments signify nearly the same thing as precepts, as in Isaiah, " Let them seek Me day by day, and desire the knowledge of My ways, as a nation which doeth justice, and doth not forsake the judgment of her God ; let them ask of Me judgments of justice, let them desire the near approach of God," lviii. 2. That judgments signify precepts, is plain from David, " Seven times in a day have I praised Thee upon the judgments of Thy justice, all Thy precepts are justice," Psalm cxix. 164, 172. Concerning the Lord particularly it is said, that He doeth judgment and justice, when He creates man anew, as in Jeremiah, " Let him that glorifieth glory concerning this, to understand and know Me, that I, Jehovah, do mercy, judgment and justice in the earth, because in those things I am well pleased," ix. 24 ; where mercy, which is of love, is described by judgment and justice ; again, in the same Prophet, " I will raise

up to David a just branch, and he shall reign a king, and shall act intelligently, and shall do *judgment* and *justice* in the earth," xxiii. 5; chap. xxxiii. 15; hence the Lord saith in John, "If I go away, I will send the Comforter unto you, and when He is come, He shall reprove the world of sin, of *justice*, and of *judgment*; of sin, because they believe not on Me; of *justice*, because I go to My Father, and ye shall see Me no more; of *judgment*, because the prince of this world is judged," xvi. 7, 8, 9, 10, 11; where sin denotes all unfaithfulness; to reprove concerning justice, is concerning all that which is contrary to good, which the world continued to live in, notwithstanding the Lord's uniting the human [principle] with the Divine, that He might save the world, signified by these words, "I go to the Father, and ye shall see Me no more;" to reprove concerning judgment, is concerning all that which is contrary to truth, which the world continued in, notwithstanding that all false principles were cast down into their respective hells, signified by the prince of this world being judged: In general, by reprovng of sin, of justice, and of judgment, signifies of all unfaithfulness contrary to goodness and truth, denoting thus that there was no charity and faith in the world, for by justice and judgment, in ancient times, was meant, with respect to the Lord, mercy and grace, and with respect to man, charity and faith.

2236. "That Jehovah may bring upon Abraham that which He hath spoken of him"—that hereby is signified that therefore the human essence should be adjoined to the Divine, doth not so plainly appear from the signification of the expressions, but from this consideration, that all those things, which are said in the Word, imply the coming of the Lord, to unite the human essence to the Divine, and by that union to save mankind; this is what is signified in an internal sense, by bringing upon Abraham that which He had spoken of him.

2237. Verse 20. *And Jehovah said, because the cry of Sodom and Gomorrah is become great, and because their sin is become very grievous. Jehovah said,* signifies perception: because the cry of Sodom and Gomorrah is become great, and because their sin is become very grievous, signifies that the false principle and the evil of self-love were grown even to consummation; cry is the false principle, sin is evil.

2238. "Jehovah said"—that hereby is signified perception, appears from the signification of saying in the historical sense, as denoting to perceive, concerning which much hath been said above. When this expression, "Jehovah said," occurs in the historical parts of the Word, it signifies a perception,

which is not altogether continued with the foregoing, but in some respect subsequent, and sometimes new; see also n<sup>o</sup> 2061.

2239. "Because the cry of Sodom and Gomorrah is become great, and because their sin is become very grievous"—that hereby is signified that the false principle and the evil of self-love were grown even to consummation, appears from the signification of Sodom, as denoting evil derived from self-love, and of Gomorrah, as denoting the false principle originating therein, which was shewn above, n. 2220; also from the signification of cry, as denoting what is false, and of sin, as denoting what is evil, of which we shall speak presently; whence it is evident, that by becoming great, and becoming very grievous, as applied to cry and sin, is signified, that the false principle and evil were come to their summit, or to the consummation: This is rendered more manifest by what follows, where it is said, "If there be found ten therein, the city should be spared," verse 32; whereby is signified, if there were still any remains, that is, any thing of good and truth; for when there is no longer any thing of good and truth within appertaining to man, then there is wasteness and desolation, consequently consummation; concerning which see the next verse.

2240. That cry is the false principle, and that sin is evil, may appear from the signification of cry in the Word; that cry signifies the false principle, cannot appear, unless the internal sense of the Word be known; the expression sometimes occurs with the Prophets, when treating of vastation and desolation, on which occasions they speak of howling and crying, signifying thereby that goodnesses and truths are vastated, and in such case by howling and crying, in an internal sense, is described the false principle, as in Jeremiah, "*A voice of the cry of shepherds, and an howling of the powerful of the flock, because Jehovah wasteth their pasture,*" xxv. 36; where a cry of shepherds denotes that they were principled in what is false, whence comes vastation; again, in the same Prophet, "Behold, waters ascending from the north, and they shall be for an overflowing stream, and they shall overflow the earth and the fullness thereof, the city and them that dwell therein, and man shall cry, and every inhabitant of the land shall howl, on the day that cometh to waste," xlvii. 2, 4; speaking of the desolation of faith, which is effected by falses; an overflowing stream is the false principle, as was shewn, n. 705, 790; again, in Zephaniah, "*The voice of a cry from the fish-gate, and howling from the second, and a great crashing from the hills, and their wealth shall be for*

plunder, and their house for a *desolation*," i. 10, 13; where also *cry* is predicated of falses which lay waste; so in Isaiah, "In the way of Horonaim they shall raise up a *cry* of breaking, because the waters of Nimrim shall be *desolations*, since the grass is withered, the herb is consumed, the pulse is not," xv. 5, 6; Jer. xlviii. 3; where the desolation of faith, and consummation, are described by a cry; so in Jeremiah, "Judah mourneth, and the gates thereof languish, they are blackened to the earth, and the *cry of Jerusalem* is gone up; and their illustrious ones have sent their younger ones to the waters, they came to the pits, they found no waters, they returned with their vessels empty," xiv. 2, 3; where the cry of Jerusalem denotes falses, for by their not finding waters, is signified, that there were no knowledges of truth; that knowledges of truth are waters, was shewn n. 680, 739; so in Isaiah, "I will exult in Jerusalem, and will be glad in My people, and there shall not be heard therein any more the voice of weeping, and the *voice of a cry*," lxxv. 19; where by the voice of weeping not being heard, is signified that there should be no evil, and by the voice of a cry, that there should be no false principle; several things of a similar nature in the Word cannot be understood by the sense of the letter, but by the internal sense; and this is the case with cry; again, in the same Prophet, "Jehovah hath expected judgment, but behold a scab; justice, but behold a *cry*," v. 7; speaking also of the vastation of goodness and truth; in this passage there occurs a species of reciprocation, as is common with the Prophets, which is such, that evil is found in the place of truth, signified by a scab instead of judgment, and the false principle in the place of good, signified by a cry instead of justice, for that judgment is truth, and justice good, was shewn above, n. 2235; there occurs a similar reciprocation in Moses, where speaking of Sodom and Gomorrah it is said, "Their vine is of the vine of *Sodom*, and their grapes of the fields of *Gomorrah*; grapes of gall, clusters of bitteresses to them," Deut. xxxii. 32; where a similar way of speaking occurs, for wine is predicated of truths and of falses, and fields and grapes of goodnesses and evils, so that the vine of Sodom denotes the false principle originating in evil, and the fields and grapes of Gomorrah denote evils derived from falses, for the false principle is of two kinds, concerning which see n. 1212; in like manner also there are two kinds of evil; each kind of the false principle and of evil is signified in this verse by the cry of Sodom and Gomorrah being become great, and their sin very grievous, which appears from this consideration, that cry is

mentioned in the first place, and sin in the second, and still mention is first made of Sodom, which is evil originating in self-love, and secondly of Gomorrah, which is the false principle thence derived.

2241. Verse 21: *I will go down, and will see, whether they have made a consummation according to the cry thereof which is come to me, and if not I will know.* I will go down and see, signifies visitation: whether they have made a consummation according to the cry thereof which is come to me, and if not I will know, signifies whether evil hath arrived at its summit.

2242. "I will go down and will see"—that hereby is signified visitation, may appear from the signification of going down to see, as denoting judgment, concerning which see n. 1311, consequently denoting visitation; the last time of the Church in general, and of each individual in particular, is in the Word called visitation, and precedes judgment, and thus visitation is nothing else than an examination [*exploratio*] as to nature and quality, viz. the nature and quality of the Church in general, or of man in particular, which examination is expressed in the sense of the letter by Jehovah going down and seeing; hence it may appear what is the nature of the sense of the letter, for Jehovah doth not go down, inasmuch as going down cannot be predicated of the Lord, who is always in the supreme [or highest principles of things]; nor doth Jehovah see whether a thing be so or not, for neither can such seeing be predicated of the Lord, inasmuch as He knows all and every thing from eternity; but still it is so expressed in the Word, because with man it appears as if it was so; for man is in inferior [or lower principles] and when any thing there exists, he doth not consider, nor even know, how the case is with superior [or higher principles], consequently how they flow into the inferior, for his thought reaches no further than to those things which are nearest to him, and hence he cannot perceive otherwise, than that going down and seeing, when applied to the Lord, signify somewhat similar to what is implied in the expressions; and he is the more confirmed in this way of thinking, when he imagines that no one is acquainted with what he thinks; besides that he hath no other idea of heaven than of a place on high, and of God, than as dwelling in the highest, when yet He is not in the highest, but the inmost; hence it may appear what is the nature of the letter of the Word, viz. that it is written according to appearances, and that if it was not so written, no one would understand and acknowledge it, consequently

no one would receive it; but the angels are not thus in appearances as man is, wherefore the Word, whilst as to the letter it is for man, as to the internal sense is for the angels, and also for those men, to whom, by the Divine Mercy of the Lord, it is given to be as angels during their life in the world. Visitation is spoken of in the Word throughout, and thereby is signified either vastation in reference to the Church and to individuals, or deliverance, consequently examination as to nature and quality; it denotes *vastation* in the following passages, "What will ye do in the day of *visitation*, it shall come from far; to whom will ye flee for help, and where will ye leave your glory," Isaiah x. 3; again, in the same Prophet, "The stars of the heavens and the constellations thereof shall not shine with their light, the sun shall be darkened in his going forth, and the moon shall not cause her light to shine, and *I will visit* evil upon the world, and on the wicked their wickedness," xiii. 10, 11; that by stars and constellations which shall not shine, and by the sun which shall be darkened, and by the moon which shall not cause her light to shine, is signified that there is no love and charity, may be seen n. 2120; and inasmuch as that is vastation, it is the day of visitation: So in Jeremiah, "They shall fall among them that fall, and in the time of their *visitation* they shall be cast down," viii. 12; denoting the time when they were vastated, or when there was no charity and faith: So in Ezechiel, "*The visitations of the city* are come near, and a man having the instrument of its destruction in his hand," ix. 1; speaking also of vastation, hence a man having an instrument of destruction; so in Hosea, "*The days of visitation* are come, the days of retribution are come," ix. 7; where the signification is the same; so in Micah, "The days of thy watchers, thy *visitation* is come, now shall be their perplexity," vii. 4; denoting also the vastation of charity: So in Moses, "In the day that *I visit*, *I will visit* upon them their sin," Exod. xxxii. 34; speaking of the people in the wilderness, after that they had made to themselves a golden calf. That by *visitation* is signified deliverance [*liberatio*], appears from the following places, Exod. iii. 16; chap. iv. 31; Jerem. xxvii. 22; chap. xxix. 10; Luke i. 68, 78; chap. xix. 41, 42.

2243. "Whether they have made a consummation according to the cry thereof which is come to Me, and if not, I will know"—that hereby is signified whether evil hath come to its summit, appears from the signification of cry as denoting the false principle, concerning which see above, n. 2240; there are two kinds of the false principle, as was there observed,

viz. the false principle which is derived from evil, and the false principle which produces evil; the false principle which is derived from evil, is all that man thinks whilst he is in evil, viz. all that favours evil; as for example, when he is in adultery, whatsoever he then thinks concerning adultery, as being lawful, as being honourable, as being delightful, as tending to promote population, with other things of a like nature, all such things are false derived from evil: But the false principle which produces evil, is when man conceives any principle grounded in his own particular religious tenets, and thence believes it to be good and holy, when yet in itself it is evil; as for example, whosoever is led by his own particular religious tenets to believe, that it is in the power of man to give salvation, and on that account worships and adores such man, he does evil grounded in that false principle: the same is true in respect to every other principle, grounded in religious tenets, which is false; inasmuch then as there is a false principle derived from evil, and a false principle which produces evil, therefore it is here called a cry, signifying, as a kind of general expression, that which it implies, viz. evil, as appears also from this consideration, that it is said, "*Whether they have made a consummation according to the cry thereof which is come to Me,*" where the cry *thereof* is expressed in the singular number, and *they have made a consummation*, in the plural. What consummation is, was shewn, n. 1857; moreover, what consummation is, may be comprehended from the cases of the several Churches which have existed on the earth; the most ancient Church, which was called Man, was the most celestial of all; this in process of time so degenerated from the good of love, that at length nothing celestial was left remaining, and then was its consummation, which is described by the state of those before the flood. The ancient Church, which was after the flood, and was called Noah, and was less celestial; this also in process of time so departed from the good of charity, that nothing of charity was left remaining, for it was partly changed into magic, partly into idolatry, and partly into a sort of doctrinal tenets separate from charity, and then was its consummation. Another Church succeeded, which was called the Hebrew Church, and which was still less celestial and spiritual, exercising a sort of holy worship which consisted in external rites; this Church in process of time was variously deformed, and its external worship was changed into idolatrous worship, and then was its consummation. A fourth Church was afterwards restored amongst the posterity of Jacob, which had nothing celestial and spiritual, but only

what was representative thereof, wherefore that Church was a Church representative of things celestial and spiritual, for the members thereof did not know what their rites and ceremonies represented and signified: but it was instituted, in order that there might be some connexion between man and heaven, such as exists between the representatives of good and truth, and essential good and truth itself; this Church at length so fell away into falses and evils, that every rite and ceremony became idolatrous, and then was its consummation; wherefore, after this successive decay of these several Churches, when in the last of them the connexion between mankind and heaven was altogether broken asunder, insomuch that mankind must have perished by reason of there being no Church, which is the sole medium of such connection, see h. 468, 637, 931, 2054; then the Lord came into the world, and by the uniting of the Divine Essence with the human in Himself, He joined heaven with earth, and at the same time established a new Church, which was called the Christian Church, and which at first was principled in the good of faith, whilst the members thereof lived in charity one amongst another as brethren; but this Church, in process of time, and through the operation of divers causes, fell away, and at this day is reduced to such a state, that it is not even known that the fundamental principle of faith is love to the Lord, and charity towards our neighbour; and although there remains a doctrinal profession that the Lord is the Saviour of mankind, that there is a resurrection after death, that there is a heaven and a hell, still few believe such doctrine; such then being the state of this Church, its consummation is not far off. Hence it may appear what consummation is, viz. that it is a state when evil is come to its summit: the case is similar in respect to the Church in particular, that is, in respect to each individual man; but concerning the nature and manner of consummation in regard to individuals, more will be said, by the Divine Mercy of the Lord, in a future part of this work. The subject of consummation is treated of in the Word throughout, and the state which precedes is described by vastation and desolation, which is succeeded by visitation.

2244. Verse 22. *And the men looked thence, and went towards Sodom, and Abraham he was still standing before Jehovah.* The men looked thence, signifies the Lord's thought from the Divine [principle]: And went towards Sodom, signifies concerning the human race, as being in so great evil: And Abraham was still standing before Jehovah, signifies the



Lord's thought from the human [principle] which was adjoined to the Divine, in the manner as was said above.

2245. "The men looked thence"—that hereby is signified the Lord's thought from the Divine [principle], appears from the signification of looking, as denoting to think; for to see, in an internal sense, according to the application of the expression in common discourse, denotes to understand, the understanding being internal sight; it appears also from the signification of men, as denoting here the Divine [principle]: in this chapter throughout, mention is made sometimes of men, sometimes of Jehovah, substituting one name for the other; when mention is made of men, thereby is signified a Trinity [or threefold principle] [*trinum*], viz. the essential Divine [principle], the Divine-human, and the Divine proceeding; the Lord's thought from this latter Divine [principle] is here signified by the men looking thence: thought was from the human [principle] joined with the Divine, which conjunction was treated of in the beginning of this chapter; but perception, wherein thought originated, was from the essential Divine [principle], wherefore mention is made presently, in this same verse, of Abraham that he was *standing before Jehovah*; and when the human [principle] was joined with the Divine, the proceeding was from the conjunction.

2246. "And went towards Sodom"—that hereby is signified thought concerning the human race as being in so great evil, appears from the signification of Sodom, as denoting evil originating in self-love, concerning which see above, n. 2220; and from the signification of looking to the faces of Sodom, as denoting to the state of the human race, see n. 2219; the reason why Sodom signifies the state of the human race, as being in so great evil, is because by Sodom is not meant Sodom, but all those in the universe who are principled in self-love, and by the description of Sodom is represented the state of all who are in that evil, as may appear from what follows. That self-love is the fountain of all evils, consequently that it is essential evil, appears from what was said and shewn above concerning it, n. 2045, 2057, 2219; wherefore it is here said in so great evil.

2247. "And Abraham he was still standing before Jehovah"—that hereby is signified the Lord's thought from the human [principle], which was adjoined in the manner as was said above, appears from the representation of Abraham, in this chapter, as denoting the Lord as to the human [principle]; hence it follows without explication, that by standing before

Jehovah is signified the Lord's thought from the human [principle] which was adjoined in the manner spoken of in the beginning of this chapter, and also above, n. 2245.

2248. Verse 23. *And Abraham came near, and said, wilt Thou also destroy the just with the wicked.* Abraham came near and said, signifies the Lord's thought from the human [principle] which adjoined itself nearer to the Divine: Wilt Thou also destroy the just with the wicked, signifies the Lord's grief from love towards the human race, and His intercession, that still good may be adjoined notwithstanding evil.

2249. "Abraham came near and said"—that hereby is signified the Lord's thought from the human [principle] which adjoined itself nearer to the Divine, follows from what hath been said above concerning the Lord's thought respecting the human race, consequently without explication. That so much should be said in this chapter, in an internal sense, describing the state of the Lord's thought and perception, and in the beginning so much concerning the state of conjunction of the Lord's human [principle] with the Divine, may possibly appear to man as matters of no great consequence; nevertheless they are of the greatest, for before the angels, to whom the internal sense is the Word, these things are exhibited in a lively manner with their representatives in a most beautiful form, besides innumerable things consequent thereon, which suggest a resemblance concerning the Lord's conjunction with heaven, and the reception of His Divine [influence] in their human [principle]; for angelic ideas are such, that they have a relish for such representations above all other things, and perceive them as most delightful; hence also they are enlightened and confirmed more and more respecting the union of the Lord's human essence with the Divine; for all the angels were once men, and in that state they could not but think of the Lord as man, and of the Lord as God, and also of a triune [*trino*] Divine [principle], and form to themselves various ideas, although they knew not at that time of what quality they were; for heavenly arcana are of such a nature, that notwithstanding they exceed all comprehension, yet every one forms to himself some idea thereof, inasmuch as nothing can possibly be retained in the memory, much less can it enter into any thing of thought, unless by some idea howsoever formed; and whereas ideas could not be formed but from those things which are in the world, or from things analogous thereto, in which case, by reason of those things not being rightly understood, fallacies insinuated themselves, which in another life alienate the ideas of thought from the truth and

good of faith, therefore with a view to the separating and dispersing such fallacies, so much is said in this chapter, in an internal sense, concerning the conjunction of the human with the Divine [principle] of the Lord, and concerning His perception and thought; and thus, whilst the Word is read, those subjects are so exhibited to the perception of the angels, that the former ideas, which had birth from things of a different nature, and from conjectures thence readily springing, are by degrees dispersed, and new ideas, more conformable to the light of truth in which the angels dwell, are insinuated: This is more particularly the case with the spiritual angels, than with the celestial; for according to the purification of ideas, they are perfected for the reception of things celestial; that heaven is not pure before the Lord, is a known truth; it is true also that the angels are in a continual progress towards perfection.

2250. "Wilt thou also destroy the just with the wicked"—that hereby is signified the Lord's grief from love towards the human race, and intercession that still good may be adjoined notwithstanding evil, may appear from the zeal of love discoverable in these words, and still more in verse 25, where it is said, "Far be it from Thee to do according to this thing; to cause the just to die with the wicked, and that the just be as the wicked, far be it from Thee, shall not the Judge of all the Earth do judgment?" it appears moreover from the signification of just as denoting good, concerning which see n. 612, 2235; and from the signification of wicked, as denoting what is opposite to just, that is, opposite to good, consequently denoting evil: it is plain also from these words, and likewise from the verses which follow, that intercession is signified: The Lord's intercession for the human race was during His abode in the world, and indeed during His state of humiliation, for in that state, as was said above, He spake with Jehovah as with another; but in the state of glorification, when the human essence became united to the Divine, and was also made Jehovah, He doth not then intercede, but sheweth mercy, and from His Divine [principle] administers help, and effects salvation; it is essential mercy itself which is intercession, for such is its essence.

2251. Verse 24. *Peradventure there be fifty just in the midst of the city, wilt thou also destroy, and not spare the place, for the sake of the fifty just who are in the midst thereof.* Peradventure there be fifty just in the midst of the city, signifies that truths may be full of goodnesses; wilt thou also destroy, and not spare the place for the sake of the fifty just who are

in the midst thereof, signifies intercession grounded in love, that in such case they might not perish.

2252. "Peradventure there be fifty just in the midst of the city"—that hereby is signified that truths may be full of goodnesses, appears from the signification of fifty as denoting what is full; and from the signification of just as denoting what is good, concerning which see n. 612, 2235; and from the signification of midst as denoting within, see n. 1074; and from the signification of city as denoting truth, see n. 402; consequently, fifty just in the midst of the city, in an internal sense, signify that truths may within be full of goodnesses: that this is the sense which is contained in these words, cannot possibly appear from the letter, for the historical things of the literal sense lead the mind altogether another way, or to think otherwise; nevertheless, that these words are thus perceived by those who are in the internal sense, I know of a certainty; the very numbers themselves also, as in the present case, fifty, and in the following verses, forty-five, forty, thirty, twenty, and ten, are never perceived as numbers by those who are in the internal sense, but as things or states, see n. 482, 487, 575, 647, 648, 755, 813, 1963, 1988, 2075. For the ancients marked even the states of their Church by numbers, and the nature of their computation herein may appear from the signification of numbers in the places cited; they had the signification of numbers from the representatives which exist in the world of spirits, in which world, when any thing appears as numbered, it does not signify any thing determined by numbers, but a thing or state, as may appear from what was adduced, n. 2129, 2130, and also 2089, concerning twelve, as denoting all things appertaining to faith; the case is similar in respect to the numbers which here follow; hence it appears what is the quality of the Word in the internal sense. "The ground and reason why fifty signifies what is full, is, because it is the number which immediately follows after seven multiplied into seven, or forty-nine, so that it is the completion thereof: wherefore in the representative Church, the festival of seven sabbaths was on the fiftieth day, and the jubilee in the fiftieth year; concerning the festival of seven sabbaths it is thus written in Moses, "Ye shall number to you from the morrow of the sabbath, from the day that ye bring the sheaf of the wave-offering [*manipulum motitationis*], seven sabbaths shall be entire, even unto the morrow of the seventh sabbath ye shall number *fifty days*, and ye shall offer a new offering to Jehovah," Levit. xxiii. 15; and concerning the jubilee thus, "Thou shalt number to thee seven sabbaths of

years, *nine and forty* years, and ye shall sanctify the *fiftieth* year, and ye shall proclaim liberty in the land to all that dwell therein, it shall be jubilee to you," Levit. xxv. 8, 10; hence it is plain that *fiftieth* is the full in relation to sabbaths: Moreover, wheresoever *fifty* is mentioned in the Word, it signifies full; as where the Levites were numbered from a son of thirty years and upwards, even to a son of *fifty* years, Numb. iv. 23, 25, 39, 43, 47; chap. viii. 24, 25; denoting a full or ultimate state of discharging the ministry; and where a man lying with a damsel, a virgin, was to give to the father of the damsel *fifty* of silver, and she was to be to him for a wife, nor could he divorce her, Deut. xxii. 28, 29; denoting a full fine, and full restitution; and where David gave to Araunah for the threshing-floor, where he built an altar to Jehovah, *fifty* shekels of silver, 2 Sam. xxiv. 24; denoting a full price, and full purchase; and where Absalom made to himself a chariot and horses, and had *fifty* men running before him, 2 Sam. xv. 1; in like manner Adonijah had chariots and horses, and *fifty* men running before him, 1 Kings i. 5; denoting full excellence and grandeur; for from the ancients they had certain numbers representative and significative, which they observed, and which also were commanded in their ceremonial rites, although the generality were ignorant of their signification; and thus, inasmuch as *fifty* signifies what is full, and this number was also representative, as was said, it has the same signification in the Lord's parable concerning the steward, who said to him that owed oil, "How much owest thou to my Lord? he said an hundred measures of oil; then he said to him, take thy bill, and sitting down quickly write *fifty*," Luke xvi. 5, 6; where *fifty* denotes a full payment; but whereas it is a number, it appears indeed as if it involved nothing but a number, when yet, in an internal sense, by that number is every where meant full, as also in Haggai, "He came to the press to draw out *fifty* from the press, there was twenty;" ii. 16; denoting that instead of being full there was not much; *fifty* would not have been here mentioned by the Prophet, unless it had such a signification.

2253. "Wilt Thou also destroy and not spare the place, for the sake of the *fifty* just, who are in the midst thereof"—that hereby is signified intercession from a principle of love that they might not perish, appears from the signification of *fifty*, and also of *just*, and likewise of the midst thereof, or of the city, concerning which see above, n. 2252, all of which imply intercession from love, and that they might not perish; as to what respects intercession, see above, n. 2250; that it was

from a principle of love, is also evident : To the Lord, whilst He was in the world, there appertained no other life than a life of love towards the whole human race, which He had a burning desire to save for ever : that life is the very essential celestial life, by which He united Himself to the Divine [principle], and the Divine [principle] to Himself ; for the real Esse, or Jehovah, is nothing else but mercy, which is of love towards the whole human race ; and that life was of pure love, which cannot, in its full purity, appertain to man : this cannot be comprehended by those, who are ignorant what life is, and that the nature and quality of life is according to the nature and quality of love : hence it is plain, that in proportion as any one loves his neighbour, in the same proportion he partakes of the Lord's life.

2254. Verse 25. *Far be it from Thee to do according to this thing, to cause the just to die with the wicked, and that the just be as the wicked ; far be it from Thee, shall not the Judge of the whole earth do judgment ?* Far be it from Thee to do according to this thing, signifies the Lord's horror : to cause the just to die with the wicked, and that the just be as the wicked, signifies that good may not die, because evil may thence be separated : far be it from Thee, signifies a greater degree of horror : shall not the Judge of the whole earth do judgment ? signifies that Divine good cannot do this according to truth separate from good.

2255. "Far be it from Thee to do according to this thing"—that hereby is signified the Lord's horror, appears without explication.

2256. "To cause the just to die with the wicked, and that the just should be as the wicked"—that hereby is signified that good may not die, because evil may be separated thence, appears from the signification of just, as denoting good, and of wicked as denoting evil, concerning which see above, n. 2250 ; hence to cause the just to die with the wicked, is to cause good to die with evil ; these things, as being unfit to be done, and also as exciting horror to think at, are removed in the internal sense, and then the signification presented is, that good may not die, because evil may be separated thence : how this is, few, if any, comprehend ; let it be observed then that every good, whatsoever man hath thought and done from infancy to the last period of his life, remains ; in like manner every evil remains, so that the least portion thereof is not altogether lost ; they are inscribed on man's book of life, that is, on both his inward and outward memory, and on his nature, that is, on his temper and genius ; from them he hath formed

to himself a life, and as it may ~~se~~ be called, a soul, which is such after death; but good things are never so mixed together with evil things, and evil things with good things, but they may be separated; for in case they should be so mixed together, man would perish for ever: this is of the Lord's providence; when man comes into another life, if he hath lived in the good things of love and charity, then the Lord separates evil things, and by the good things appertaining to him, elevates him into heaven; but in case he hath lived in evils, that is, in things contrary to love and charity, then the Lord separates good things from him, and evils carry him into hell: such is the lot of every one after death; but this separating between good and evil is a separation only, and by no means a plenary removal. Moreover, inasmuch as the will of man, which is one of the parts of his life, is altogether destroyed, the Lord separates this destroyed part from the other, or intellectual part, and in this latter implants the good of charity, and thereby a new will, with those who are regenerated; these are they who have conscience; thus also the Lord in general separates evil from good; these are the arcana, which in an internal sense are understood by this circumstance, that good may not die, because evil may thence be separated.

2257. "Far be it from Thee"—that hereby is signified a greater degree of horror, by reason of its being again repeated, may appear also without explication.

2258. "Shall not the Judge of the whole earth do judgment?"—that hereby is signified, that Divine Good cannot do this according to truth separate from good, appears from the signification of Judge of the whole earth, and also from the signification of judgment; Judge of the whole earth, in an internal sense, signifies essential good from whence truth is derived, which was also represented by the priests, who at the same time were judges in the representative Church; they as priests represented Divine Good, and as judges Divine Truth; but Judge of the whole earth denotes both, and this by reason of the signification of earth so often spoken of in the former part of this work; to confirm these things however from the representatives of that Church, would now be too tedious: But judgment signifies truth, as was shewn above, n. 2235; from the signification of these terms, and at the same time from the series of the things treated of in an internal sense, it may appear, that by this expression, "Shall not the Judge of the whole earth do judgment," is signified, that Divine Good cannot do this according to truth separate from good. For

the better understanding of these things, it is to be observed, that there are two things which constitute the order of the universal heaven, and consequently of all things in the universe, viz. good and truth; good is the essential [principle] of order, and all things appertaining thereto are of mercy; truth is the secondary [principle] of order, and all things appertaining thereto are truths; Divine Good judges all to heaven; but Divine Truth condemns all to hell; wherefore unless the mercy of the Lord, which is of good, was eternal, all men whatsoever would be damned; this is what is signified by what is here said, that Divine Good cannot do this according to truth separate from good; see also what was said above on this subject, n. 1728. That the wicked nevertheless are condemned to hell, is not a consequence of Divine Good being separated from Divine Truth, but is a consequence of man's separating himself from Divine Good; for the Lord never casts down any to hell, but man casts himself down, as hath been repeatedly shewn above: herein also Divine Good is joined with Divine Truth, inasmuch as unless the wicked were separated from the good, the wicked would cause hurt to the good, and would be continually attempting to destroy order; thus their separation is of mercy, lest the good should suffer harm; the case in this respect is like as in kingdoms of the earth, where, unless evils were punished, the whole kingdom would be infected therewith, and would thereby perish, wherefore with kings and judges there is more of mercy in punishing evils, and in expelling the wicked from society, than in shewing them unseasonable clemency.

2259. Verse 26. *And Jehovah said, if I shall find in Sodom fifty just in the midst of the city, I will spare the whole place for their sakes.* Jehovah said, signifies perception: if I shall find in Sodom fifty just in the midst of the city, signifies here as before, if truths be full of goodnesses: I will spare the whole place for their sakes, signifies that they shall be saved.

2260. "Jehovah said"—that hereby is signified perception, appears from the signification of Jehovah saying, in an historical sense, as being representative of the Lord's perception from the Divine [principle]; and as denoting somewhat subsequent of thought thence derived, and a kind of answer; concerning this expression see what is said above, n. 2238.

2261. "If I shall find in Sodom fifty just in the midst of the city"—that hereby is signified, if truths be full of goodnesses, appears from the signification of fifty, as denoting full; and from the signification of the midst of the city, as denoting within in truth, or in truth, concerning which see



above, n. 2252, where the same words occur. It may be conjectured, that man must needs be saved, if truths be full of goodnesses; but it is to be observed, that with man there are very few truths, and if there are any, that they have no life unless goodnesses are in them, and if goodnesses are in them, that he is saved, but of mercy; for, as was said, there are very few truths with man, and the goodnesses which are therein have their quality according to truths and man's life. Truths considered in themselves do not give life, but goodnesses do: truths are only the recipients of life, that is, of good; wherefore no one can say that he may be saved by truths, or, as it is commonly expressed, by faith alone, unless there be good in the truths which are of faith; the good therein must be the good of charity, hence real faith, in an internal sense, is nothing else but charity, as was shewn above, n. 2231; if it be said, that an acknowledgment of truth is the faith which saves, it is to be observed, that with those who live in things contrary to charity, no such acknowledgment can exist, but only a kind of persuasion, to which is adjoined the life of self-love or of the love of the world, consequently in this acknowledgment there is not the life of faith, which is of charity; the very worst of men, from a principle of self-love or of the love of the world, or with a view to be distinguished above others by understanding and wisdom, as it is called, and thereby of obtaining honours, reputation, and gain, may seize upon the truths of faith, and confirm them by many arguments, but still with such persons those truths are dead: the life of truth, consequently of faith, is solely from the Lord, who is essential life; the life of the Lord is mercy, which is grounded in love towards the whole human race; of this life of the Lord it is not possible they can partake, who, notwithstanding their profession of the truths of faith, despise others in comparison with themselves, and when their life of selfish and wordly love is affected, bear hatred towards their neighbour, and perceive a delight in the destruction of his wealth, his honour, his reputation, and life: but thus it is with the truths of faith, that by them man is regenerated, for they are the very essential vessels receptive of good; according therefore to the quality of truths, and of goodnesses in truths, and according to the quality of their conjunction and consequent faculty of being perfected in another life, such is man's state of blessedness and happiness after death.

2262. "I will spare the whole place for their sakes"—that hereby is signified that they shall be saved, follows as a conclusion from the series of the things treated of, consequently

has no need of explication. Place signifies state, as was shewn, n. 1273, 1378; thus instead of city it is here called place, to signify, that they who are in such a state should be saved.

2263. Verse 27. *And Abraham answered, and said, Behold, I pray, I have taken upon me to speak unto my Lord, and I am dust and ashes.* Abraham answered and said, signifies the Lord's thought from the human [principle]; behold, I pray, I have taken upon me to speak unto my Lord, and I am dust and ashes, signifies the humiliation of the human [principle] acknowledging what it was in respect to the Divine.

2264. "Abraham answered, and said"—that hereby is signified the Lord's thought from the human [principle], appears from the representation of Abraham in this chapter, as denoting the Lord as to the human [principle], concerning which see above.

2265. "Behold, I pray, I have taken upon me to speak to my Lord, and I am dust and ashes"—that hereby is signified the humiliation of the human [principle] acknowledging what it was in respect to the Divine, appears without explication: The state of the Lord in the human [principle], or the state of His humiliation, and the state of the Lord in the Divine [principle], or the state of His glorification, are frequently treated of above; and it was there shewn, that in the state of humiliation He spake with Jehovah as with another, but in the state of glorification as with Himself, see n. 1999: in the present case, inasmuch as Abraham represents the Lord in the human [principle], as was said, it is declared in that state, that the human [principle], in respect to the Divine, is as dust and ashes, wherefore also that state is called a state of humiliation; humiliation arises from self-acknowledgment that it is such respectively. By the human [principle] here is not meant the Divine-Human, but the human which He derived from the mother, and which He entirely put off, and instead thereof put on the Divine-Human; the former human [principle], viz. what was of the mother, is that whereof dust and ashes are here predicated; see what was said above on this subject, n. 2159.

2266. Verse 28. *Peradventure there shall lack five of the fifty just, wilt thou destroy the whole city for five? and He said, I will not destroy if I find there forty-five.* Peradventure there lack five of the fifty just, signifies if there should be somewhat less: Wilt thou destroy the whole city for five, signifies, shall man perish for the little which is lacking: And He

said, I will not destroy if I find there forty-five, signifies that man should not perish, if there was capacity for conjunction.

2267. "Peradventure there shall lack five of the fifty just"—that hereby is signified if there should be somewhat less, appears from the signification of five, as denoting little, or less, concerning which signification see n. 649; what is signified by fifty just, was shewn above, n. 2252.

2268. "Wilt thou destroy the whole city for five"—that hereby is signified, shall man perish for the little which is lacking, appears from the signification of five, as denoting a little, concerning which see just above; and from the signification of city as denoting truth, concerning which see also above: The human mind as to truths is in the Word compared to a city, and is also called a city; and as to goodnesses, which are in truths, it is compared to the inhabitants thereof, and goodnesses are also called inhabitants; this comparison is most strictly just, for if truths, which are in man's memories\*, and in the thoughts of his mind, be without goodnesses, they are as a city without inhabitants, thus void and empty: moreover, it may also be predicated of the angels, that they dwell as it were in man's truths, and insinuate the affections of good from the Lord, when man lives in love to the Lord, and in charity towards his neighbour; for thus they are delighted to dwell, that is, to live with such men: the case is otherwise with those, who are principled in some particular truths, but not in any good things of charity.

2269. "And He said, I will not destroy if I find there forty-five"—that hereby is signified that man should not perish if there was a capacity of conjunction, appears from the signification of the number forty-five, as denoting conjunction: it was shewn above, that the simple numbers retain their signification even when they are multiplied, and thus the greater numbers have the same signification as the lesser; this is the case with the number forty-five, which arises from the multiplication of five into nine, and by reason of this its composition, signifies the same as five and nine; that five signifies a little, was shewn, n. 649; and that nine signifies conjunction, or what is joined together, may be seen, n. 2075; consequently by the number under consideration is signified, if goodnesses be in a little degree joined with truths: that numbers in the Word signify things, or states, appears from

\* Memories are here spoken of in the plural number, because man has two memories, an exterior and interior memory; see the memorable relation at the end of the 19th chapter, n. 2469 to 2495.

what was said above, n. 2252; concerning fifty, and also from what was shewn concerning numbers, n. 482, 487, 575, 815, 1963, 1988. Inasmuch as five signify a little, and forty-five conjunction, the very exposition of those numbers in this verse is agreeable to such signification; for it is said, *peradventure there lack five of the fifty just*, whereby is signified, if there should be somewhat less; and afterwards it is said, *Wilt thou destroy the whole city for five?* whereby is signified, Shall they perish for the little which is lacking? for since five signify a little, this number is not afterwards adopted by itself, but it is said, *I will not destroy if I find there forty-five*, whereby is signified that they should not perish if there was a capacity of conjunction: A further reason why it is here expressed by forty-five, and not if there lack five of fifty, is, because five not only signify a little, as was shewn, n. 649, but also disjunction, as was likewise shewn above, n. 1686; wherefore to prevent the signification of disjunction, and to express conjunction, this number, viz. forty-five, is named; for forty-five denotes some conjunction, as was said above; so beautifully are all things arranged in their series in the internal sense. With respect to the conjunction of good with truth, it is an arcanum, which it is impossible so to describe as to make it comprehensible by the generality of mankind: It may be expedient, however, to say a few words on the subject; the more genuine and pure truth is, so much the better may good from the Lord be adapted thereto, and infused therein, as into a recipient vessel; but the less genuine and pure truth is, so much the less can good from the Lord be adapted thereto, and infused therein; inasmuch as they must have a mutual correspondence with each other, since conjunction is effected according to such correspondence; goodnesses can in no wise be insinuated into falses, nor can evils be insinuated into truths, as recipient vessels, for they are of contrary natures and qualities, and one rejects the other as its adversary; yea, if they should attempt to join together, one would spew out the other; good would spew out evil as poison, and evil good, as somewhat that excited vomiting: Such enmity between evil and good was provided by the Lord, to prevent their being at any time mixed together; for in case they should be mixed together, man would perish: with the deceitful and hypocritical the mixture is near being effected, but still it is not effected, owing to the Lord's precaution; this is the reason why the deceitful and hypocritical, in another life, undergo the most direful sufferings.

• 2270. Verse 29. *And he added yet to speak unto Him, and*

said, *Peradventure forty be found there*, and *He said, I will not do it for forty's sake*. He added yet to speak unto Him, signifies thought: and said, *Peradventure forty be found there*, signifies those who have been in temptations: and *He said, I will not do it for forty's sake*, signifies that they shall be saved.

2271. "*He added yet to speak unto Him*"—that hereby is signified thought, appears from the signification of speaking in an internal sense; to speak, or speaking, is nothing else but what flows from thought; and whereas things internal are signified by things external, as understanding by seeing, the intellect by the eye, obedience by the ear, &c. so thinking is signified by speaking.

2272. "*And said, Peradventure forty be found there*"—that hereby are signified those who have been in temptations, appears from the signification of the number forty, as denoting temptations, concerning which see n. 730. How these things follow in a series, may appear from the nature of temptations; temptations exist for this end, not only that man may be confirmed in truths, but also that truths may be joined together more closely with goodnesses; for in temptation man fights for truths against falses; and whereas he is at such time in interior pain, and in torment, there is a cessation of the delights of the life of lusts, and of the pleasures thence derived, in which case good things from the Lord flow in, and at the same time evil things are regarded as abominable; hence come new thoughts, and such as are contrary to the former, to which afterwards he may be bended, and thus turned from things evil to things good, which latter may be joined with truths; and whereas the conjunction of good with truth is effected by temptations, and it was said in the foregoing verse, that they should be saved, with whom goodnesses might be joined with truths, therefore this follows which is here said, denoting that they may be joined by temptations; this connection of things is for those who are in the internal sense.

2273. "*And He said, I will not do it for forty's sake*"—that hereby is signified that they shall be saved, appears without explication. Concerning those who are signified by forty-five in the preceding verse, it was said, "*I will not do it if I find forty-five*," whereby is signified that they should not perish if goodnesses could be joined with truths; it now follows concerning forty, and it is said, *I will not do it for forty's sake*, whereby it is not signified that they should be saved for the sake of temptations, for some even undergo

temptations, who fall therein, consequently goodnesses are not joined to truths with them; nay, neither is man saved by reason of temptations, if he places any merit therein; for to place any merit in temptations is a consequence of self-love, which boasteth itself on account of such things, and believes that it merits heaven more than others, and at the same time thinks of self-pre-eminence above others, despising others in comparison with itself, all which things are contrary to mutual love, and the heavenly bliss thence derived; temptations, in which man conquers, are attended with this effect, that he believes all others to be more worthy than himself, and that he himself is rather infernal than celestial; for such ideas of himself are presented in temptations; when therefore after temptations he relapses into contrary ideas, it is a proof that he hath not conquered; for the thoughts which he had in temptations, are those to which the thoughts may be bended which he hath after temptations; and in case the latter thoughts cannot be bended to the former, he hath either fallen in the temptation, or comes afterwards to experience similar temptations, and sometimes more grievous, until he is brought to that soberness and soundness of mind, as to believe that he hath merited nothing: Hence it appears, that by forty are here signified those, with whom goodnesses may be joined with truths by temptations.

2274. Verse 30. *And he said, Let not, I pray, My Lord be angry, and I will speak; peradventure thirty be found there; and He said, I will not do it, if I shall find thirty there.* And he said, Let not, I pray, My Lord be angry, and I will speak, signifies anxiety concerning the human race: peradventure thirty be found there, signifies somewhat of combat: and He said, I will not do it if I shall find thirty there, signifies that they shall be saved.

2275. "And he said, Let not, I pray, My Lord be angry, and I will speak"—that hereby is signified anxiety concerning the human race, does not so plainly appear from the words themselves, as from the affection with which they are spoken: There are two [principles] in the internal sense of the Word, viz. a spiritual and celestial [principle]; the spiritual principle consists in comprehending things abstractedly from the letter, to which things the literal sense serves for an object, as in the case of bodily vision, the things which the eye sees, serve as objects of thinking concerning things more sublime; the celestial principle consists in perceiving solely the affection of the things contained in the internal sense; in the former principle are the spiritual angels, but in the latter the

celestial angels; they who are in the latter, or in affection, perceive instantly what the letter involves, when it is read by man, solely from the affection, and thence form to themselves celestial ideas, and this with innumerable variety, and in a manner inexpressible, according to the agreement of the celestial things of love which is in the affection; hence it may appear what are the secret contents of the Word of the Lord: When, therefore, these words are read, *Let not, I pray, My Lord be angry, and I will speak*, the celestial angels instantly perceive a certain anxiety, and this an anxiety of love towards the human race; and then, at the same time, innumerable and inexpressible things are insinuated to them concerning the anxiety of love, which the Lord endured, whilst He thought of the state of the human race.

2276. "Peradventure thirty be found there"—that hereby is signified somewhat of combat, appears from the signification of the number thirty: The ground and reason why thirty signifies somewhat of combat, consequently a little of combat, is, because that number is compounded by multiplication of *five*, whereby is signified somewhat little, and of *six*, whereby is signified labour or combat, as was shewn, n. 649, 737, 720, 900, 1709: Hence also that number, wheresoever it occurs in the Word, signifies somewhat little respectively, as in Zechariah, "I said to them, if it be good in your eyes, give hire; and if not, forbear; and they weighed out my hire, *thirty silver* [pieces]: and Jehovah said to me, cast that to the potter, the magnificence of the price whereat I was rated by them; and I took the *thirty silver* [pieces], and cast it into the house of Jehovah to the potter," xi. 12, 13: denoting their small estimation of the Lord's merit, and of redemption and salvation by Him; the potter denotes reformation and regeneration: Hence it is said of the same *thirty silver* [pieces] in Matthew, "They took the *thirty silver* [pieces], the price of him that was valued, whom they bought of the sons of Israel, and gave them for the potter's field, as the Lord commanded me," xxvii. 10; whence it evidently appears, that thirty here denotes the price of what is little valued: The valuation of a servant, who was accounted vile, was thirty shekels, as appears from Moses, "If an ox gore a man-servant, or a maid-servant, he shall give unto their master *thirty shekels of silver*, and the ox shall be stoned," Exod. xxi. 32: How vile a servant was accounted, appears from verses 20, 21, of the same chapter; servant in an internal sense denotes labour: The reason why the Levites were chosen to undertake their ministry, (which is described by coming to exercise warfare, and to do work in their tent)

from a son of *thirty years* to fifty, Numb. iv. 3, 23, 30, 35, 39, 43, was, because by thirty were signified those who were to be initiated, consequently, who were as yet little able to exercise warfare, as understood in a spiritual sense: besides other passages where thirty is mentioned in the Word; as where it is enjoined, that upon a young ox they should offer a meat-offering *three tenths*, Numb. xv. 9; the reason whereof was, because the sacrifice of an ox represented natural good, as was shewn above, n. 2180, and natural good is little in respect to spiritual good, which was represented by the sacrifice of a ram, and still less in respect to celestial good, which was represented by the sacrifice of a lamb, in relation to which sacrifices another proportion of tenths of a meat-offering was enjoined, as appears in the same chapter, verses 4, 5, 6; also Numb. xxviii. 12, 13, 20, 21, 28, 29; chap. xxix. 3, 4, 9, 10, 14, 15: which proportions would never have been enjoined, unless they had involved heavenly arcana: Thirty is also used in Mark, to denote a little; "The seed which fell on good ground, yielded fruit springing up, and growing, and brought forth one *thirty*, and another *sixty*, and another an *hundred*;" i. 8; where thirty denotes little produce, and that he laboured little; those numbers would not have been particularly specified, unless they had each involved their particular signification.

2277. "And He said, I will not do it, if I shall find thirty there"—that hereby is signified that they shall be saved, appears from the series of things treated of in the internal sense, consequently without explication.

2278. Verse 31. *And he said, Behold, I pray, I have taken upon me to speak to my Lord; peradventure twenty be found there; and He said, I will not destroy for twenty's sake.* He said, Behold, I pray, I have taken upon me to speak to My Lord, signifies here as above, the humiliation of the human [principle] before the Divine: Peradventure twenty be found there, signifies if there be not any thing of combat, but still there be good: and He said, I will not destroy for twenty's sake, signifies that they should be saved.

2279. "He said, Behold, I pray, I have taken upon me to speak to my Lord"—that hereby is signified the humiliation of the human [principle] before the Divine, appears from what was said above, n. 2265, where the same words occur.

2280. "Peradventure twenty be found there"—that hereby is signified, if there be not any thing of combat, but still there be good, appears from the signification of twenty: As all numbers, which occur in the Word, signify things and states,



according to what has been said and shewn above, see n. 2252, so also it is with twenty, the signification whereof may appear from its derivation, viz. from twice ten: Ten in the Word, as also tenths, signify remains, whereby is signified every good and truth, which the Lord insinuates into man from infancy even to the last period of life, concerning which remains more will be said in the following verse; twice ten, or twice tenths, that is twenty, signify the same thing, but in a superior degree, viz. good. Good things, of a threefold kind are signified by remains, viz. the good things of infancy, the good things of ignorance, and the good things of intelligence; the good things of infancy are what are insinuated into man from his first nativity, even to the age in which he begins to be instructed and to know something; the good things of ignorance are what are insinuated, when he begins to be instructed, and to know something; the good things of intelligence are what are insinuated, when he is capable of reflecting on what is good and true; the good of infancy is inseminated from man's infancy to the tenth year of his age; the good of ignorance from the tenth to the twentieth year: from this year man begins to become rational, and to have the faculty of reflecting on good and truth, and to procure to himself the good of intelligence: The good of ignorance is what is signified by twenty, because they who are in the good of ignorance, do not come into any temptation; for no one is tempted before he is capable of reflecting, and of perceiving, in his particular manner and measure, what is good and true: They who have received good principles by temptations, were treated of in the two verses immediately preceding; the present verse treats of those who are not in temptations, and still are principled in good: It was owing to this signification of twenty, as denoting those who are in possession of this good, which is called the good of ignorance, that all they who went forth out of Egypt, were reckoned from a *son of twenty years*, and upwards; and as it is said, every one that went forth into the army, by whom were meant those who were no longer in the good of ignorance, concerning whom see Numb. i. 20, 24, 26, 28, 30, 32, 34, 38, 40, 42, 45; chap. xxvi. 4; and that all they who were *above twenty years*, died in the wilderness, chap. xxxii. 10, 11, because evil might be imputed to them, and they represented those who fall in temptations: It is from the same ground that estimation was made of a male, from a *son of five years to a son of twenty years*, twenty shekels, Levit. xxvii. 5; and another estimation from a *son of twenty years to sixty*, fifty shekels, verse 3 of the same chapter:

With respect to the good things of infancy, of ignorance, and of intelligence, the case is this; the good of intelligence is the best; for this good is of wisdom; the good which precedes, viz. the good of ignorance, is indeed good; but whereas there is little of intelligence in it, it cannot be called the good of wisdom; the good of infancy also is indeed good in itself, yet still it is less good than the foregoing; for as yet there is not adjoined to it any truth of intelligence, consequently it is not become any good of wisdom, but is only a plane capable of becoming such a good; the knowledges of good and truth are necessary to form man to wisdom, and make him wise as a man: real essential infancy, by which is signified innocence, doth not appertain to infancy, but appertains to wisdom, as may more fully appear from what will be said, at the close of this chapter, concerning infants in another life: By twenty, in this verse, is signified no other good, as was said, but the good of ignorance; which good is not only predicated as appertaining to those who are within the twentieth year, as was said, but also as appertaining to all who are principled in the good of charity, and are at the same time in ignorance of truth, as is the case with all within the Church, who are principled in the good of charity, and do not know what the truth of faith is, whatsoever may be the cause of their ignorance, many of whom have holy thoughts about God, and are well disposed towards their neighbour; the case is the same with all who are out of the Church, and who are called Gentiles, who are principled in like manner in the good of charity; both the latter and the former, although they are not principled in the truths of faith, yet, being principled in good, they are in a capacity of receiving the truths of faith in another life, alike as infants; for their intellectual [principle] is not as yet infected with principles of the false, nor is their will [principle] thus confirmed in evil of life, because they know not what is false and evil; and this is the nature and effect of the life of charity, that the false and evil of ignorance may easily be bended to truth and good; not so with those who have confirmed themselves in things contrary to truth, and at the same time have lived a life in things contrary to good. In other cases *two tenths* in the Word signify good, both celestial and spiritual; celestial good, and spiritual thence derived, is signified by the *two tenths* whereof the bread of disposition and of faces was compounded, Levit. xxiv. 5; and spiritual good by the two tenths of a meat offering on the sacrifice of a ram, Numb. xv. 6; chap. xxviii. 12, 20, 28;

chap. xxix. 3, 9, 14; concerning which, by the Divine Mercy of the Lord, we shall speak elsewhere.

2281. "And he said, I will not destroy for twenty's sake"—that hereby is signified that they shall be saved, appears from the series of things treated of in an internal sense, thus without explication.

2282. Verse 32. *And he said, Let not, I pray, my Lord be angry, and I will speak yet this time; peradventure ten be found there; and He said, I will not destroy for ten's sake.* He said, Let not, I pray, my Lord be angry, and I will speak yet this time, signifies anxiety still concerning the state of the human race: peradventure ten be found there, signifies if there should still be remains: and he said, I will not destroy for ten's sake, signifies that they shall be saved.

2283. "He said, let not, I pray, my Lord be angry, and I will speak yet this time"—that hereby is signified anxiety concerning the state of the human race, appears from the affection of these words; concerning which see above, n. 2275, where the same words occur.

2284. "Peradventure ten be found there"—that hereby is signified, if there should still be remains, appears from the signification of the number ten, as denoting remains, concerning which signification see n. 576, 1738: But what is meant by remains, was said and shewn above in various places, as n. 468, 530, 560, 561, 660, 661, 1050, 1738, 1906, viz. that they are every good and every truth with man, which lies concealed in his memories\*, and in his life; it is a known thing, that there is nothing good and nothing true, but from the Lord; also that good and truth continually flow in from the Lord with man, but that the influx is received variously, and this according to the life of evil, and according to the principles of the false, in which man hath confirmed himself; these are the things which either extinguish, or suffocate, or pervert, goodnesses and truths continually flowing in from the Lord; to prevent, therefore, the mixture of what is good with what is evil, and of what is true with what is false, (for in case of such mixture man would perish eternally) the Lord separates them, and conceals the goodnesses and truths, which man receives, in his interior man, whence the Lord will never allow them to come forth, so long as man is in evil and the false, but then only, when he is in some kind of holy state, or in some kind of anxiety of mind, or in sickness, and the

\* See note above, n. 2268.

like; these things, which the Lord thus treasures up and conceals with man, are what are called remains, whereof much mention is made in the Word, but heretofore it hath remained unknown to any what they signified: Man, according to the quality and quantity of remains, that is, of goodness and truth appertaining to him, enjoys bliss and happiness in another life, for as was said, they are treasured up and concealed in his inner man, and are then manifested, when man puts off corporeal and worldly things: The Lord alone is acquainted with the quality and quantity of remains with man, and man can in no wise know this; for man at this day is such, that he can put on a semblance of what is good, when yet inwardly there is nothing but evil; and also man may appear as evil, when yet inwardly he possesses good; wherefore it is on no account allowable for one man to judge of another as to the quality of his spiritual life, for as was said, the Lord alone knows this; nevertheless it is allowable for every one to judge of another, in respect to his quality as to moral and civil life, for this is of concern to society: It is a very common thing with those, who have conceived an opinion respecting any truth of faith, to judge of others, that they cannot be saved, but by believing as they do, which nevertheless the Lord forbids, Matt. vii. 1, 2; accordingly it hath been made known to me by much experience, that persons of every religion are saved, if so be, by a life of charity, they have received remains of good and of apparent truth; these are the things meant by what is here said, that if ten be found, they should not be destroyed for ten's sake; whereby is signified, if there were remains, that they should be saved. The life of charity consists in man's thinking well of others, and desiring good to others, and perceiving joy in himself at the salvation of others; whereas, they have not the life of charity, who are not willing that any should be saved, but such as believe as they themselves do, and especially if they are indignant that it should be otherwise: This may appear from this single circumstance, that more are saved from amongst the Gentiles, than from amongst the Christians; for such of the Gentiles as have thought well of their neighbour, and lived in good-will to him, receive the truths of faith in another life better than they who are called Christians, and acknowledge the Lord more gladly than Christians do; for nothing is more delightful and happy to the angels, than to instruct those who come from earth into another life.

2285. "I will not destroy for ten's sake"—that hereby is signified that they shall be saved, appears from the series of

things treated of in an internal sense, consequently without explication.

2286. Verse 33. *And Jehovah went, as soon as he left off speaking to Abraham: and Abraham returned to his place.* Jehovah went as soon as he left off speaking to Abraham, signifies that this state of perception, in which the Lord was, then ceased to be such: and Abraham returned to his place, signifies that the Lord returned to the state in which He was before He perceived these things.

2287. "Jehovah went, as soon as he left off speaking to Abraham"—that hereby is signified, that this state of perception, in which the Lord was, then ceased to be such, appears from the signification of speaking, and from the representation of Abraham; to speak, in an internal sense, signifies to think, as was shewn above, n. 2271, but in the present case to perceive, because it is predicated of Jehovah, that He ceased to speak to Abraham; for thought was from perception, as was said above, and perception from the Lord's internal, which was Jehovah; but Abraham represents in this chapter, the Lord in a human state, as hath been often said above; hence it may appear, that by Jehovah going, when he left off to speak to Abraham, nothing else is signified, in an internal sense, but that that state of perception, in which the Lord was, ceased then to be such. The reason why in this chapter so much is said in the internal sense concerning the Lord's perception and thought, may be seen above, n. 2249.

2288. "And Abraham returned to his place"—that hereby is signified, that the Lord returned to the state in which He was before he perceived these things, appears from the representation of Abraham in this chapter, as denoting the Lord in a human state; and from the signification of place, as denoting state, concerning which see n. 1273, 1378; thus here, to return to his place, in an internal sense, is to return to the state in which He was before. That the Lord was in two states, whilst He lived in the world, viz. a state of humiliation, and a state of glorification, was said and shewn above; His state of humiliation was when in the human [principle], which He derived hereditarily from the mother; His state of glorification when in the Divine [principle], which He had from Jehovah His Father; the former state, viz. the human [principle], derived from the mother, the Lord altogether put off, and put on the Divine-human [principle], when He passed out of the world, and returned to the Essential Divine [principle], in which He was from eternity, John xvii. 5; together with the human [principle] made divine, from both

which proceeds the Holy [principle], which fills the universal heaven; thus from His essential Divine [principle], the Divine-Human, by the holy proceeding, He governs the universe.

## OF THE STATE OF INFANTS IN ANOTHER LIFE.

2289. *IT hath been given to know of a certainty, that all infants who die, throughout the whole world, are raised up by the Lord, and conveyed into heaven, and are there educated and instructed by the angels, who have the care of them, and also grow up to maturity as they advance in intelligence and wisdom; hence it may appear, how immense the heaven of the Lord is, as formed only by infants; for they are all instructed in the truths of faith, and in the good things of mutual love, and become angels.*

2290. *They who know nothing of the state of life after death, may possibly imagine, that infants are in angelic intelligence and wisdom, instantly on their coming into another life; but I have been instructed, by much experience, that the case is otherwise; they who die soon after their nativity, are of an infantile mind almost as on earth, and know nothing more than infants on earth: for they have with them only the faculty of knowing, and thereby of becoming intelligent, and by intelligence of becoming wise, which faculty is the more perfect, by reason of their not being in the material body, but being spirits: that such is their nature and quality, when they first come into heaven, was not only told me, but was also made manifest to the sight; for at several different times, by the Divine Mercy of the Lord, there were sent to me infants in chorusses, and it was also granted to read to them the Lord's prayer, and at the same time it was given to perceive on such occasions, how the angels, in whose consort they were, insinuated into their tender and novitiate ideas the sense of the things contained in that prayer, and filled their ideas according to their capacity of reception; and afterwards how it was given to the infants to think the same things as of themselves.*

2291. *The nature and quality of their tender understanding was also shewn to me, whilst I was praying the Lord's prayer, and they, at the same time, flowed into the ideas of my thought from their intellectual [principle], which was so tender, that they scarce received any thing but the sense of the words; nevertheless, it was manifest that their ideas, in that state of*

tenderness, were open even to the Lord, that is even from the Lord\*; for the Lord flows into the ideas of infants, in a more especial manner, from inmost [principles], inasmuch as nothing hath as yet closed their ideas, as with the adult: no principles of the false to hinder the understanding of truth, nor a life of evil to hinder the reception of good, and thus prevent their attaining wisdom.

2292. Hence it may appear, that infants do not come into an angelic state instantly after death, but that they are successively introduced thereto by the knowledges of good and of truth, and this according to all celestial order; for their natural tempers and dispositions are there most exquisitely perceived as to all the most minute particulars, and according to all and singular the bents [momenta] of their inclination, they are led to receive the truths of good, and the goods of truth, and this under the Lord's continual direction.

2293. They are more especially and constantly initiated into this state, to know no other father, and afterwards to acknowledge no other, but the Lord alone, and that they have life from Him; for that they are lives, viz. truly human and angelic lives, is by virtue of the intelligence of truth and the wisdom of good, which each receives solely from the Lord; hence it is, that they know no other but that they were born in heaven.

2294. Frequently when infants have been with me in chorusses, when as yet they were altogether in an infantile state, they have been heard as a gentle inordinate [sound or noise], so that they did not as yet act in unity, according to what they do afterwards, when they become more adult; and what has surprised me, the spirits about me could not forbear attempting to lead them, viz. to think and speak: such desire is innate in spirits, but it was as frequently observed, that the infants were repugnant, not being willing so to think or to speak; I have often perceived this refusal and repugnance attended with a certain species of indignation, and when they had any opportunity given them of speaking, they said only that it was not so: I have been instructed, that such is the temptation of infants in another life, in order to accustom and habituate them, not only to resist what is false and evil, but also not to think, speak, and act from others, so that they may not suffer themselves to be led by any other but the Lord alone.

2295. When infants are not in that state, but in an interior sphere, viz. an angelical, then they cannot at all be infested by

\* See note above, n. 781.

spirits even though in the midst of them. Sometimes, also, infants, who are in another life, are sent by the Lord to infants on earth, although the infant on earth is altogether ignorant thereof; they have most especial delight in such association.

2296. It was also shewn me, how all things are insinuated to them by delights and satisfactions, suited to their genius and temper; for it was given to see infants in the most beautiful and ornamental clothing, having their bosoms encompassed with garlands of flowers, resplendent with colours most pleasing and celestial, and having their tender arms likewise adorned in the same manner: on a time, also, it was given to see infants, with their virgin governesses [cum virginibus eorum educatrici-  
cibus], in a paradisiacal garden, not consisting so much of trees, as of a kind of laurel espaliers, and arched walks formed thereby, with paths that led towards things interior; and when the infants entered, clad in like manner as above, the beds of flowers, at the entrance, seemed to express joy by their increasing splendour; hence may appear what is the nature of their delights, and also that by what is thus pleasant and delightful, they are introduced into the good things of innocence and charity, which are continually insinuated by the Lord into those delights and pleasantnesses.

2297. Moreover infants, in proportion as they are perfected, are also encompassed with atmospheres according to the state of their perfection; that atmospheres exist in another life, with innumerable varieties, and of inexpressible beauty, may be seen from what is declared from experience, n. 1621; there are exhibited to them, more especially atmospheres, consisting as it were of infants sporting in the smallest inconspicuous parts thereof, but of forms perceptible only by a most internal idea, from which forms they conceive this celestial idea, that all, and singular, the things encompassing them are alive, and that they are in the Lord's life, which affects with happiness their inmost [parts or principles].

2298. It was shewn me, by a method of communication familiar in another life, what is the nature of the ideas of infants; when they see any objects, it is as if all, and singular, the things they see were alive, so that they have life in each particular idea of their thought; and it was perceivable, that infants on earth, have ideas nearly similar, whilst they are engaged in their plays and pastimes, for as yet they have no capacity of reflecting on what is inanimate, such as the adult have.

2299. Infants are more, especially instructed by representa-



tives adequate to their tempers and geniuses, and it is impossible for any one to conceive or believe how beautiful those representatives are, and at the same time how full of wisdom from an interior principle; thus by degrees is insinuated to them intelligence, which derives its animation from good: it is permitted to relate a single representative, which it was given me to see, from whence conclusions may be made concerning the rest: a representation was exhibited of the Lord rising out of the sepulchre, and at the same time of the uniting of His human [principle] with the divine, which was effected in a manner so wise, as to exceed all human wisdom, and at the same time in a manner innocently infantile; there was exhibited also the idea of a sepulchre, but not the idea of the Lord together with it, except so remotely, that the Lord was scarce perceived, but as from a distant view, by reason that in the idea of a sepulchre there is somewhat connected with what is sad and funereal, which was thus removed; afterwards there was admitted into the sepulchre, with the utmost caution, a kind of atmospherical principle appearing as a thin watery vapour, to represent, by a removal also of every improper idea, spiritual life in baptism: after this I saw represented the Lord's descent to those that were bound, and his ascent with them into heaven, and this with incomparable prudence and piety; and in order to accommodate the representation to infant minds, when the Lord was represented as with the bound in the earth beneath, there were let down small cords almost undiscernible, of the softest and finest texture, to aid him in his ascent; guarding at the same time, with a holy fear, against admitting any thing into the representation that did not image and lead their tender thought to somewhat spiritually-celestial; not to mention other representatives in which infants are principled, and by which they are led to the knowledges of truth and the affections of good, as by sports adapted to their infant minds.

2300. Moreover infants are of different tempers and complexions, and this by reason of the hereditary principle they derive from their parents, and by succession from their ancestors of many generations; for the actual [life or principle] of parents, confirmed by habit, puts on nature, and is implanted hereditarily in infants, whence come their different inclinations.

2301. In general, infants are of a genius and temper either celestial or spiritual; they who are of a celestial genius are readily distinguished from those of a spiritual genius; in the former there is more of a softness in their thoughts, words,

and actions, so that scarce any thing appears but what flows from the love of good to the Lord and towards other infants ; whereas the latter do not discover the same softness, but something as it were of quickness and smartness manifests itself in all their behaviour ; the like also appears from their resentments, and from other circumstances ; thus every infant differs from another as to its complexional temper, and every one is educated according to such difference.

2302. There are certain societies of angels, and those many in number, which have the care of infants ; they are chiefly of the female sex, consisting of such as in the life of the body have had the most tender love towards infants.

2303. The angelic spirits, who are above in front, discoursing with me in angelic speech, not distinguished into expressions, declared, that their state was a state of the tranquillity of peace, and that there were also infants amongst them, and that they had a perception of bliss arising from consort with them ; those spirits were also of the female sex. They discoursed, moreover, concerning infants on earth, declaring, that immediately on their nativity there are angels attendant on them from the heaven of innocence ; and in the succeeding age angels from the heaven of the tranquillity of peace ; afterwards angels from the societies of charity ; and next, other angels, in proportion as innocence and charity decrease with the infant children : and lastly, when they become more adult, and enter into a life alienated from charity, angels, indeed, are present, but more remotely, and this according to the ends of life, which the angels direct ; by insinuating continually good ends, and averting evil ones ; and in proportion as they are able or unable to effect this, their influx is nearer or more remote.

2304. Many may possibly conjecture, that infants continue infants in another life, and that they are as infants amongst the angels ; they who are unacquainted with the nature of angels, may possibly be confirmed in this opinion by the carved images often to be seen in churches, and in other places, where angels are exhibited under the figures of infants ; but the case is altogether otherwise ; it is intelligence and wisdom which constitutes an angel, and so long as infants have not intelligence and wisdom, they are indeed amongst angels, but they are not angels ; but when they become intelligent and wise, they then first become angels ; yea, what much surprised me, they then do not appear as infants, but as adults, for then they are no longer of an infantile genius, but of a more adult angelic genius ; intelligence, and wisdom are ever attended

with this effect, for it must be obvious to all, that understanding and judgment, and life grounded therein, cause every one to appear as an adult both to himself and others. That this is the case, I have not only learnt by information from the angels, but also from discourse with one who died when an infant, and afterwards appeared as an adult; this same adult discoursed also with his brother, who died in adult age, and this from such an abundance of mutual brotherly love, that the brother could not refrain from weeping, declaring, that it seemed to him as if it was love itself which was speaking to him; not to mention other examples of a similar kind.

2305. There are some who imagine innocence to be the same thing as infancy, by reason of what the Lord said concerning infants, that of such is the kingdom of heaven, and that they who do not become as infants, cannot enter into the kingdom of heaven; but they who give into such imagination, are unacquainted with the internal sense of the Word, and consequently with what is meant by infancy: By infancy is meant the innocence of intelligence and wisdom, which is such, that they acknowledge themselves to have life from the Lord alone, and that the Lord is their only Father, for man is man by virtue of the intelligence of truth and the wisdom of good, which he hath solely from the Lord; real essential innocence, which in the Word is called infancy, hath no existence or abode but in wisdom, insomuch that the wiser any one becomes, so much the more innocent he is; wherefore the Lord is essential innocence, because He is essential wisdom.

2306. With respect to the innocence of infants, inasmuch as it is as yet without intelligence and wisdom, it is only a sort of plane to receive genuine innocence, which they receive in proportion as they become wise. The nature and quality of the innocence of infants was represented to me by a kind of wooden image almost void of life, which is vivified in proportion as they are perfected by the knowledges of truth and the affections of good: afterwards the nature and quality of genuine innocence was represented to me by a most beautiful infant perfectly alive, and naked; for real innocents, who are in the inmost heaven, and thereby nearest to the Lord, appear in the eyes of other angels no otherwise than as infants, and indeed naked, for innocence is represented by nakedness, which does not excite shame, according to what is written of the first man and his wife in paradise. In short, the more the angels excel in wisdom, so much the more innocent they are, and the more innocent they are, so much more they appear to themselves as infants; hence it is that innocence in the Word is signified by

*infancy ; but, by the Divine Mercy of the Lord, more will be said elsewhere concerning the state of innocence.*

2307. *I have discoursed with the angels concerning infants, whether they are pure from evils, inasmuch as they have committed no actual evil, like the adult ; but it was given me to understand, that they are alike in evil, yea, that they are nothing but evil, nevertheless that they, like all the angels, are withheld from evil, and preserved in good by the Lord, and this in such a sort, that it appears to them as if they were in good of and from themselves ; wherefore also infants, after that they become adult in heaven, (in order to prevent their entertaining this false notion concerning themselves, that the good which appertaineth to them is from themselves, and not from the Lord) are remitted at times into their own evils, which they have received hereditarily, and are left therein, until they know, acknowledge, and believe that the case is so : A certain one, who died an infant, but who became adult in heaven, was in this opinion, viz. that the good appertaining to him was from himself, and not from the Lord, wherefore he was remitted into the life of evils in which he was born, and then it was given me to perceive from his sphere, that he had a desire to rule over others, and that he made light of the abominations of lust and concupiscence, which evils he derived hereditarily from his parents ; but as soon as he acknowledged this to be the case with him, he was again received amongst the angels with whom he was before associated.*

2308. *No one ever suffers punishment in another life on account of hereditary evil, because it is not his, consequently he is not blameable for it ; but he suffers punishment on account of actual evil, which is his, consequently in proportion as by actual life he hath appropriated to himself hereditary evil, according to what was said above, n. 966 : The reason why infants, when grown adult, are remitted into the state of their hereditary evil, is not that they may suffer punishment, but it is in order to convince them, that of themselves they are nothing else but evil, and that by the Lord's mercy they are raised out of hell, which appertaineth to them, into heaven, and that they are not in heaven by virtue of their own merit, but of the Lord ; and thus to prevent their boasting and priding themselves for the good which they possess ; for this is contrary to the good of mutual love, as it is contrary to the truth of faith.*

2309. *From the above circumstances it may appear what is the nature of the education of infants in heaven, viz. that by the intelligence of truth, and the wisdom of good, they are introduced into the angelic life, which is love to the Lord, and mutual*

love, in which is innocence: but how contrary to this the education of infants on earth is, may appear from the following example amongst many others which might be mentioned: On a time I was in the street of a great city, and saw little children fighting together; a crowd of people immediately gathered round them, and beheld the sight with much satisfaction, and I was informed that parents themselves sometimes excite their children to such combats; the good spirits and angels, who saw these things through my eyes, held them in such aversion, that I was made sensible of the horror they expressed, especially at this circumstance, that parents should incite their children to such things; they declared, that by so doing parents extinguish in the young bosoms of their children all mutual love, and all innocence, which they receive from the Lord, and initiate them into hatreds and revenges, consequently that they do their utmost to exclude their children out of heaven, where nothing but mutual love prevails: Let all parents therefore, who wish well to their children, beware of such practices.

# GENESIS.

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## CHAPTER THE NINETEENTH.

2310. **THE** INTERNAL SENSE of the Word hath been frequently treated of in the foregoing work ; but I am well aware that few can believe that there is such a sense contained in all the particulars of the Word, not only the prophetical, but also the historical : that there is such a sense in the *prophetical* parts, may be more easily believed, because in them there is not such a regular series of things treated of, and at the same time there occur therein strange unaccustomed forms of expression [*loquutiones peregrinæ*] ; hence every one is led to imagine that they involve some arcanum : but that this is the case also in the *historical* parts, is not so obvious, as well, because it hath never, heretofore, entered into the mind of any one to suppose so, as because historical relations are of such a nature, that they engage and confine the attention more to themselves, and thereby divert the mind from thinking of any thing deeper contained in them ; a farther reason is, because the historical things are truly such as they are related : but still every one may be led to conclude, that even in the historical parts of the Word there is inwardly something celestial and divine, which doth not outwardly appear, and in such conclusion he may be confirmed, *first*, from this consideration, that the Word was sent down from the Lord through heaven to man, and consequently that it is different in its origin from what it is in its external derivative form ; the nature of such difference, and why the Word, such as it is in its origin, is not even seen, and consequently is not acknowledged by those who are of a mere worldly mind, will be abundantly shewn in the following pages : *Secondly*, he may be confirmed by this consideration, that the Word, as being divine, is, not only written for man, but also for the angels attendant on man, so as to serve not only for use to the human race, but also for

heaven; and that thus the Word is a medium effecting the union of heaven and earth; this union is by the Church, and indeed by the Word in the Church, which Word, therefore, is of such a nature, and is distinguished from all other writings. As to what concerns the historical parts of the Word in particular, unless they, in like manner with the other parts, contained things divine and celestial abstractedly from the letter, it would not be possible they should be acknowledged as the inspired Word by any person of a deep and comprehensive way of thinking, much less that they are inspired as to every dot and tittle; for what would such a person say concerning what is related, in the Divine Word, of the abominable affairs of Lot's daughters, at the end of this chapter? or concerning Jacob, in that he peeled the rods, and made them white, and placed them in the water troughs, in order that the flock might bring forth of divers colours, streaked and spotted? not to mention other circumstances recorded in the rest of the books of Moses, and in the books of Joshua, of Judges, of Samuel, and of the Kings, which would be of no importance, and consequently of no signification whether they were known or unknown, unless they involved divine arcana concealed deep under the letter; if this was not the case, they would differ nothing from other historical relations, which sometimes are so composed as to seem endued with a greater power of affecting the mind of the reader. Inasmuch as the learned part of the world are ignorant, that things divine and celestial, lie inwardly concealed, even in the historical parts of the Word, if they were not impressed with a holy veneration for the books of the Word received from their earliest years, they would easily be induced to say in their hearts, that the Word is not holy, and that its holiness is only thus derived from the holy impressions received in early life, when yet this is not its true source, but the Word is holy in consequence of its internal sense, which is celestial and divine, and which is effective of the union of heaven with earth, that is, of angelic minds with those of men, and thus of the latter with the Lord.

2311. That such is the nature and quality of the Word, and that it is hereby distinguished from all other writings, may appear even from this consideration, that not only all names signify things, as was shewn above, n. 1224, 1264, 1876, 1888; but also every single expression hath a spiritual sense, and consequently hath a different signification in heaven, from what it hath on earth, and this without exception, both in the prophetic and historical parts of the Word; when these names and these expressions are unfolded in their celestial

sense, according to their constant signification in the Word throughout, there is then produced the internal sense which is the Angelic Word: this twofold sense of the Word bears a resemblance to body and soul, the literal sense being like the body, and the internal sense like the soul; and as the body liveth by the soul, so the literal sense liveth by the internal; the life of the Lord flowing through the latter into the former, according to the affection of the person who reads it: hence it is manifest how holy the Word is, although to worldly minds it doth not appear so.

## CHAPTER XIX.

1. AND there came two Angels to Sodom, in the evening, and Lot was sitting in the gate of Sodom, and Lot saw, and rose up to meet them, and he bowed himself with his face to the earth.

2. And he said, behold, I pray, my Lords, turn down, I pray, to the house of your servant, and tarry all night, and wash your feet, and in the morning ye may arise, and go on your way; and they said, nay, but we will stay all night in the street.

3. And he pressed them exceedingly, and they turned down to him, and came to his house, and he made them a feast, and baked unleavened bread, and they did eat.

4. Scarce as yet were they laid down, when the men of the city, the men of Sodom, encompassed the house, from a boy even to an old man, all the people from the furthest part [*ab extremo*].

5. And they cried unto Lot, and said to him, where are the men who came to thee by night? bring them out to us that we may know them.

6. And Lot went out to them to the door [*januam*], and shut the inner door [*ostium*] after him\*.

7. And he said, I pray you, my brethren, do not evil.

8. Behold, I pray, I have two daughters, who have not known man, let me, I pray you, bring them out to you, and

\* In our language we have no single words to express the difference here pointed out between the Latin *janua* and *ostium*, *janua* denoting, according to our author, the *outer door*, and *ostium* the *inner door*. It is necessary to attend to this distinction, in order to understand what is said in this chapter concerning these two doors.



do ye to them as is good in your eyes; only to these men do not any thing, because therefore they came into the shadow of my beam.

9. And they said, come further; and they said, is one come to sojourn, and shall he judge in judging? now will we do evil to thee more than unto them, and they pressed on the man, on Lot exceedingly, and they came near to break the inner door [*ostium*].

10. And the men put forth their hand, and brought Lot into the house to them, and shut the inner door.

11. And the men, who were at the outer door [*januam*], they smote with blindnesses, from small even to great, and they laboured to find the door [*januam*].

12. And the men said unto Lot, hast thou here any as yet? son-in-law, and thy sons, and thy daughters, and whomsoever thou hast in the city, bring forth from the place.

13. For we destroy this place, because the cry of them is become great before JEHOVAH, and JEHOVAH hath sent us to destroy it.

14. And Lot went forth, and spake unto his sons-in-law that were receiving his daughters, and said, arise, go forth from this place, because JEHOVAH is destroying the city; and he was as one that jesteth [*ludens*] in the eyes of his sons-in-law.

15. And when the day-dawn [*aurora*] arose, the angels urged Lot to make haste, saying, arise, take thy wife, and thy two daughters which are found, lest peradventure thou be consumed in the iniquity of the city.

16. And he lingered, and the men laid hold of his hand, and of the hand of his wife, and of the hand of his two daughters, in the clemency of JEHOVAH upon him, and brought him forth, and set him without the city.

17. And it came to pass, when they brought them forth abroad, he said, escape for thy soul, look not back behind thee, and do not stand still in all the plain, escape to the mountain, lest peradventure thou be consumed.

18. And Lot said unto them, I pray, not so, my lords.

19. Behold, I pray, thy servant hath found grace in thine eyes, and thou hast made great thy mercy, which thou hast done with me, to make my soul alive, and I shall not be able to escape to the mountain, lest peradventure evil adhere to me, and I die.

20. Behold, I pray, this city is near to flee thither, and it is small, let me escape, I pray, thither; is not it small, and my soul may live.

21. And he said unto him, behold I have accepted thy face also as to this word, that I will not overthrow the city of which thou hast spoken.

22. Hasten, escape, thither, because I cannot do any thing till thou become thither; therefore he called the name of the city Zoar.

23. The sun went forth upon the earth, and Lot came to Zoar.

24. And JEHOVAH caused to rain upon Sodom and Gomorrah, sulphur and fire from JEHOVAH out of heaven.

25. And he overthrew those cities, and all the plain, and all the inhabitants of the city, and the budding forth of the ground.

26. And his wife looked back behind him, and became a statue of salt.

27. And Abraham rose in the morning, to the place where he had stood there before JEHOVAH.

28. And he looked against the faces of Sodom and Gomorrah, and against all the faces of the land of the plain, and behold the smoke of the land rose up, as the smoke of a furnace.

29. And it came to pass in GOD's destroying the cities of the plain, that GOD remembered Abraham, and sent forth Lot from the midst of the overthrow, in overthrowing the cities in which Lot dwelt.

30. And Lot came up out of Zoar, and dwelt in a mountain, and his two daughters with him, because he feared to dwell in Zoar, and he dwelt in a cave, he and his two daughters.

31. And the first-born said to the younger, our father is old, and there is no man in the earth, to come to us, according to the way of the whole earth.

32. Come, let us make our father drink wine, and let us lie with him, and we shall make seed alive of our father.

33. And they made their father drink wine in that night, and the first-born came, and lay with her father, and he knew not in her lying down and in her rising up.

34. And it came to pass on the morrow, that the first-born said to the younger, behold, I lay yesterday with my father, let us make him drink wine also this night, and come do thou lie with him, and we shall make alive seed of our father.

35. And they made their father drink wine in that night also, and the younger arose, and lay with him, and he knew not in her lying down, and in her rising up.

36. And the two daughters of Lot conceived of their father.

37. And the first-born brought forth a son, and called his name Moab, he is the father of Moab, even to this day.

38. And the younger also, she brought forth a son, and called his name Ben-ammi, he is the father of the sons of Ammon, even to this day.

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2312. IN this chapter, in the internal sense, by Lot is described the state of the spiritual Church, which is principled in the good of charity, but which is in external worship, how in process of time it decreases.

2313. The *first state* of that Church, in regard to its members being principled in the good of charity, and acknowledging the Lord, and that from Him they are confirmed in good, is described, verses 1, 2, 3; and that they are saved, verse 12. The *second state*, in regard to evils beginning to act against goodnesses, but that the members of the Church are powerfully withheld from evils, and kept in goodnesses, by the Lord, is described, verses 14, 15, 16. Their weakness is described, verse 17; that they are saved, verse 19. The *third state*, in regard to their no longer thinking and acting from an affection of good, but from an affection of truth, is described, verses 18, 19, 20; and that they are saved, verse 23. The *fourth state*, in regard to the affection of truth perishing, which is Lot's wife become a statue of salt, is described, verse 26. The *fifth state*, in regard to impure good succeeding, or good grounded in what is false, which is Lot in the cave of the mountain, is described, verse 30. The *sixth state*, in regard to this good being as yet more adulterated and falsified, is described, verses 31, 32, 33. In like manner truth, verses 34, 35. That thence is conceived and born somewhat resembling a Church, whose good so called is Moab, and whose truth also so called is a son of Ammon, verses 37, 38.

2314. Moreover, in the internal sense, by the inhabitants of Sodom is described the state of those within the same Church, who are in opposition to the good of charity; and how evil and the false grew and increased with them in process of time, until there was nothing appertaining to them but evil and the false.

2315. Their *first state*, in regard to the opposing the good of charity, and thereby opposing the Lord, is described, verses

4, 5. Their *second state*, in regard to their obstinately hardening themselves, and rejecting good, notwithstanding their being informed concerning the good of charity, and concerning the delights of the affections thereof, is described, verses 6, 7, 8. That they also attempted to destroy the essential good of charity, but that the Lord protects it, is described, verses 9, 10. Their *third state*, in that at length they become such, that they cannot even see truth and good, still less that truth leads to good, is described, verse 11. That thus being possessed by evil and the false, they must needs perish, is described, verse 13. The *fourth state*, which is their destruction, is described, verse 24; and that all goodnesses and truths are separated from them.

2316. That the good are separated from the evil, and that the good are saved, by the Lord's human [principle] made Divine, is described, verses 27, 28, 29.

### THE INTERNAL SENSE.

2317. **VERSE 1.** *And there came two angels to Sodom in the evening, and Lot was sitting in the gate of Sodom, and Lot saw, and rose up to meet them, and he bowed himself with his face to the earth.* There came two angels to Sodom in the evening, signifies visitation, which precedes judgment; two angels signify the Divine Human [principle] and the holy proceeding of the Lord, to which judgment appertains; Sodom denotes the wicked, especially those who are within the Church; evening is the time of visitation; and Lot was sitting in the gate of Sodom, signifies those who are principled in the good of charity, but who are in external worship, who here are Lot: these are amongst the wicked, but separated from them, which is to sit in the gate of Sodom: And Lot saw, signifies the conscience of such: And rose up to meet them, signifies acknowledgment and the affection of charity: And bowed himself with his face to the earth, signifies humiliation.

2318. "There came two angels to Sodom in the evening"—that hereby is signified visitation, which precedes judgment, may appear from what was said by the three men, or Jehovah, in the preceding chapter, and also from what follows in this chapter; and further, from the signification of evening: in the preceding chapter, Jehovah said, "I will go down and see, whether the inhabitants of Sodom and Gomorrah have

made a consummation, according to the cry which is come to Me, and if not, I will know," verses 20, 21; by which words, it is there shewn, is signified visitation which precedes judgment: In this chapter is described the real act of visitation, and afterwards judgment, as appears from what follows: That evening signifies the time of visitation, will be seen below: What visitation means, and that it precedes judgment, may be seen n. 2242. The subject treated of in the foregoing chapter was concerning the perverse state of the human race, and the Lord's grief and intercession for those who are in evil, but still in some goodness and truth; wherefore the subject which now follows is concerning the salvation of those, who are in some goodness and truth, and who are represented in this chapter by Lot; and at the same time concerning the destruction of those, who are altogether immersed in evil and the false, who are here signified by Sodom and Gomorrah.

2319. That two angels signify the Lord's Divine-human [principle] and Holy proceeding, to which judgment appertains, appears as well from the signification of angels in the Word, as from this consideration, that mention is here made of two angels: That angels signify some particular essential Divine [principle] appertaining to the Lord, knowable and determinable only from the series of the things treated of, was shewn above, n. 1925; that they here signify the Lord's Divine-human [principle] and holy proceeding, is evident from this circumstance, that by the three men, who were with Abraham, was meant the Lord's essential Divine [principle], the Human-Divine, and the Holy proceeding, see n. 2149, 2156, 2288; hence, and from this consideration that they are called Jehovah, verse 24, and also from the signification of angels, n. 1925, it is very clear, that by two angels is here meant the Lord's Divine-human [principle] and Holy proceeding.

2320. Why there were here only two angels, when with Abraham there were three men, is an arcanum which cannot be unfolded in a few words; it may, however, in some degree appear from this consideration, that the subject treated of in this chapter is concerning the salvation of the faithful, and the damnation of the unbelieving; and it is evident from the Word, that judgment appertains to the Lord's Divine-human [principle] and Holy proceeding; that judgment appertains to the Divine-human [principle], is evident from John, "The Father judgeth no man, but hath given all judgment to the Son," v. 22; by the Son is meant the Divine-human [principle], see n. 2159. That judgment appertaineth also to the

Holy proceeding from the Lord's Divine-human [principle], is evident likewise from John, "If I go away, I will send the Comforter to you, and when He is come, He shall reprove the world of sin, of justice, and judgment," chap. xvi. 8; and that the holy proceeds from the Lord, is evident from these words in the same Evangelist, "He shall not speak of Himself, but He shall receive of Mine, and shall declare it," chap. xvi. 13, 15; and this when the human [principle] was made Divine; that is, when the Lord was glorified, according to what is written again, "The Holy Ghost was not yet, because Jesus was not yet glorified," John vii. 29.

2321. In regard to what is here said of judgment, as appertaining to the Lord's Divine-human [principle] and the Holy proceeding, the case is this; the human race could no longer have been saved, unless the Lord had come into the world, and united the Divine essence to the human essence; for without the Lord's human [principle] made Divine, salvation could no more have reached to man, see n. 1999, 2016, 2034, 2035. The essential holy [principle] proceeding from the Lord's Divine-human [principle], is what separates the wicked from the good, for the wicked do so fear and dread the holy [principle] of the Lord, that they cannot come near to it, but fly far away from it, each according to his own profane [principle], into their respective hells.

2322. That Sodom signifies the wicked, especially those within the Church, appears from the signification of Sodom, as denoting the evil of self-love, concerning which see n. 2220, 2246; consequently as denoting those, who are in that evil. They who receive the Word merely according to the sense of the letter, may possibly suppose, that by Sodom is understood a filthy abomination which is contrary to the order of nature, but in the internal sense by Sodom is signified the evil of self-love, from which all evils of every kind are derived as from their fountain; and the evils thence derived are called adulteries in the Word, and are described by adulteries, as will appear from those passages of the Word, which will be adduced at the end of this chapter.

2323. That evening is the time of visitation, appears from the signification of evening: states of the Church are compared in the Word both to times of the year, and to times of the day; to times of the year, as summer, autumn, winter, and spring; and to times of the day, as mid-day, evening, night, and morning; for there is an exact resemblance between them: The state of the Church, which is called evening, is when there is no longer any charity, consequently when there

begins to be no faith, and thus when the Church ceases to be; this is the evening which is succeeded by night, see n. 22; there is also a state of the Church which is called evening, when charity, and consequently faith, begins to shine forth, thus when a new Church arises; this evening is the twilight before the morning, see n. 883; thus evening signifies both states; for it is provided of the Lord, that when a Church ceases to be, a new Church arises, and this at the same time, for without a Church in some part of the globe, the human race could not subsist, inasmuch as they would have no conjunction with heaven, as was shewn n. 468, 637, 931, 2054: this chapter treats of each state of the Church, viz. of the rise of a new Church, which is represented by Lot, and of the destruction of the old Church, which is signified by Sodom and Gomorrah, as may appear from the contents; hence it is, that here it is said, that two angels came to Sodom in the evening; and that mention is made of what was done in the evening, from verse 1 to 3, and of what was done in the night, from verse 4 to 14, and of what was done in the morning, or at the day-dawn, from verse 15 to 22, and of what was done after that the sun went forth, from verse 23 to 26. It is in consequence of evening signifying these states of the Church, that it also signifies visitation which precedes judgment, for when judgment is at hand, that is, the salvation of the faithful, and the damnation of the unbelieving, then visitation precedes, or an examination of the qualities of each, whether they have any charity and faith: this visitation is effected in the evening, wherefore also the visitation itself is called evening, as in Zephaniah, "Wo unto the inhabitants of the sea-coasts, the nation of the Cherithites, the Word of Jehovah is against you, Canaan, the land of the Philistines, and I will even destroy thee, that there shall be no inhabitant; the remains of the house of Judah shall feed in the houses of Askelon, they shall lie down in the evening, because Jehovah their God will visit them, and will bring back their captivity," ii. 5, 7.

2324. "And Lot was sitting in the gate of Sodom"—that hereby are signified those, who are in the good of charity, but in external worship, who here are Lot, and who are amongst the wicked, but separated from them, which is, to sit in the gate of Sodom, may appear from the representation of Lot, and from the signification of gate, and also of Sodom: First from the representation of Lot; Lot, when he was with Abraham, represented the Lord's sensual [principle], consequently His external man, as was shewn above, n. 1428, 1434;

1547, now when he was separated from Abraham, he no longer retains the representation of the Lord, but the representation of those who appertain to the Lord, viz. the external men of the Church, who are those that are principled in the good of charity, but in external worship; yea, Lot in this chapter not only represents the external man of the Church, or, what is the same thing, the external Church, such as it is in the beginning, but also such as it is in its progress, and also in its end; the end of that Church is what is signified by Moab and the son of Ammon, as will appear, by the Divine Mercy of the Lord, from the series of what follows: it is common in the Word, for one [person representative] to represent several states which succeed, and which are described by successive acts of his life. The same may appear secondly from the signification of gate; a gate is that by which there is entrance into a city, and departure out of a city; consequently, to sit in the gate here signifies to be indeed amongst the wicked, but still to be separate from them; as is the case with the members of the Church, who are principled in the good of charity; such, although they are with the wicked, are nevertheless separate from them, not as to civil society, but as to spiritual life. That Sodom signifies evil in general, or what is the same thing, the wicked, especially those within the Church, was said above, n. 2322.

2325. "And Lot saw"—that hereby is signified conscience, viz. the conscience of those who are in the good of charity, but in external worship, may appear from the signification of seeing; to see in the Word signifies to understand, according to what was said, n. 897, 1584, 1806, 1807, 2150; but in an internal sense it signifies to have faith, concerning which its signification, by the Divine Mercy of the Lord, more will be said when we come to explain verse 32, chap. xxix, of Genesis: The ground and reason why it here signifies conscience, is, because they who have faith, have conscience also, the former being inseparable from the latter, and indeed so inseparable, that it is the same thing whether we speak of faith or conscience: By faith is meant the faith by which cometh charity, and which is grounded in charity, consequently which is itself charity, for faith without charity is no faith; and as faith cannot exist without charity, so neither can conscience.

2326. "And he rose up to meet them"—that hereby is signified acknowledgment, and also the affection of charity, may appear from this consideration, that Lot, when they came, instantly acknowledged that they were angels; but not so the men of Sodom, of whom it is thus written, "They cried unto Lot, and said, where are the men who came to thee by night?"



bring them out to us, that we may know them," verse 6; in an internal sense these words signify, that they within the Church, who are principled in the good of charity, acknowledge the Divine-human [principle] and Holy proceeding of the Lord, understood by the two angels, but not so they who are not principled in the good of charity. That the same words involve also the affection of charity, is evident from this circumstance, that Lot, by whom are represented those who are principled in the good of charity, yea, by whom is signified the good of charity itself, invited them into his house.

2327. "And bowed himself with his face to the earth"—that hereby is signified humiliation, may appear without explanation. The reason why in old time, especially in the representative Churches, they bowed themselves so low, as to lay their faces on the earth, was, because the face signified the interiors of man, see n. 358, 1999; which they laid on the earth, because the dust of the earth signified what is profane and cursed, see n. 278, consequently they hereby represented, that of themselves they were profane and cursed; therefore, they prostrated themselves with the face pressed to the earth, even rolling themselves in dust and ashes, and also scattering dust and ashes on their heads, as may appear from Lament. ii. 10; Ezech. xxvii. 30; Micah i. 10; Josh. vii. 6; Rev. xviii. 19; and from other places. Hereby they represented a state of true humiliation, which cannot have place except with those, who acknowledge that of themselves they are profane and cursed, and thus that they cannot of themselves look to the Lord, where there is nothing but what is Divine and Holy; wherefore so far as man is principled in a knowledge and acknowledgment of what he is of himself, so far he is capable of being in true humiliation, and so far in true adoration during Divine worship, for in all worship there must needs be humiliation, otherwise there is nothing of adoration, consequently nothing of worship. The reason why a state of humiliation is essential to worship is, because in proportion as the heart is humbled, in the same proportion self-love, and every evil thence derived, ceaseth, and in proportion as this ceaseth, in the same proportion goodness and truth, that is, charity and faith, flow in from the Lord; for what opposes the reception of these heavenly principles, is chiefly self-love, as containing in it contempt of others in comparison with itself, together with hatred and revenge if it be not worshipped, and also unmercifulness and cruelty, consequently the very worst of all evils, with which goodness and truth can have no place, inasmuch as they are opposites.

2328. Vers 2. *And he said, Behold, I pray, my Lords, turn down, I pray, to the house of your servant, and tarry all night, and wash your feet; and in the morning ye may arise, and go on your way: and they said, nay, but we will stay all night in the street.* And he said, Behold, I pray, my Lords, signifies the interior acknowledgment and confession of the Lord's Divine-human [principle] and Holy proceeding: turn down, I pray, to the house of your servant, and tarry all night, signifies an invitation to have abode with him; to the house of your servant, is in the good of charity: and wash your feet, signifies application to his natural [principle]: and in the morning ye may arise and go on your way, signifies confirmation hereby in goodness and truth: and they said, nay, signifies doubt, which usually attends temptation: but we will stay all night in the street, signifies that he was as it were willing to judge from a principle of truth.

2329. "And he said, Behold, I pray, my Lords"—that hereby is signified an interior acknowledgment and confession of the Lord's Divine-human [principle], and Holy proceeding, appears from the acknowledgment and humiliation spoken of just above; here immediately follows confession, for it is confession which says, "Behold, I pray, my Lords:" interior confession is that of the heart, which exists in humiliation, and at the same time in the affection of good; but exterior confession is that of the lips, which it is possible may exist in a feigned humiliation and in a feigned affection of good, which in reality is no humiliation and affection at all, as in the case of those, who make confession of the Lord for the sake of their own honour, or rather of their own worship, and of their own gain; these deny in heart what they confess with the mouth. It is here said in the plural number, "My Lords," and the reason why it is so expressed is the same as in the foregoing chapter, where mention is made of three men, because as three there signify the essential Divine [principle], the Divine-human, and the Holy proceeding, so two here signify the Lord's Divine-human [principle] and Holy proceeding, as it was said above; that these are one, is known to every one within the Church, and inasmuch as they are one, they are also in the following verses mentioned in the singular number, as in verse 17, "It came to pass, when they brought them forth abroad, *he said, escape for thy soul;*" and in verse 19, "Behold, I pray, *Thy servant hath found grace in Thy eyes, and Thou hast made great Thy mercy, which Thou hast done with me,*" and in verse 21, "And *He said* unto him, Behold *I have accepted* thy face also as to this word, that *I will not overthrow the*

city;" and in verse 22, "Because *I cannot do any thing till thou come thither.*" That the essential Divine [principle], the Divine-human, and the Holy proceeding, is *Jehovah*, appears from the foregoing chapter, where the three men are throughout called *Jehovah*, as in verse 13, "*Jehovah* said to Abraham;" and in verse 14, "Shall any thing be wonderful for *Jehovah*;" and in verse 22, "Abraham was yet standing before *Jehovah*;" and in verse 33, "*Jehovah* went when he left off speaking to Abraham:" consequently the Divine-human [principle] and the Holy proceeding is *Jehovah*, as it is also called in this chapter, verse 24, "And *Jehovah* caused it to rain upon Sodom and Gomorrah, sulphur and fire from *Jehovah* out of heaven;" concerning the internal sense of which more will be seen presently: that the Lord is real *Jehovah* Himself, who is so often named in the historical and prophetical parts of the Old Testament, may be seen, n. 1736. They who are truly men of the Church, that is, who are principled in love to the Lord, and in charity towards their neighbour, know and acknowledge a trine [threefold principle], but still they humble themselves before the Lord, and adore Him alone, inasmuch as they know, that there is no access to the essential Divine [principle], which is called the Father, but by the Son, and that all the holy [principle], which is of the Holy Ghost, proceeds from Him; and when they are in this idea, they adore no other than Him, by whom and from whom are all things; consequently they adore One, nor do they divide their ideas by directing them to three, as is the case with many within the Church, and as may appear from the examples of several in another life, especially from the learned, who have imagined themselves particularly skilled in the mysteries of faith; on examination of such in respect to the idea they have had of one God, whether there be three uncreate, three infinite, three eternal, three omnipotent, and three Lords, it was manifestly perceived that they had an idea of three, (for in another life there is given a communication of ideas) when yet it is expressly said in the Creed, that there are not three uncreate, nor three infinite, nor three eternal, nor three omnipotent, nor three Lords, but One, as is really the case; thus they confessed, that with the mouth they indeed asserted God to be One, but still they thought, and some of them believed in three, whom they could in idea separate, but not join together; the reason whereof is, because all mysteries, even those of the deepest nature, are attended with some idea, for without an idea nothing can have place in the thoughts, or be retained in the memory: hence in another

life it is manifest, as in open day, what kind of thought, and what kind of faith derived from thought, every one hath formed to himself concerning one God. Yea, even the Jews in another life, when they hear that the Lord is Jehovah, and that there is but one God, have nothing to say; but when they perceive that the ideas of Christians are divided and directed to three, they say that they worship one God, but that Christians worship three; and especially, when none can join together three separate in idea, but those who are principled in faith grounded in charity, for the Lord applies the minds of such unto Himself.

2330. "Turn down, I pray, to the house of your servant, and tarry all night"—that hereby is signified invitation to make abode with him, appears without explication.

2331. That the house of your servant signifies in the good of charity, appears from the signification of house, as denoting celestial good, which is of love and charity alone, concerning which see n. 2048, 2234.

2332. "And wash your feet"—that hereby is signified application to his natural [principle], appears from what was said in the preceding chapter, n. 2162, where the same words occur. In old time when they saw an angel of Jehovah, they believed they should die, see Exod. xix. 12, 21, 24; chap. xx. 19; Judges vi. 22, 23; chap. xiii. 22, 23; the reason was, because the holy Divine [principle] flowing into the profane [principle], which appertaineth to man, is of such efficacy, that it is a devouring and consuming fire; wherefore the Lord, in presenting Himself visible before man, and even before angels, miraculously moderates and temperates the holy [principle] proceeding from Him, in order that they may endure it, or, what is the same thing, he applies to their natural [principle]: this then is what is signified, in an internal sense, by what Lot here said to the angels, "Wash your feet:" Hence it appears what is the nature and quality of the internal sense of the Word, for that this is the signification of this passage, cannot be seen from the sense of the letter.

2333. "And in the morning ye may arise, and go on your way"—that hereby is signified confirmation in good and truth, may appear from the signification of rising in the morning, and also from the signification of going on the way; morning in the Word signifies the kingdom of the Lord, and whatever appertains to the kingdom of the Lord, thus principally the good of love and charity, as will be proved from the Word at verse 15; but way signifies truth, see n. 627; hence it follows,

that after they had been in his house, and had staid a night there, (by which is signified that they should have an abode with him in the good of charity) they should rise in the morning and go on their way, by which is signified that thus he would be confirmed in good and truth. From this, as from other passages of the Word, it is evident, how remote the internal sense is from the sense of the letter, and thereby how unseen, especially in the historical parts of the Word, and that it is not made manifest, unless each particular expression be explained according to its constant signification in the Word; wherefore when the ideas are kept confined in the sense of the letter, the internal sense appears no otherwise than as somewhat obscure and dark; but on the other hand, when the ideas are kept in the internal sense, the sense of the letter appears in like manner obscure, yea, to the angels as nothing; for the angels are no longer in wordly and corporeal ideas, such as appertain unto man, but in spiritual and celestial ideas, into which the expressions of the sense of the letter are wonderfully changed, whilst that sense ascends from man, who reads the Word, to the sphere in which the angels are, that is, to heaven, and this by virtue of the correspondence of things spiritual with things worldly, and of things celestial with things corporeal, which correspondence is most regular and constant, but never as yet fully opened as to its true nature and quality, only now in the explication of expressions, of names, and numbers, according to their internal sense in the Word; in order to shew the nature of that correspondence, or, what is the same thing, how worldly and corporeal ideas pass into corresponding spiritual and celestial ideas, when they are elevated into heaven, the expressions *morning* and *way* may serve as examples; when morning is read, as in the verse before us, "In the morning ye may rise," the angels do not conceive an idea of any morning in a natural sense, or of a natural day, but an idea of morning in a spiritual sense, thus similar to what was written in Samuel, "The rock of Israel, He is as the light of the *morning*, when the sun arises, a morning without a cloud," 2 Sam. xxiii. 4; and in Daniel, "The Holy One said unto me, even until evening, when the *morning* cometh, two thousand three hundred," viii. 14, 26; thus, instead of morning they perceive the Lord, or His kingdom, or the celestial things of love and charity, and this with a variety according to the series of the things treated of in the Word which is read. In like manner when the term *way* occurs, as here, "Ye may arise and go on your way," the angels cannot form any natural idea of a way, but only a

spiritual or celestial one, agreeable to the idea suggested by the Lord's words when He said, "I am *the way and the truth*," John xiv. 6; and by these words in David, "O Jehovah, make known to me *Thy ways*, lead *my way* in truth," Psalm xxv. 3, 4; and again, "Thou hast caused him to know *the way of intelligencies*;" thus, instead of way they perceive truth, and this, both in the historical and prophetic parts of the Word; for the angels have no longer any concern about the mere historical relations, inasmuch as such relations are not adequate to their ideas, wherefore instead thereof they perceive such things as appertain to the Lord and His kingdom, which also are arranged in a beautiful order, and connected series, in the internal sense; with this view, that the Word might be accommodated to the angels, all the historical relations therein are representative, and every expression significative of such things as respect the Lord and His kingdom, which circumstance is peculiar to the Word above any other writing.

2334. "And they said, nay,"—that hereby is signified doubt, which usually attends temptation, may appear from the refusal, and that they nevertheless went to his house; in all temptation there is a doubtfulness [*dubitatorum*] concerning the Lord's presence and mercy, and concerning salvation, and the like; for temptation is attended with interior anxiety, even to desperation, in which the person tempted is kept more especially with this view, that he may finally be confirmed in these truths, that all things are of the Lord's mercy, that salvation is effected by Him alone, and that in man's self there is nothing but evil, in which truths he is confirmed by combats wherein he conquers; there remain after temptation several states of truth and good derived thence, to which the thoughts may be bended by the Lord, which otherwise would run wild, and would draw the mind in opposition to truth and good. Inasmuch as the subject here treated of, and signified by Lot, is concerning the first state of the Church, which is in the good of charity, but in external worship, and whereas before man cometh to this state, he must be reformed, which reformation is effected also by a certain species of temptation, but which temptation is very slight with those who are in external worship, therefore these circumstances are mentioned, which imply somewhat of temptation, viz. that the angels first said, that they would stay all night in the street, and that Lot pressed them, and thus that they turned down to him, and came to his house.

2335. "But we will stay all night in the street"—that hereby is signified that he was as it were willing to judge from a

principle of truth, may appear from the signification of street, and from the signification of staying all night: mention is made of street throughout the Word, and in an internal sense it signifies the same as way, viz. truth, for street is a way in a city; that street has this signification, will appear from the passages of the Word which will be adduced presently: that to stay all night signifies here to judge, may appear from the signification of night; it was shewn above, n. 2323, that evening signifies a state of the Church preceding the last state, when there begins to be no faith, it also signifies visitation which precedes judgment; hence it is evident, that night, which succeeds, is the last state, when there is no faith, and also that it is judgment; thus it appears, that to stay all night in the street, in an internal sense, is to judge from a principle of truth. As to what concerns judgment, it is two-fold, viz. from a principle of good, and from a principle of truth; the faithful are judged from a principle of good, but the unfaithful from a principle of truth; that the faithful are judged from a principle of good, appears evident from Matthew, chap. xxv. from verse 34 to 40; and that the unfaithful are judged from a principle of truth, appears from verse 41 to 46 of the same chapter; to be judged from a principle of good, is to be saved, because they have received good; but to be judged from a principle of truth, is to be damned, because they have rejected good; good is of the Lord, and they who acknowledge this in life and faith, are the Lord's, wherefore they are saved; but they who do not acknowledge this in life, and consequently not in faith, they cannot be the Lord's, of course they cannot be saved; therefore they are judged according to the deeds of their life, and according to their thoughts and ends, and when they are thus judged, they must needs be condemned, inasmuch as the truth is, that man of himself doeth, thinketh, and intendeth nothing but evil, and of himself plungeth headlong into hell, only so far as he is withheld by the Lord. But in respect to judgment from a principle of truth, the case is this; the Lord never judges any one but from a principle of good, for He is desirous to raise up into heaven all persons whatever, yea, even to Himself, if it were possible, being Himself essential mercy, and essential good; essential mercy and essential good cannot condemn any one, but it is man who condemns himself, because he rejects good; as man in the life of the body had shunned good, so he shuns it in another life, consequently he shuns heaven and the Lord; for the Lord cannot have His abode except in good, He abides indeed in truth, but not in truth separate from good; that the Lord doth not damn

any one, or judge him to hell, He Himself declares in John, "God sent *not* His Son into the world, to *judge* the world, but that the world by him may be saved: this is *the judgment*, that light is come into the world, but men loved darkness rather than light, because their deeds were evil," iii. 17, 19: and again, "If any one heareth My words, and doth not believe, *I judge him not*, for I am not come to judge the world, but to save the world," John xii. 47; see moreover what was said above on this subject, n. 223, 245, 592, 696, 1093, 1683, 1874, 2258. In treating on judgment, n. 2320, 2321, it was shewn, that the Lord's Divine-human [principle] and Holy proceeding hath all judgment according to the Lord's words in John, "The Father doth not *judge* any one, but hath given all *judgment* to the Son," verse 22; and yet it is now said, that the Lord doth not judge by condemning any one; hence it is evident, what is the nature of the Word as to the sense of the letter, and that unless it be understood by virtue of another sense, viz. the internal, it cannot be comprehended; from the internal sense alone it appears how the case is in respect to judgment.

2336. That street signifies truth, may appear from several passages in the Word, as in John, where speaking of the New Jerusalem it is said, "The twelve gates were twelve pearls, every several gate was one pearl, and the *street of the city* was pure gold, as transparent glass," Rev. xxi. 21. The New Jerusalem is the Lord's kingdom, which, being described as to good and truth, is described by walls, gates, and streets; by the latter, viz. by streets, are meant all things appertaining to truth which lead to good, or all things appertaining to faith which lead to love and charity, and whereas truths in such case become grounded in good, and thus transparent by virtue of good, the street is said to be pure gold as transparent glass; again, "*From the midst of the street thereof* and of the river, on either side was the tree of life yielding twelve fruits," Rev. xxii. 2; speaking also of the New Jerusalem or the Lord's kingdom; the midst of the street is the truth of faith, by which good is produced, and which is afterwards derived from good; twelve fruits are what are called the fruits of faith, for twelve signify all the things of faith, as was shewn above, n. 577, 2089, 2129, 2130; so in Daniel, "Know thou and perceive from the going forth of the Word to restore and to build Jerusalem, even to Messiah the leader, are seven weeks, and seventy and two weeks, and *the street* and the ditch shall be restored and built," ix. 25; speaking of the Lord's Advent; by the street and the ditch being restored, is meant the resto-



ration of truth and good at that time ; that Jerusalem was not then restored and built, is well known, and that it was not to be restored and built again, may be known also to every one, if he doth not confine his ideas to a worldly kingdom, but raises them to an heavenly kingdom understood by Jerusalem in an internal sense. So in Luke, "The master of the house said to his servant, go out quickly into the *streets* and *lanes* of the city, and bring in hither the poor, the maimed, the halt, and the blind," xiv. 21 ; they who abide in the sense of the letter, conceive nothing to be meant by these words, but that the servant should go throughout the city, and that this is signified by streets and lanes ; and that he should bring along with him whomsoever he met, and that this is signified by the poor, the maimed, the halt, and the blind ; whereas each particular expression, as being the Lord's words, involves some arcanum ; by the servant's going into the streets and lanes is signified that he should seek every where some genuine truth, or truth which is bright and transparent by virtue of good, or through which good is pellucid ; by bringing in the poor, the maimed, the halt, and the blind, is signified, that he should bring in such as were so called in the ancient Church, and were of this description as to faith, but in the life of good, who might thus be informed concerning the Lord's kingdom ; these were the uninstructed Gentiles. On this signification of streets, as denoting truths, was grounded a representative rite amongst the Jews, to teach in streets, as appears from Matt. chap. vi. 2, 5 ; and from Luke xiii. 26, 27. In the Prophets, wheresoever streets are named, in an internal sense they either signify truths, or what is contrary to truth, as in Isaiah, "Judgment is turned away backward ; and justice standeth afar off, for *truth* hath stumbled in the *street*, and *rectitude* cannot approach," lix. 14 ; and again, "Thy sons have fainted, and have lain at the head of *all streets*," li. 20 ; so in Jeremiah, "Death is come up to the windows, is entered into our palaces, to cut off the young child from the *street*, the young men from the *lanes*," ix. 21 ; so in Ezekiel, "Nebuchadnezar by the hoofs of his horses shall tread down all thy *streets*," xxvi. 11 ; speaking of Tyre, whereby are signified the knowledges of truth, n. 1201 ; the hoofs of the horses are scientifics which pervert truths ; so in Nahum, "The chariots rage in the *streets*, they run to and fro in the *lanes*," ii. 4 ; where chariots denote the doctrine of truth, which is said to rage in the streets, when what is false takes place of what is true ; so in Zechariah, "There shall yet old men and old women dwell in the *streets* of Jerusalem, and the *streets* of the city shall be full of boys

and girls playing in the streets thereof," viii. 4, 5; denoting the affection of truth, and the gladnesses and joys thence derived: Not to mention several other passages, as Isaiah xxiv. 11; Jer. v. 1; chap. vii. 34; chap. xlix. 26; Lam. ii. 11, 19; chap. iv. 8, 14; Zeph. iii. 6.

2337. Verse 3. *And he pressed them exceedingly, and they turned down to him, and came to his house, and he made a feast for them, and baked unleavened bread, and they did eat.* He pressed them exceedingly, signifies a state of temptation attended with victory: and they turned down to him, signifies abode: and came to his house, signifies confirmation in good: and he made a feast for them, signifies cohabitation: and baked unleavened bread, signifies purification: and they did eat, signifies appropriation.

2338. "He pressed them exceedingly"—that hereby is signified a state of temptation attended with victory, cannot appear but to those who have been in temptations: Temptations, as was observed above, are ever attended with doubt concerning the Lord's presence and mercy, and also concerning salvation; evil spirits, who at such times are attendant on man, and cause temptation, strongly inspire a principle of denial [*negativum*], but good spirits and angels from the Lord, endeavour by every method to disperse this principle of doubt, and continually to support the mind in hope, and at length to confirm it in the affirmative principle: hence man, who is in temptation, remains for the time suspended between a negative and an affirmative principle; he who is overcome, remains in the principle of doubt, and falls into the negative principle; but he who conquers, is indeed in the principle of doubt, but still if he suffers himself to be raised up by hope, he persists in the affirmative principle: Inasmuch as in this combat man seems to press the Lord, especially by prayers, to be present, to have mercy, to bring help, and to deliver from damnation, this is here described (the subject treated of being concerning the temptations of those who become men of the Church) by the angels at first saying, nay, and that they would stay all night in the street, but that Lot pressed them exceedingly, and thus that they turned down to him, and came into his house.

2339. "And they turned down to him"—that hereby is signified abode, appears from the signification of the same words above, n. 2230, thus without further explication.

2340. "And they came to his house"—that hereby is signified confirmation in good, appears from the signification of house, as denoting celestial good, concerning which see above, n. 2234, 2331; hence, and also from the series of the

things treated of in an internal sense, it denotes confirmation in good.

2341. "And he made them a feast"—that hereby is signified cohabitation, appears from the signification of feast: Frequent mention is made of feasts throughout the Word, and in an internal sense they signify cohabitation, as in Jeremiah, "Thou shalt not enter into the house of feasting, to sit with them, to eat and to drink," xvi. 8; where several things besides are spoken by Jehovah to the Prophet, by which was to be represented, that good should have no communication with evil, or truth with what is false; and among other things it is said, that he should not enter into the house of feasting, by which was signified, that good and truth should not cohabit together with evil and the false; so in Isaiah, "Jehovah of Sabaoth will make for all people in this mountain a feast of fat things, a feast of sweet wines, of fat things full of marrow, of wines well refined," xxv. 6; where mountain denotes love to the Lord, see n. 795, 1430; and they who are in this principle, cohabit with the Lord in good and truth, which is signified by a feast; fat things and full of marrow are goodnesses, see n. 353; sweet wines and well refined are truths thence derived, see n. 1071. This cohabitation of the Lord with man, in the holy things of love, was represented by the feasts of the sanctified things, when sacrifices were offered in the Jewish Church, the holy things of love being signified by such sacrifices, see n. 2187; in like manner it was afterwards represented by the Sacred Supper, which in the Primitive Church was called a feast. In a subsequent chapter, Gen. xxi. it is mentioned, that Abraham made a great feast on the day in which Isaac was weaned, verse 8; whereby was represented, and thence signified, the cohabitation and first conjunction of the Lord's Divine [principle] with His human rational [principle]. The same thing is also signified in other places, by feasts in an internal sense, as may also be concluded from this consideration, that feasts have place amongst several persons together, who are principled in love and charity, and who enter into a conjunction of minds with each other, and a mutual consociation of joys, which are the affections of love and charity.

2342. "And he baked unleavened bread"—that hereby is signified purification, appears from the signification of unleavened: Bread in the Word signifies in general all food both celestial and spiritual, thus in general all things celestial and spiritual, see n. 276, 680, 1798, 2165, 2177; and that these things should be without any mixture of things impure, was

represented by unleavened bread; for leaven signifies evil and the false, whereby things celestial and spiritual are rendered impure and profane; it was on account of this representation, that in the representative Church, they were required not to offer any bread or meat-offering in the sacrifices, but what was unleavened, as appears from the following passages in Moses, "No meat-offering, which ye shall bring to Jehovah, shall be made leavened," Levit. ii. 11; and again, "Thou shalt not sacrifice the blood of My sacrifice upon what is leavened," Exod. xxiii. 18; chap. xxxiv. 25; and therefore it was also enjoined, that on seven days of the Passover they should not eat any but unleavened bread, according to what is thus written in Moses, "Seven days ye shall eat unleavened bread, also on the first day ye shall cause leaven to cease from your houses, because whosoever eateth what is leavened, that soul shall be cut off from Israel, from the first day even to the seventh. In the first, on the fourteenth day of the month in the evening, ye shall eat unleavened bread, even until the one and twentieth day of the month in the evening: Seven days leaven shall not be found in your houses, for whosoever eateth that which is leavened, that soul shall be cut off from the congregation of Israel, whether he be a sojourner or born in the land," Exod. xii. 15, 18, 19, 20; besides other places, as Exod. xiii. 6, 7; chap. xxiii. 15; chap. xxxiv. 18; Deut. xvi. 3, 4; hence the Passover is called the feast of unleavened bread, Levit. xxiii. 6; Numb. xxviii. 16, 17; Matt. xxvi. 17; Luke xxii. 1, 7. That the Passover represented the Lord's glorification, and thereby the conjunction of the Divine [principle] with mankind, will be shewn elsewhere, by the Divine Mercy of the Lord; and whereas the conjunction of the Lord with mankind is effected by love and charity, and faith grounded therein, those celestial and spiritual things were represented by the unleavened bread, which was to be eaten on the days of the Passover, and it was to prevent the defilement of those things by any profane principle, that leaven was forbidden under the severe penalty of being cut off from Israel; for they who profane things celestial and spiritual, must needs perish: It must be obvious to every one, that this ceremonial observance would never have been enforced in so strict and severe a manner, unless some arcanum of this sort had been involved therein: All things which were enjoined in that Church, had a mysterious representation, even the act of *baking*; as all the particulars required of the children of Israel when they came forth out of Egypt, viz. "That they should eat, in that night, flesh roasted with fire, and unleavened bread

with bitter herbs, that they should not eat it raw, *nor boil in waters*; that they should eat the head on the legs; they should not leave of it until the morning, but should what remained in the fire," Exod. xii. 8, 9, 10; each of particulars was representative, viz. the eating in the night the flesh roasted with fire, the unleavened bread with bitter herbs, the head on the legs, the not eating it raw or boiled with waters, the not leaving of it till the morning, and the burning what remained in the fire; but the arcana represented hereby cannot be manifested, except by the internal sense; it is by this sense alone it can appear, that all things contained therein are Divine. The case is similar in respect to a ceremonial rite concerning the Nazarite, "That the priest should take a *baked* shoulder of a ram, and one *unleavened cake* out of the basket, and one *unleavened wafer*, and should put them on the palms of the hands of the Nazarite, after that he had shaved his Nazariteship," Numb. vi. 19; he who doth not know that a Nazarite represented the celestial man, knoweth not also that all and singular the things here related involve celestial things, consequently arcana, which do not appear in the letter, as a baked shoulder of a ram, an unleavened cake, an unleavened wafer, and the shaving of the hair; hence it may appear what an opinion they are capable of conceiving of the Word, who do not believe that it contains in it an internal sense, inasmuch as without an internal sense, the particulars related therein are of no consequence; but when the ceremonial or ritual observance is removed, then all appears Divine and Holy; it is so likewise in other instances, as here with the unleavened bread, denoting the holy [principle] of love, or the Holy of Holies, as it is also called in Moses, "*The unleavened bread that is left shall be eaten by Aaron and his sons in the place of holiness, because it is the Holy of Holies,*" Levit. xxiv. 9. Unleavened bread therefore is pure love, and the baking of unleavened bread is purification.

2343. "And they did eat"—that hereby is signified appropriation, appears from the signification of eating, as denoting to be communicated and to be joined together, and thus to be appropriated, concerning which see above, n. 2187. From what hath been already said and explained, it may appear, what is the nature of the things contained in the preceding verse, and in this, in an internal sense, and how in that sense they cohere together, since by the angels, it has been shewn, is signified the Lord's Divine-human [principle] and Holy proceeding; by turning down to him, is signified to have abode; by coming to his house, to be confirmed in good; by

making a feast, to cohabit ; by baking unleavened bread, to be purified ; and by eating, to be appropriated ; hence it is evident, what is the series of the things treated of in an internal sense, although nothing thereof is apparent in the historical sense ; such is the order and series which prevailed in all and singular parts of the Word, but the series itself, according to its true quality, cannot be made appear in an explication of each particular expression, for hereby the contents seem unconnected, and the chain [*continuum*] of the sense is broken ; but it is otherwise when all things are viewed together in one idea, or are perceived by one glance of thought, as is the case with those who are principled in the internal sense, and are at the same time in celestial light from the Lord ; to the view of such is presented, in the above words, the process of the reformation and regeneration of those who become men of the Church, here represented by Lot, viz. that at first they perceive somewhat of temptation, but when they persist and conquer, that the Lord makes His abode with them, confirms them in good, introduces them to Himself into His kingdom, and cohabits with them, and there purifies and perfects them, and at the same time appropriates to them all things good and happy, and this by His Divine-human [principle] and Holy proceeding. That all regeneration, or new life, and consequently all salvation, is from the Lord alone, is known indeed in the Church, but is believed by few ; the reason why it is not believed is, because few are principled in the good of charity, and if man be not principled in that good, it is as impossible for him to believe what is true, as it is for a camel to go through the eye of a needle, inasmuch as the good of charity is the very ground of the seeds of faith ; truth and good agree together, but truth and evil do not agree, being of a contrary nature, and the one averse to the other ; wherefore so far as man is principled in good, so far he is capable of being principled in truth ; or so far as he is in charity, so far he is capable of being in faith, especially in this principal article of faith, that all salvation is from the Lord ; that this is a principal article of faith, appears from many passages in the Word, as in John, “ God so loved the world, that He gave *His only begotten Son*, that whosoever *believeth on Him*, should not perish, but have everlasting life,” iii. 16 ; again, “ He that *believeth on the Son*, hath everlasting life, but he that believeth not the Son, shall not see life, but the wrath of God abideth on him,” iii. 36 ; and again, “ This is the work of God, that *ye believe on Him*, whom the Father hath sent,” vi. 29 ; and again, “ This is the will of Him who sent Me, that every one who *seeth the Son*, and *believeth on*

*Him*, should have eternal life, and I will raise him up<sup>d</sup> in the last day," vi. 40; and again, "Except *ye believe that I am*, ye shall die in your sins," viii. 24; and again, "I am the resurrection and the life, *he that believeth on Me*, though he die, he shall live; and every one who liveth, and *believeth on Me*, shall not die eternally," xi. 25, 26. That no one can believe on the Lord, except he be principled in good, that is, that no one can have faith, except he be principled in charity, appears also from John, "As many as received, to them He gave power to become the Sons of God, *believing on His name*, who were born not of bloods, nor of the will of the flesh, nor of the will of man, but of God," i. 12, 13; and again, "I am the vine, ye are the branches, *he that abideth in Me*, and I in Him, the same bringeth forth much fruit, for without Me ye can do nothing; if any one abide not in Me, he is cast out abroad as a branch and withered; as the Father *hath loved Me*, so have I *loved you*, abide ye in *My love*; this is My commandment, that *ye love one another, as I have loved you*," xv. 5, 6, 9, 12. Hence it may appear, that love to the Lord, and charity towards our neighbour, is the life of faith; but that they who are principled in evil, that is, who are in the life of evil, cannot believe that all salvation is from the Lord, was made manifest to me from those, who came into another life from the Christian world, some of whom, during the life of the body, had confessed with the lips, yea, had taught, according to the doctrine of the Church, that without the Lord there is no salvation, and yet had led a life of evil; these, at the bare mention of the Lord, instantly filled the sphere with mere scandals; for whatsoever any one thinks in another life, is manifestly perceived, and diffuses from itself a sphere, in which is plainly discoverable the nature and quality of his faith, see n. 1394; in like manner, at the bare mention of love or charity, there was perceived to arise from the same spirits somewhat of a darkish and clotted appearance, which had its birth from some defiled love, and which was of such a nature, that it extinguished, suffocated, and perverted every principle perceptive of love to the Lord, and of neighbourly love; such is the faith which prevails at this day, and which is said to be saving without the good things of charity: The same were questioned as to the faith which they then had, since it was different from what they professed in the life of the body; they said (for in another life it is not possible for any one to conceal what he thinks) that they believed in God the Creator of the universe; but being examined as to the truth of this, it was discovered that they did not believe in any God, but con-

ceived all things to be of nature, and that the things related concerning eternal life were idle tales; such is the faith of all those within the Church, who do not believe on the Lord, but say they believe in God the Creator of the universe; for it is not possible that truth should enter into the mind from any other source, but from the Lord, nor can truth be inseminated except in good which is from the Lord. That it is the Lord's Divine-human [principle] and Holy proceeding, by which and from which come life and salvation, plainly appears from the words used at the Sacred Supper, "This is My body, this is My blood;" that this is the Lord's Divine-human [principle], and that thence comes whatever is holy, is evident; it is the same thing whether we call it the Divine-human [principle], or body, or flesh, or bread, or Divine love; for the Lord's Divine-human [principle] is pure love, and His Holy proceeding is of love alone, and the holy [principle] of faith is thence derived.

2344. Verse 4. *Scarce as yet were they laid down, when the men of the city, the men of Sodom, encompassed the house, from a boy even to an old man, all the people from the furthest part.* Scarce as yet were they laid down, signifies the first time of visitation: the men of the city, signifies those who are in falses: the men of Sodom, signifies those who are in evils: encompassed the house, signifies that they were contrary to the good of charity: From a boy even to an old man, signifies falses and evils, both such as were in the first stage of the growth, and such as were confirmed: all the people from the furthest part, signifies all and singular the things appertaining thereto.

2345. "Scarce as yet were they laid down"—that hereby is signified the first time of visitation, appears from what was said above, n. 2323, 2325, concerning evening and night, as denoting visitation and judgment; here indeed no mention is made either of evening or night, but it is said, "Scarce as yet were they laid down," and thus is signified the time of evening advancing towards night, or the time of the night's commencing, consequently the first time of visitation upon the wicked, as also is evident from what follows; for the inquisition respecting the wicked within the Church, who are understood by Sodom, here commences.

2346. "The men of the city"—that hereby are signified those who are in falses, and that the men of Sodom signify those who are in evils, appears from the signification of a city and of Sodom; that a city signifies truths, and also falses, or things contrary to truths, was shewn above, n. 402; and that



Sodom signifies evils of every kind, was shewn, n. 2220, 2246: Inasmuch as inquisition, or visitation, was made both concerning evils and falses, it is therefore said, "The men of the city, the men of Sodom;" unless both had been understood, it would only have been said, "The men of Sodom."

2347. "Encompassed the house"—that hereby is signified that they were contrary to the good of charity, appears from the signification of house, as denoting celestial good, which is no other than the good of love and charity, concerning which see above, n. 2048, 2233; also from the signification of encompassing, as denoting to be contrary thereto, or to attack and assault it with an hostile intention.

2348. "From a boy even to an old man"—that hereby are signified falses and evils, both such as were in the first stage of their growth, and such as were confirmed, may appear from the signification of a boy and an old man, when predicated of falses and evils, viz. that boys are those, which are not yet grown to maturity, consequently are in an early stage of growth, and old men are those, which have come to an advanced age, consequently are confirmed; boy and old man occur also in other parts of the Word in a similar sense, as in Zechariah, "There shall yet *old men* and *old women* dwell in the streets of Jerusalem, and the streets of the city shall be filled with *boys* and *girls* playing in the streets," viii. 4, 5; where Jerusalem denotes the Lord's kingdom and Church, see n. 402, 2117; streets denote truths therein, see n. 2336; thus old men denote confirmed truths, and old women confirmed goodnesses; boys playing in the streets denote truths in the first stage of their growth, and girls denote goodnesses in the first stage of their growth, and the affections thereof, together with the joys thence derived; hence it appears, how things celestial and spiritual are changed into things historical, in their descent into worldly things, such as appertain to the literal sense of the Word, in which sense there is scarce any appearance of any thing here meant by old men, boys, women, and girls, but what is expressed in the letter: So in Jeremiah, "I will pour out upon the *little child* in the street of Jerusalem, and upon the assembly of young men together, for even the man with the woman shall be taken, the *old man* with *him that is full of days*," vi. 11; where the street of Jerusalem denotes the falses which prevail in the Church, see n. 2336, of which falses, such as are in the first stage of their growth, and adult, are called a little child and young men, and such as are old and confirmed, are called an old man and full of days; again, in the same Prophet, "I will.

disperse in thee the horse and his rider, and I will disperse in thee the chariot and him that is carried therein; and I will disperse in thee the man and the woman, and I will disperse in thee the *old man and the boy*," li. 21, 22; where in like manner old man denotes truth confirmed, and boy denotes truth in its first stage of growth; again, in the same Prophet, "Death is come up into the windows, is entered into our palaces, to cut off the *little child* in the street, *young men* out of the lanes," ix. 21; where little child denotes truths in the first stage of their growth, which are cut off, when death enters into the windows and palaces, that is, into things of the understanding and of the will; that windows denote things of the understanding, may be seen above, n. 655, 658; and that palaces or houses denote things of the will, may be seen, n. 710.

2349. "All the people from the furthest part"—that hereby are signified all and singular the things thereof, appears from what goes before, viz, that by boys and old men are signified falses and evils, both such as are in an early stage of growth, and such as are confirmed; hence people from the furthest part denotes all and singular the things thereof; people in general also signify falses, see n. 1259, 1260. Here then is described the first state of those within the Church, who are contrary to the good of charity, and consequently contrary to the Lord, for one implies the other, inasmuch as no one can be joined with the Lord except by love and charity, love being essential spiritual conjunction, as may appear from the essence of love; and he who cannot be joined to the Lord, cannot acknowledge him: That they who are not principled in good, cannot acknowledge the Lord, that is, cannot have faith in Him, appears from these words in John, "Light is come into the world, but men loved darkness rather than light, because *their deeds were evil*; for whoso *doeth evil things*, hateth the light, neither cometh he to the light, lest *his deeds* should be reprov'd; but he who doeth truth, cometh to the light, that *his deeds* may be made manifest, inasmuch as they are wrought in God," iii. 19, 20, 21; whence it is evident, that they who are contrary to the good of charity, are contrary to the Lord, or, what is the same thing, that they who are principled in evil hate the light, neither come they to the light; that the light is faith in the Lord, and is the Lord Himself, appears in John, chap. i. 9, 10; chap. xii. 35, 36, 46. In like manner, it is evident from other passages in the same Evangelist, that they who are not principled in good, cannot acknowledge the Lord, as from these words, "The world cannot hate you, but

Me it hateth, because I witness concerning it, that *its deeds are evil*," vii. 7; and still plainer from these words in Matt. "He shall say to them on the left, depart from Me ye cursed; for I was hungry, and ye gave Me no meat; I was thirsty, and ye gave Me no drink; I was a stranger, and ye did not gather Me; naked, and ye did not clothe Me; sick, and in prison, and ye did not visit Me; verily I say unto you, inasmuch as ye did it not unto one of the least of these, ye did it not unto Me," xxv. 41, 42, 43, 45; hence it appears, how they are against the Lord, who are against the good of charity; also that every one is judged according to the good which is of charity, not according to the truth which is of faith, when such truth is separate from good; as it is also said in another place in Matthew, "The Son of Man shall come in the glory of His Father with His angels, and then shall He render to every one according to his deeds," xvi. 27; deeds denote the good things which proceed from charity; the things which are of charity, are also called the fruits of faith.

2350. Verse 5. *And they cried to Lot, and said unto him, where are the men who came to thee by night? bring them out to us, that we may know them.* They cried to Lot and said unto him, signifies the false [principle] grounded in evil enraged against good: Where are the men who came to thee, signifies denial of the Lord's Divine-human [principle] and Holy proceeding: by night, signifies the last time when they are no longer acknowledged: bring them out to us that we may know them, signifies that they were desirous to shew that it is false to acknowledge the existence of the Lord's Divine-human [principle] and Holy proceeding.

2351. "They cried to Lot, and said to him"—that hereby is signified the false [principle] grounded in evil enraged against good, may appear from the signification of crying, and also of Lot, and thus from the affection contained in the words spoken: That crying is predicated of the false [principle], was shewn, n. 2240; that Lot represents the men of the Church who are principled in good, consequently good itself, was shewn, n. 2324; hence, and from the affection of anger which is in these words, it is evident, that hereby is signified the false [principle] grounded in evil enraged against good. That the false [principle] is of several kinds, but that in general it may be reduced to two, viz. the false [principle] which is produced from evil, and that which produces evil, may be seen, n. 1188, 1212, 1295, 1679, 2243; the false [principle] derived from evil, which prevails within the Church, is that principle more especially which favours evils of life, as when it is adopted as

a principle, that goodness, that is, charity, doth not constitute a man of the Church, but that Church-membership is effected by truth, that is, by faith, and that man is saved, notwithstanding his having lived in evils through the whole course of his life, if so be, when the bodily principles are in a state of inactivity, as is usually the case at the approach of death, he doth but utter some expressions of faith with apparent affection; this is the false [principle] which is particularly enraged against the principle of good, and is here signified by the men of the city crying to Lot. The cause of anger is all that which endeavours to destroy the delight of any love; it is called anger, when evil assaults good, but it is called zeal when good chides evil.

2352. "Where are the men who came to thee"—that hereby is signified a denial of the Lord's Divine-human [principle] and Holy proceeding, appears from the signification of the two men spoken of above, n. 2320, and also from the affection which is concealed in these words of anger; and likewise from what immediately follows, where it is said, "Bring them out to us that we may know them;" hence it is evident that such denial is implied: that they who are contrary to the good of charity, are also contrary to the Lord, and in heart deny Him, although from selfish and worldly views they profess Him with their lips, may be seen above, n. 2343, 2349.

2353. That by night signifies the last time, when the Lord's Divine-human [principle] and Holy proceeding are no longer acknowledged, appears from the signification of night, as being a time of darkness, when the things which are of the light are no longer seen: The angels did not come in the night; but in the evening, nevertheless since they are the men of Sodom who spake and cried, that is, who are principled in what is false and evil, it is therefore not said in the evening, but in the night: for night in the Word signifies a time and state, when there is no longer any light of truth, but mere false and evil principles, consequently it signifies the last time when judgment comes; in this signification it is used throughout the Word, as in Micah, "Thus saith Jehovah against the Prophets that seduce the people; Night is unto you from the vision, and it is dark unto you by reason of divination, and the sun is set upon the Prophets, and the day is black over them," iii. 5, 6; where Prophets denote those who teach falses; night, darkening, the setting of the sun, and the day growing black, denotes falses and evils: So in John, "If any one walks in the day he doth not stumble, but if any one walks in the night, he stumbles, because the light is not in him," xi.

9, 10; where night denotes the false [principle] grounded in evil; light denotes truth grounded in good; for as all the light of truth is derived from good, so all the night of the false [principle] is derived from evil: again, "I must work the works of Him that sent Me, whilst it is day, *the night* cometh when no one can work," ix. 4; where day denotes the time and state when there is goodness and truth, but night the time and state when there is evil and the false: so in Luke, "I say unto you, *in that night* two shall be on one bed, the one shall be accepted, the other shall be forsaken," xvii. 34; where night denotes the last times, when there shall be no longer any truth of faith. Inasmuch as in Egypt, when the children of Israel came forth thence, was represented the vastation of good and truth within the Church, and that nothing any longer prevailed but the false and evil, therefore it was enjoined that they should go forth at *midnight*, Exod. xi. 4; and it came to pass that at *midnight* all the first-born of Egypt were slain, Exod. xii. 12, 29, 30; and whereas they, who are principled in goodness and truth, who were represented by the children of Israel, were guarded in the midst of falses and evils, like Lot in Sodom, therefore that night, in respect to such, is called *a night of the guardings of Jehovah*, verse 42 of the same chapter.

2354. "Bring them out to us, that we may know them"—that hereby is signified that they were desirous to shew that it is false to acknowledge the existence of the Lord's Divine-human [principle] and Holy proceeding, appears from the signification of the two angels spoken of above, n. 2320; and also from the affection of anger with which these words were spoken, and in which there is a principle of denial. The state here described is the first state of the Church in vastation, that is, when there begins to be no faith, because there is no charity, which state is such, as was said, that they who are in it, being contrary to the good of charity, are also void of faith, and especially void of an acknowledgment of the Lord's Divine-human [principle] and Holy proceeding; this is denied in heart by all those who are in the life of evil, that is, by all those who despise others in comparison with themselves, who bear hatred towards all that do not pay them due respect, who take delight in indulging revenge, and exercising cruelty towards the same, and who make light of adulteries; the Pharisees of old, who openly denied the Lord's Divinity, acted more uprightly than these at this day, who, for the sake of self-respect, or filthy lucre, pay the Lord an external holy worship, but internally cherish this profane principle; the

successive states of such, as to their nature and quality, are described in what follows, by the men of Sodom, and at length, by the overthrow thereof, verses 24, 25. The case with man, as hath been before observed, is, that there are evil spirits, and at the same time angels attendant on him, and that by evil spirits He hath communication with hell, and by angels with heaven, see n. 687, 697; in proportion, therefore, as man's life accedes to evil, in the same proportion he is under an influx from hell; but in proportion as it accedes to good, in the same proportion he is under an influx from heaven, consequently from the Lord; hence it is evident, that they who are in the life of evil, cannot acknowledge the Lord, but form to themselves innumerable contradictions against Him, inasmuch as they are receptive of an influx of phantasies from hell; whereas they who are in the life of good, acknowledge the Lord, inasmuch as they are under the influx of heaven, the principal whereof is love and charity, because heaven is of the Lord, from whom come all things appertaining to love and charity, see n. 537, 540, 547, 548, 551, 553, 685, 2130.

2355. Verses 6, 7. *And Lot went out to them to the door, and shut the inner door after him. And he said, I pray you, my brethren, do not evil.* Lot went out to them to the door, signifies that he prudently applied himself: and shut the inner door after him, signifies lest they should violate the good of charity, and should deny the Lord's Divine-human [principle] and Holy proceeding: And he said, signifies exhortation: I pray you, my brethren, do not evil, signifies that they should not violate those things; he calls them brethren, because it was from a principle of good that he exhorted them. :

2356. "And Lot went out to them to the door"—that hereby is signified that he prudently applied himself, appears from the interior sense of door, and of going out to the door; door, in the Word, signifies that which introduces, or lets in, either to truth, or to good, or to the Lord; hence it is, that door also signifies truth itself, and likewise good itself, and also the Lord Himself; for truth leads to good, and good to the Lord; such things were represented by the door and vails of the tent, and also of the temple, see n. 2145, 2152, 2176; that this is the signification of door, appears from the Lord's words in John, "He that entereth not in by *the door* into the sheepfold, but climbeth up some other way, the same is a thief and a robber; but he that entereth in by *the door*, is the shepherd of the sheep, to him the *door-keeper* openeth. I am *the door* of the sheep; by Me if any one enter in, he shall be saved," x. 1, 2, 3, 7, 9; where door denotes truth and good,

consequently the Lord, who is essential truth and good. Hence it is evident what is signified by being let in through a door into heaven, consequently what is signified by the keys, whereby it is opened. But in the present case by door is signified something good, adequate to the genius or temper of those who encompassed the house; for door [*janua*] is here distinguished from the inner door [*ostium*], and was before the house, as appears from this circumstance, that Lot went out, and that he shut the inner door [*ostium*] after him; and that that good was blessedness of life, appears from what immediately follows, whereby he would persuade those, who were principled in what is false and evil; for such do not suffer themselves to be persuaded by the most essential good, but reject it; hence it is evident, that by going out to the door, is here signified, that he prudently applied himself.

2357. "And he shut the inner door after him"—that hereby is signified prevention, lest they should violate the good of charity, and should deny the Lord's Divine-human [principle] and Holy proceeding, appears from what hath been already said; to shut the inner door [*ostium*] is to prevent their entrance, and in the present case, to prevent their entrance into good signified by house, and thus to prevent their entrance to the Divine and holy of the Lord. These words also involve a deeper arcanum, into the sense and idea whereof the angels are admitted, when they are read; the arcanum is this, that they who are in the life of evil, are admitted no further than to the mere knowledge of good and of the Lord, but not to the very essential acknowledgment and belief thereof; the reason is, because so long as they are evil, they cannot at the same time be in good, inasmuch as no one can serve two masters; whosoever once acknowledges and believes, in case he returns to the life of evil, profanes what is good and holy; but he who doth not acknowledge and believe, is not capable of such profanation; therefore, by the providence of the Lord, care is taken, that man may be admitted no further into real acknowledgment and belief of heart, than he is capable of being afterwards preserved in; and this by reason of the punishment attending profanation, which in hell is most grievous: it is on this account, that at this day so few are permitted to believe from the heart, that the good of love and charity is heaven in man, and that the all of the Divinity is in the Lord; for at this day the generality of mankind are in the life of evil: this then is what is interiorly signified by this circumstance, that Lot shut the inner door after him; for the inner door [*ostium*] was that by which

entrance was had into the house itself, where the angels were, that is, into the good principle where the Lord is.

2358. "And he said"—that hereby is signified exhortation appears from what immediately follows, consequently without further explication.

2359. "I pray you, my brethren, do not evil"—that hereby is signified that they should not violate those things, viz. the good of charity, and the Lord's Divine-human [principle] and Holy proceeding, appears from the signification of doing evil, as denoting to violate. Hence it is evident that the subject here treated of is concerning those who are within the Church, and that these are they who are meant by the men of Sodom; for no one can violate those things, except he be in possession of the Word. That these things are most holy, may appear from this consideration, that no one can be admitted into the Lord's kingdom, that is, into heaven, unless he be principled in the good of love and charity; and no one can be principled in the good of love and charity, unless he acknowledges the Divine and holy [principle] of the Lord; from Him Alone that principle floweth, entering by influx into the essential good which is from Him; the Divine [principle] cannot flow but into the Divine [principle], nor be communicated to man, except by the Lord's Divine-human [principle], and the holy [principle] thence proceeding; hence may be understood what is meant by the Lord's being All in All in His kingdom, and also that whatever good thing appertaineth to man, is not of man but of the Lord.

2360. That the reason of his calling them brethren is, because it was from a principle of good that he exhorted them, appears from the signification of brother; brother, in the Word, signifies the same thing as neighbour, by reason that every one ought to love his neighbour as himself; thus brethren are so called from a principle of love, or, what is the same thing, from a principle of good; this name and salutation of neighbour hath its ground in this circumstance, that the Lord in heaven is the Father of all, and that he loves all as His sons, and thus that love is spiritual conjunction; hence the universal heaven resembles, as it were, one generation derived from love and charity, see n. 685, 917; therefore all the sons of Israel, as representing the Lord's celestial kingdom, amongst each other were called brethren, and also companions, but when called companions, it was not from the good of love, but from the truth of faith; as in Isaiah, "They help every man *his companion*, and every one saith to *his brother*, strengthen thyself," xli. 6; and in Jeremiah, "Thus shall ye



say every man to *his companion*, and every man to *his brother*, what hath Jehovah answered, and what hath Jehovah spoken?" xxiii. 35; and in David, "For the sake of *my brethren* and *my companions*, I will say, Peace be within thee," Psalm cxxii. 8; and in Moses, "He shall not press *his companion* and *his brother*, because the release of Jehovah is proclaimed," Deut. xvi. 2; and in Isaiah, "I will confound Egypt with Egypt, and they shall fight a man against *his brother*, and a man against *his companion*," xix. 2. Again in Jeremiah, "Take ye heed every man of *his companion*, and trust ye not to any *brother*, for every *brother* by supplanting will supplant, and every *companion* will slander," ix. 4. That all of that Church were called by one name, brethren, appears from Isaiah, "They shall bring all your *brethren* from all nations an offering to Jehovah, on horses, and on chariots, and on coaches, and on mules, and on dromedaries, to the mountain of My Holiness, Jerusalem," lxvi. 20; they who are acquainted with no other sense but that of the letter, as is the case with the Jews, believe that the posterity of Jacob are alone signified here by brethren, and that they shall be brought back to Jerusalem by those whom they call Gentiles, on horses, and on chariots, and on coaches, and on ~~mules~~; but by brethren are meant all who are principled in good; and by horses, chariots, and coaches, are signified such things as appertain to truth and good; and by Jerusalem is meant the kingdom of the Lord: So in Moses, "If there shall be amongst thee a needy one of one *thy brethren*, in one of thy gates, thou shalt not harden thy heart, and thou shalt not shut up thine hand from thy needy *brother*," Deut. xv. 7, 11; and again, "Out of the midst of *thy brethren* thou shalt set a king over thee, thou shalt not be able to set over thee a man who is a stranger, who is not thy *brother*; and he shall not lift up his heart above *his brethren*," Deut. xvii. 15, 20; and again, "A Prophet shall Jehovah thy God raise up to thee out of the midst of thee, from *thy brethren*, Him shall ye obey," Deut. xviii. 15, 18. Hence it is evident, that the Jews and Israelites all called each other brethren, but those who were in covenant with them they called companions; yet whereas they had no understanding of the Word but as to its historical and worldly contents, they supposed that they called each other brethren from no other ground, but because they were all the sons of one father, or Abraham; when nevertheless they were not called brethren from this ground, but from the good which they represented; Abraham also, in an internal sense, is nothing else but essential love, that is, the Lord, see n. 1893, 1965, 1989, 2011; whose sons,

and consequently brethren to each other, are all they, who are principled in good, yea all who are called neighbours, as the Lord teaches in Matthew, "One is your master, Christ, all ye are brethren," xxiii. 8; and again, "Whosoever is heedlessly angry with *his brother*, shall be liable to judgment; whosoever shall say to *his brother*, Raca, shall be liable to the council. If thou offer thy gift upon the altar, and there remember that *thy brother* hath any thing against thee, leave there thy gift before the altar, and go first and be reconciled to *thy brother*," v. 22, 23, 24: And again, "Why perceivest thou the mote which is in *thy brother's* eye; how wilt thou say to *thy brother*, let me cast out the mote from thine eye," vii. 3, 4. And again, "If *thy brother* hath sinned against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained *thy brother*," xviii. 15. Again, "Peter coming to Him, said, Lord, how often shall *my brother* sin against me, and I forgive him," xviii. 21. Again, "So also shall my heavenly Father do unto you, if ye from your hearts forgive not every one *his brother* their trespasses," xviii. 35. From these passages it is manifest, that all in the universe are called brethren, and that these brethren are each other's neighbour, and that for this reason, because every one ought to love his neighbour as himself, consequently all are called brethren from a principle of love or good: And whereas the Lord is essential good, and regards all from a principle of good, and is real neighbour in a supreme sense, therefore He also calls them brethren, as in John, "Jesus said unto Mary, go to *My brethren*," xx. 17; and in Matthew, "The king shall answer, and say unto them, verily I say unto you, inasmuch as ye did it unto one of the least of these *My brethren*, ye did it unto Me," xxv. 40. Hence then it is evident, that brother is an expression of love.

2361. Verse 8. Behold, I pray, I have two daughters, which have not known man; let me, I pray, bring them out to you, and ye may do to them as is good in your eyes; only to these men do not any thing; because, therefore, they came into the shadow of my beam. Behold, I pray, I have two daughters which have not known man, signifies the affections of good and of truth: Let me, I pray, bring them out to you, signifies blessedness derived from them: And do to them as is good in your eyes, signifies enjoyment, in proportion to perception, from a principle of good: Only to these men do not any thing, signifies that they should not violate the Lord's Divine-human [principle] and Holy proceeding. Because therefore they came into the shadow of my beam, signifies that they are

principled in the good of charity; the shadow of the beam, signifies in a general obscure principle thereof.

2362. "Behold I have two daughters, which have not known man"—that hereby are signified the affections of good and of truth, appears from the signification of daughters, as denoting affections, concerning which see n. 489, 490, 491; by not knowing a man is signified, that the false principle had not defiled them; for man [*vir*]\* signifies rational truth, and also in an opposite sense the false principle, see n. 265, 749, 1007: There are two affections, viz. of good and of truth, see n. 1997; the former, or the affection of good, constitutes the celestial Church, and is called in the Word the daughter of Sion, and also the daughter the virgin of Sion; but the latter, or the affection of truth, constitutes the spiritual Church, and is called in the Word the daughter of Jerusalem; as in Isaiah, "*The daughter the virgin of Sion* hath despised thee, and laughed thee to scorn; *the daughter of Jerusalem* hath shaken her head behind thee," xxxvii. 22; 2 Kings xix. 21; and in Jeremiah, "What shall I liken to thee, *O daughter of Jerusalem*? What shall I equal to thee, and I will comfort thee, *O virgin daughter of Sion*," Lament. ii. 13; and in Micah, "Thou, *O tower of the flock*, the hill of *the daughter of Sion*, even to thee shall he come; and there shall come dominion first, the kingdom of *the daughter of Jerusalem*," iv. 8; and in Zephaniah, "Rejoice, *O daughter of Sion*, shout *O Israel*; be glad and exult with all the heart, *O daughter of Jerusalem*," iii. 14; and in Zechariah, "Exult greatly, *O daughter of Sion*, shout, *O daughter of Jerusalem*, behold thy King will come to thee," ix. 9; Matt. xxi. 5; John xii. 15. That the celestial Church, or the celestial kingdom of the Lord, is called the daughter of Sion from the affection of good; that is, from love to the Lord Himself, may be further seen in Isaiah x. 32; chap. xvi. 1; chap. lii. 2; chap. lxii. 11; Jer. iv. 31; chap. vi. 2, 23; Lam. i. 6; chap. ii. 1, 4, 8, 10; Micah iv. 10, 13; Psalm ix. 14; and that the spiritual Church, or spiritual kingdom of the Lord, is called the daughter of Jerusalem from the affection of truth, and thus from charity, or neighbourly love, may be seen Lam. ii. 15. The nature and quality of each of these churches hath been frequently treated of in the foregoing work. The celestial Church, in consequence of being principled in neighbourly love, by virtue of love to the Lord, is likened especially to an unmarried daughter, or virgin, yea, is also called a virgin, as in John, "These are they who have

\* See note in the first volume, n. 156.

not been defiled with women, for they are *virgins*: These are they who follow the Lamb whithersoever He goeth; for they are without spot before the throne of God," xiv. 4, 5: That this, also, might be represented in the Jewish Church, the priests were enjoined to take for wives virgins, and not widows, Levit. xxi. 13, 14, 15; Ezech. xlv. 22. From the things contained in this verse, it may appear how pure the Word is in an internal sense, although it appears otherwise in the letter; for whilst these words are read, "Behold, I pray, I have two daughters, which have not known a man, let me, I pray, bring them out to you, and ye may do to them as is good in your eyes; only to these men do not any thing," somewhat impure gets admission into the ideas, especially with those who are in the life of evil; but nevertheless, that these words are perfectly chaste in the internal sense, appears from their explication, by which it is shewn, that they signify the affections of good and truth, and the blessedness perceivable from the enjoyment thereof, by those who do not violate the Divine and holy [principle] of the Lord.

2363. "Let me, I pray, bring them out to you"—that hereby is signified blessedness arising from them, viz. from the affections of good and of truth, appears from the sense of those words, when they are predicated of affections, which are here understood by daughters. In respect to this circumstance, that there is blessedness and happiness only in the affection of good and truth, it is utterly unknown to those who are in evil and the delight thereof; such blessedness appears to them either as having no existence, or as being somewhat sad and melancholy, or as somewhat painful, and even destructive of all life; this is the case with infernal genii and spirits; they suppose and believe, that if the delight of self-love, and the love of the world, consequently of the evils therein originating, was taken away from them, there could nothing of life be left remaining to them; but when it is shewn them, that essential life, with its blessedness and happiness, then commences, they become sad and sorrowful, by reason of the loss of their own delight; and when they are brought amongst those who are principled in such essential life, they are seized with pain and torment; moreover, on such occasions they begin to be sensible of somewhat in themselves which is cadaverous, and dreadfully infernal, wherefore they call heaven, wherein that blessedness and happiness is, their hell, and endeavour by flight to remove, and hide themselves as far as possible from the face of the Lord: Nevertheless, that all blessedness and happiness consist in the affection of good, which is

of love and charity, and in the affection of truth, which is of faith, so far as the latter leads to the former, may appear from this consideration, that heaven, that is, angelic life, consists therein, and also that those affections operate from the inmost principles of the soul, because they flow in through the inmost principles from the Lord, see n. 540, 541, 545; at the same time, also, wisdom and intelligence enter and fill the inmost parts of the mind, enkindling a celestial flame in the principle of good, and a celestial light in the principle of truth, and this with a perception of blessedness and happiness, of which nothing can be said but that it is inexpressible; they who are in this state perceive how sad and lamentable, and void of all reality, the life of those is, who are in the evils of self-love and the love of the world. But in order to a fuller knowledge and conviction respecting the nature and quality of this life, viz. the life of self-love and the love of the world, or, what is the same thing, the life of haughtiness, of avarice, of envy, of hatred, of revenge, of unmercifulness, and of adultery, let any ingenious person only draw for himself the character of any one of these evils, or, if he be able, let him paint it in a visible image before his eyes, according to the ideas which he may conceive of it, from experience, from science and from reason, he will then see, in proportion to the energy of his description or picture, how horrible those evils are, and that they are diabolical forms, in which there is nothing human; such forms all those persons become after death, who perceive delight in such evils, and the greater their delight is, so much more horrible are their forms; but, on the other hand, let the same person draw a character of love and charity, or let him image them to himself under some form, he will then see, in proportion to the energy of his description or delineation, that they are angelical forms, full of whatever is blessed and beautiful, and containing in them a celestial and Divine [principle]; can any one believe that these two forms, the angelical and the diabolical, can abide together? and that the diabolical form may be put off, and be transcribed into the form of charity, and this by a faith to which the life is opposite? for after death every one's life remains, or, what is the same thing, his affection, and according thereto are all his thoughts, consequently his faith, which thus manifests itself such as it had been in the heart.

2364. "And ye may do to them as is good in your eyes"—that hereby is signified enjoyment, in proportion to perception from a principle of good, may also appear from the sense of the words, and also from the series of the things treated of,

when they are predicated of affections, which are signified by daughters. That Lot applied himself prudently, was signified by his going out to them to the door, see n. 2356; his prudence herein appears by what is here said, and by what follows in this verse, viz. that they should enjoy the blessedness of the affections of good and truth, in proportion as they did it from a good principle, which is signified by doing to them as was good in their eyes; to enjoy, in proportion to goodness of principle here means, in proportion as they knew it to be good, no one being obliged beyond this; for all are bended by the Lord to goodness of life by the good of their faith: thus there is a difference in this respect between Gentiles and Christians, between the simple and the learned, between infants and adult, each being operated on by the Lord in a different manner; they who have contracted long habits of evil, are bended to good by abstaining from evil, and by intending well, and by doing this according to their best apprehensions and conceptions; their intention or end in such case is regarded; and although their actions are not good in themselves, still from the goodness of the end they derive somewhat of good, and thence of life, which constitutes their blessedness.

2365. "Only to these men do not any thing"—that hereby is signified that they should not violate the Lord's Divine-human [principle] and Holy proceeding, appears from the signification of the men and angels spoken of above.

2366. "For therefore came they into the shadow of my beam"—that hereby is signified that they are in the good of charity, appears from the signification of house, as denoting good, see n. 710, 2233, 2234, which is here called a shadow of a beam, for a reason which will be seen immediately.

2367. With respect to the shadow of a beam denoting a general obscure principle, the case is this; the perception of good and of truth is but in an obscure principle with even a regenerate man, much more so with one who is in external worship, and who is here represented by Lot; affections, as well as perceptions, whilst man is in things corporeal, that is, during his continuance in the body, are of a most general nature, consequently most obscure, howsoever man may think to the contrary, there being myriads upon myriads of things in every slightest affection, and even in every idea of perception which appear to him as one, as will be shewn hereafter, by the Divine Mercy of the Lord, when we come to treat of affections and ideas; man may at times, by reflection, explore and describe a few of the things which are in him; but still innumerable,

yea indefinite things lie concealed, which never come to his knowledge, nor can come, so long as he lives in the body, but are made manifest as soon as bodily and worldly things are extinct; this may plainly enough appear from this consideration, that man, who is principled in the good of love and charity, when he passes into another life, comes from an obscure life into a clearer and brighter, as from a kind of night into day, and in proportion as he is admitted into the Lord's heaven, in the same proportion the life becomes clearer, till at length he comes to the light in which the angels are, whose light of intelligence and wisdom is inexpressible; the luminous principle\* in which man is, is respectively dark when compared with that light: It is from this ground that it is here said, that they came into the shadow of his beam, by which is signified, that they were in a general obscure principle, that is, that he knew little concerning the Divine and holy [principle] of the Lord, but still that he acknowledged and had faith in the existence thereof, and of its being present in the good of charity, that is, with those who are principled in that good.

2368. Verse 9. *And they said, come further; and they said, is one come to sojourn, and shall he judge in judging? now will we do evil to thee more than to them; and they pressed on the man, on Lot exceedingly; and they came near to break the inner door.* And they said, signifies a reply in anger: Come further, signifies the threats of their anger: And they said, is one come to sojourn, signifies who are of another doctrine and of another life: And shall he judge in judging, signifies shall they teach us: Now will we do evil to thee more than to them, signifies that they would reject the good of charity more than the Divine-human [principle] and Holy proceeding of the Lord: And they pressed on the man, signifies that they were desirous to do violence to truth: On Lot exceedingly, signifies that they were especially desirous to do violence to the good of charity: And they came near to break the inner door, signifies that they attempted to destroy both truth and the good of charity.

2369. "And they said"—that hereby is signified a reply from a principle of anger, may appear from what goes before, and from what follows, consequently without explication.

2370. "Come further"—that hereby are signified threats of anger, viz. against the good of charity, appears from the

\* See note, n. 884, concerning the difference between the Latin *lumen*, (which we here render luminous principle) and *lux*.

signification of Lot, as denoting the good of charity, to whom, and concerning whom, these words were spoken; that the words are threats of anger, appears from the words themselves, and from what follows, as implying that they would altogether reject the good of charity, if he spake and endeavoured to persuade them any more concerning it, which is what is signified by coming further.

2371. "And they said, is one come to sojourn"—that hereby is signified who are of another doctrine and another life, appears from the signification of sojourning, as denoting to be instructed and to live, and consequently denoting doctrine and life, concerning which see n. 1463, 2025. The state of the Church is here described as to its quality about the last times, when there is no longer any faith, because there is no charity, viz. that the good of charity, in consequence of seceding altogether from life, is also rejected from doctrine. The subject here treated of is not concerning those who falsify the good of charity, by explaining it in favour of self, and for the sake of self, that they may be greatest, and with a view to worldly goods, that they may possess all, and who claim to themselves the distribution of rewards and favours, thus defiling the good of charity by various arts and illusive practices; but it is concerning those who are unwilling to hear any thing of the good things of charity or of good works, but only of faith separate from such good works, and who confirm themselves herein by reasoning to this effect, that in man there is nothing but evil, and that the good which is derived from him is in itself evil, in which there is nothing of salvation, and that no one can merit heaven by any thing good, consequently no one can be saved thereby, but only by faith, in acknowledging the merit of the Lord; this is the doctrine which flourishes, and is zealously taught, and favourably received, in the last times, when the Church is about to expire; but it is a false conclusion to suppose from hence, that a person may lead an evil life, and have at the same time a good faith; it is also a false conclusion to suppose, that because there is nothing but evil in man, therefore good cannot be given from the Lord, in which good there is heaven, because the Lord is in it, and which good, as containing heaven, contains also every principle of bliss and happiness; it is, lastly, a false conclusion, that because no one can merit heaven by any good, therefore there cannot be given celestial good from the Lord, in which merit is regarded as somewhat enormous: for in such good all the angels are principled, in such all the regenerate, and in such every one who perceives a delight, yea a blessedness



in good itself, or in the affection thereof: it was concerning this good, or concerning this charity, that the Lord thus expressed Himself in Matthew, "Ye have heard that it was said, thou shalt love thy neighbour and hate thine enemy; but I say unto you, do good to them that hate you, and pray for them that despitefully use you and persecute you, that ye may be the children of your Father who is in the heavens; for if ye love them that love you, what reward have you? and if ye salute your brethren only, what do ye more abundantly? Do not even the publicans do so?" v. 43, 44, 45, 46, 47, 48; in like manner in Luke, with the addition of these words, "Do good, and lend, hoping nothing again; then shall your reward be great, and ye shall be the sons of the Highest," vi. 27 to 36. Here is described the good which is from the Lord, as being void of any regard to recompense; wherefore they who are principled in that good, are called the sons of the Father who is in the heavens, and sons of the Highest; and whereas the Lord is in that good, there is also a reward in it, according to the Lord's words in Luke, "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen nor rich neighbours, lest they also call thee again, and a recompense be made thee: but when thou makest a feast, call the poor, the maimed, the lame, the blind, then thou shalt be blessed, because they cannot recompense thee; thou shalt be recompensed in the resurrection of the just," xiv. 12, 13, 14: A dinner, a supper, and a feast, is the good of charity, in which the Lord cohabits with man, see n. 2341; wherefore by these words is described, and plainly shewn, that recompense is contained in good itself, because the Lord is therein; for it is said, thou shalt be recompensed in the resurrection of the just. They who endeavour to do good of themselves, because the Lord hath so commanded, are they who finally receive this good, and who, being afterwards instructed, acknowledge from a principle of faith, that all good is from the Lord, see n. 1712, 1937, 1947, and then they hold all self-merit in such aversion, that it makes them sad and sorrowful only to think thereof, and they perceive their blessedness and happiness to be proportionably diminished; the case is otherwise with those who do not endeavour to do good of themselves, but lead a life of evil, teaching and professing that there is salvation in faith separate from good; these do not know that such good hath or can have any existence; and, what is wonderful, as was given me to know by much experience, when they come into another life, they are desirous to merit heaven by some good actions which they recollect to

have done, because they then first know, that there is no salvation in faith separate from charity; these are they of whom the Lord thus speaks in Matthew, "Many will say to Me in that day, Lord, Lord, have we not prophesied by Thy name, and by Thy name cast out devils, and in Thy name done many virtues? but then will I confess to them, I knew you; depart from Me, *ye that work iniquity*," vii. 22, 23; it also then appears from the same persons, that they have been altogether inattentive to all those things, which the Lord so often taught concerning the good of love and charity, and that those things were as a fleeting cloud, or as things seen in the night; as for example, what is said in Matthew, iii. 8, 9; chap. v. 7 to 48; chap. vi. 1 to 20; chap. vii. 16 to 20, 24 to 27; chap. ix. 13; chap. xii. 33; chap. xiii. 8, 23; chap. xviii. 21, 22, 23, to the end; chap. xix. 19; chap. xxii. 34 to 39; chap. xxiv. 12, 13; chap. xxv. 34, to the end; Mark iv. 18, 19, 20; chap. xi. 13, 14, 20; chap. xii. 28 to 35; Luke iii. 8, 9; chap. vi. 27 to 39, 43, to the end; chap. vii. 47; chap. viii. 8, 14, 15; chap. x. 25 to 28; chap. xii. 58, 59; chap. xiii. 6 to 10; John iii. 19, 21; chap. v. 42; chap. xiii. 34, 35; chap. xiv. 14, 15, 20, 21, 23; chap. xv. 1 to 8, 9 to 19; chap. xxi. 15, 16, 17. These and similar things; then, are what are signified by the men of Sodom (that is, those who are principled in evil, see n. 2220, 2246, 2322,) saying to Lot, "Is one come to sojourn, and shall he judge in judging?" that is, "Shall they, who are of another doctrine and another life, teach us?"

2372. "And shall he judge in judging?"—that hereby is signified, shall they teach us? appears from the signification of judging, as denoting to teach; that justice is predicated of the exercise of good, but judgment of the instruction of truth, was shewn, n. 2235; hence it is, that to judge, in an internal sense, signifies to instruct or teach: To teach what is true, is the same thing as to teach what is good, because all truth hath respect to good.

2373. "We will now do evil unto thee more than unto them"—that hereby is signified, that they would reject the good of charity more than the Lord's Divine-human [principle] and Holy proceeding, may appear from the signification of Lot, as denoting the good of charity, for Lot represents those who are principled in the good of charity, see n. 2324, 2351, 2371, and from the signification of the men or angels, as denoting the Lord as to his Divine-human [principle] and Holy proceeding, concerning which see above; hence it is evident that this is the meaning of doing evil to thee more than to them. The reason why they, who within the Church are principled in

evil, reject charity rather than deny the Lord, is, because hereby they can favour their concupiscencies by some shew of a religious principle, and practise external worship without internal, that is, the worship of the lips separate from that of the heart; and the more Divine and holy they make such worship, so much the greater is their dignity and gain; not to mention several other reasons, which are of a more hidden nature, but still may be discerned: Nevertheless the case is this, that whosoever rejects charity, in doctrine, and at the same time in life, rejects also the Lord as to His Divine-human [principle] and Holy proceeding; and though from motives of fear he dares not make open profession of such rejection, yet he is guilty thereof in heart; this is expressed in the letter by their coming near to break the inner door, by which is signified, that they came even to attempt the destruction of both; the causes which operate to prevent their expressing this in outward acts, are not hidden.

2374. "And they pressed upon the man"—that hereby is signified that they were desirous to do violence to truth, appears from the signification of man, [*vir*]\* as denoting the intellectual and rational [principle] in man, consequently as denoting truth, concerning which see n. 158, 1007. To do violence to truth is to pervert the things of faith, which are perverted when they are separated from charity, and when it is denied that they lead to good of life.

2375. "On Lot exceedingly"—that hereby is signified that they were especially desirous to do violence to the good of charity, appears from the signification of Lot, as denoting the good of charity, concerning which see above, n. 2324, 2351, 2371, 2373: From these words, "They pressed upon the man, upon Lot exceedingly," it may plainly appear, that one thing is signified by the man, and another thing by Lot exceedingly, otherwise one expression would have been sufficient.

2376. "And they came near to break the inner door"—that hereby is signified, that they attempted to destroy both truth and the good of charity, appears from the signification of coming near, as denoting to attempt; and from the signification of the inner door, as denoting that which introduces to good and to the Lord, and also as denoting good itself and the Lord Himself, concerning which see n. 2356, 2357; how this is, may be seen, n. 2373.

2377. Verse 10. *And the men put forth their hand, and*

\* See note, Vol. I. concerning the difference between the Latin words *vir* and *homo*.

*brought Lot into the house to them, and shut the inner door.* The men put forth their hand, signifies the Lord's powerful aid; and brought Lot into the house to them, signifies that the Lord protects those who are principled in the good of charity: and shut the inner door, signifies that He also closes up every passage to them.

2378. "The men put forth their hand"—that hereby is signified the Lord's powerful aid, appears from the signification of the men, as denoting the Lord, concerning which see above; and from the signification of hand, as denoting power, concerning which see n. 878.

2379. "And they brought in Lot to them into the house"—that hereby is signified that the Lord protects those who are principled in the good of charity, appears from the signification of Lot, as denoting those who are principled in the good of charity, concerning which see above; and from the signification of bringing in to them into the house, as denoting to protect; to be brought into the house, is to be brought into the principle of good, and they who are brought into the principle of good, are brought into heaven, and they who are brought into heaven, are introduced to the Lord, whereby they are secure from every assault as to their souls: That man who is principled in good, is in society with angels as to his soul, and is thus in heaven even during his life in the body, although he is ignorant thereof at the time, neither can perceive the angelic joy, inasmuch as he is in connection with things corporeal and in a state of preparation, may be seen above, n. 1277.

2380. "And shut the inner door"—that hereby is signified that the Lord closes up every passage to them, appears from the signification of door, as denoting that which introduces, see n. 2356, 2357, 2376; consequently denoting passage; hence it is that to shut the inner door means to close up all passage: In another life every passage is closed up by separating the good from the evil, so that the good cannot be infested by the spheres of false persuasions and of the lusts of evil, for the exhalation of hell cannot penetrate into heaven; in the life of the body there is also a closing up of passage which is to be considered thus; with such as are principled in good, the principles and persuasions of what is false can have no effect, inasmuch as the attendant angels, at the instant that any false principle of evil, or any evil principle grounded in what is false, is infused, whether from the discourse of wicked men, or from the thoughts of wicked spirits or genii, do immediately avert it, and bend it to somewhat true and good,

in which such persons were confirmed; and this, howsoever they are infested as to the body, because they think the body of no value in comparison with the soul. Man, during his connexion with things corporeal, hath such a general and obscure idea and perception, (see n. 2367) that he scarce knows whether he be principled in the good of charity or not, and this also by reason of his ignorance concerning what charity is, and who is meant by his neighbour; it may be expedient, therefore, to consider who they are, who are principled in the good of charity; all are principled in the good of charity, who have conscience, that is, who for the sake of what is just and right, and good and true, are unwilling in any respect to depart from what is just and right, and good and true; for this must proceed from motives of conscience; and such as hereby are led to think well of their neighbour, and to wish well to him, even though he be an enemy, and this without any view to recompense, are they who are principled in the good of charity, whether they be without the Church or within it; they who are thus principled within the Church, adore the Lord; and willingly hearken to and practise the things which He taught. On the other hand, they who are principled in evil, have no conscience; they have no concern about what is just and right, only so far as it affects their worldly interest and reputation; goodness and truth, the constituents of spiritual life, are unknown to them, and are also rejected by them as things of no account; moreover they think evil of their neighbour, and bear ill-will towards him, and also do him evil, although he be a friend, if he doth not favour their interests and designs, and herein they perceive delight; if they think, or will, or do any thing good, it is with a view to recompense; such within the Church secretly deny the Lord, and so far as their honour, interest, reputation, or life, are not endangered, they deny Him openly. Nevertheless it is to be well observed, that some suppose themselves not to be principled in good, when yet they are so principled, and some that they are principled in good, when yet they are not so; the reason why some suppose themselves not to be principled in good, when yet they are so principled, is, because whilst they reflect upon the principle of good in themselves, it is instantly insinuated by their associate angels, that they are not in that principle, to prevent their attributing good to themselves, and entertaining thoughts of their own merit, whereby they might be led to set themselves above others; and if it was not thus insinuated by the angels, they would fall into temptations: But the reason why some suppose themselves to be principled in good

when yet they are not so, is, because whilst they reflect upon the principle of good, it is instantly infused by their associate wicked genii and spirits, that they are in that principle, for they believe the delight of evil to be good, yea, it is suggested to them, that whatever good they have done to others from motives of selfish and worldly love, is a good which will be recompensed even in another life, and thus that they merit more than others, whom they despise, and make no account of, in comparison with themselves; and what is surprising, if they thought otherwise, they would fall into temptations in which they would be overcome.

2381. Verse 11. *And the men, who were at the outer door of the house, they smote with blindnesses, from small even to great, and they laboured to find the door.* The men who were at the outer door of the house, signifies things rational, and doctrinals thence derived, by which violence is offered to the good of charity: they smote with blindnesses, signifies that they were crowded with falsities: from small even to great, signifies in particular and in general: and they laboured to find the door, signifies that they could not even see any truth which led to good.

2382. "And the men who were at the outer door of the house"—that hereby are signified things rational, and doctrinals thence derived, whereby violence is offered to the good of charity, appears from the signification of men, as denoting things rational, concerning which signification see n. 158, 1007; from the signification of door, as denoting introduction or passage, which leads either to truth or to good, thus denoting doctrinals, concerning which see above, n. 2356; and from the signification of house, as denoting the good of charity, concerning which see above in divers places: In the present instance, as the subject treated of is concerning those, who came near to break the door, that is, who attempted to destroy both the good of charity, and the Divine and holy of the Lord, see n. 2376; evil rational things are understood, and false doctrinals thence derived, by which violence is offered to the good of charity.

2383. "They smote with blindnesses"—that hereby is signified that they were crowded with falsities, appears from the signification of blindness. In the Word, blindness is predicated of those who are principled in what is false, and also of those who are in ignorance of what is true; both are called blind, but which are meant, can only appear from the series of things treated of, especially in an internal sense: That they are called blind, who are principled in what is false, appears

from the following passages, "*His watchmen are blind*, they are all ignorant, they are all dumb dogs, they cannot bark," Isaiah lvi. 10; where blind watchmen denote those who by reasoning become principled in what is false; again, in the same Prophet, "We wait for light, and behold darkness; for brightness, but we walk in thick darkness; we grope like *the blind* for the wall," lix. 9, 10; so in Jeremiah, "They have wandered *blind* in the streets, they have polluted themselves with blood, the things which they cannot pollute, they touch with garments," Lament. iv. 14; denoting that all truths were polluted; streets denote the truths in which they wandered, see n. 2336; so in Zechariah, "In that day I will smite every horse with astonishment, and his rider with madness, every horse of the people I will smite with *blindness*," xii. 4; in this and other parts of the Word, horse denotes the intellectual principle, hence, it is said, that the horse should be smitten with astonishment, and that every horse of the people should be smitten with blindness, that is, should be crowded with falsities; so in John, "For judgment am I come into the world, that *they which see not* may see, but that they who see may become *blind*: And some of the Pharisees heard these words, and said, *are we blind* also? Jesus said unto them, if ye were *blind* ye would not have sin, but now ye say, We see, therefore your sin remaineth," ix. 39, 40, 41; where blind is taken in both senses, viz. denoting those who are principled in what is false, and those who are in ignorance of what is true; with those who are within the Church, and know what is true, blindness is falsity; but with those who do not know what is true, as is the case with those who are without the Church, blindness is ignorance of truth, and these latter are blameless; again, in the same Evangelist, "*He hath blinded their eyes*, and hardened their heart, that *they may not see with their eyes*, and understand with their heart, and I should heal them," xii. 40; Isaiah vi. 9, 10; denoting that it would be better they should be in falsities than in truths, because they were in the life of evil, in which case, supposing them to be instructed in truths, they would not only falsify them, but would also defile them with evils; truth, therefore, was concealed from them, and this, for the same reason that the men of Sodom were smitten with blindnesses, that is, because doctrinals were crowded with falsities; the true cause and ground of this was shewn, n. 301, 302, 303, 593, 1008, 1010, 1059, 1327, 1328: Inasmuch as blindness signified what is false, therefore in the representative Jewish Church it was forbidden to sacrifice any thing blind, see Levit. xxi.

22; Deut. xv. 21; Mal. i. 8; it was also forbidden any of the priests, who was blind, to come near to offer on the altar, Levit. xxi. 18, 21. That blindness is predicated of ignorance of the truth, such as the Gentiles are in, appears from Isaiah, "In that day shall the deaf hear the words of the book, and the *eyes of the blind shall see* out of darkness, and out of thick darkness," xxix. 18; where the blind denote those who are in ignorance of truth, especially those who are out of the Church; again, in the same Prophet, "Bring forth the *blind people*, and they shall have eyes, and the deaf, and they shall have ears," xliii. 8; speaking of the Church of the Gentiles; again, in the same Prophet, "I will lead *the blind* in a way they have not known, I will make darkness into light before them," xlii. 16; and again, "I will give thee for a light of the people, to open *the blind eyes*, to bring him that is bound out of the place of inclosure, them that sit in darkness out of the prison-house," xlii. 6, 7; speaking of the Lord's coming, and of the instruction of those who are in ignorance of truth; for they who are in falsity, do not suffer themselves to be so instructed, because they have known what is true, and have confirmed themselves against it, and have turned the light into darkness, which darkness is not dispersed; so in Luke, "The master of the house said to his servant, go out quickly into the streets and lanes of the city, and bring in hither the poor, and the halt, and the lame, and *the blind*," xiv. 21; speaking of the Lord's kingdom, where it is evident, that by the poor, the halt, the lame, and the blind, are not signified such in a natural sense, but in a spiritual sense; again, in the same Evangelist, "Jesus said, Go and tell John that *the blind see, the lame walk, the leprous are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached*," vii. 22; according to the sense of the letter, by the blind, the lame, the leprous, the deaf, the dead, and the poor, are here meant such in a natural sense, because according to that sense it was a fact, that the blind received sight, the deaf hearing, the leprous health, the dead life; but still in the internal sense are understood those who are thus described in Isaiah, "Then the *eyes of the blind shall be opened, and the ears of the deaf shall be opened, and the lame shall leap as an hart, and the dumb shall sing with a tongue*," xxxv. 5, 6; speaking of the coming of the Lord, and of a New Church then to be established, which is called the Church of the Gentiles, of whom it is predicated, that they were blind, deaf, lame, dumb, and called as to doctrine and life; for it is to be observed, that all the miracles, which were done by the Lord, had such a spiritual



application, and hence were significative of things done to the blind, the lame, the leprous, the deaf, the dead, the poor, in an internal sense; it is from this ground that the miracles wrought by the Lord were Divine, as also were those which were wrought in Egypt, in the wilderness, and on other occasions as recorded in the Word; this is an arcanum.

2384. "From small even to great"—that hereby is signified in particular and in general, appears from the signification of the words in an internal sense, when they are predicated of things rational and doctrinals thence derived, which are signified by the men who were at the outer door of the house; for particulars and generals have a similar relation to each other with small and great, particulars answering to what are small, and generals to what are great; what is the relationship between particulars and generals, and how they are circumstanced in respect to each other, may be seen, n. 920, 1040, 1316.

2385. "And they laboured to find the outer door"—that hereby is signified that they could not even see any truth which led to good, appears from the signification of door, as denoting introduction and access, and thus denoting essential truth, inasmuch as this introduces to good, see above, n. 2356; but in the present case by door are signified the knowledges which introduce to truth, for the door here spoken of, as was said above, n. 2356, was before the house, for it is said that Lot went out to the door [*januam*] and shut the inner door [*ostium*] after him, verse 6; hence to labour to find the outer door, signifies not to see any truth which led to good: Of this character are they, especially in the last times, who devise doctrinals by dint of their own reasoning faculty [*rationatione*] and believe nothing but what they can first comprehend, in which case the life of evil continually flows into their rational faculty, infusing a kind of luminous principle, which is fallacious, derived from the fire of the affections of evil, and causing them to see falses as truths, like those persons who see phantoms by the glimmerings of the evening light; these falses are afterwards confirmed by many arguments, and become doctrinals, as is the case with the doctrinals of those, who affirm that life, which is grounded in the affection, is of no consequence, but only faith, which is grounded in the thinking faculty: That every principle, of whatever nature and quality, even if it were essentially false, when once received, may be confirmed by numberless arguments, and thus be exhibited in an external form as an essential truth, may be obvious to every one; hence come heretical opinions, which

when once confirmed are never receded from ; but it is to be observed, that from a false principle nothing but falses flow forth, and if truths be interjected therein, still, whilst the false principle is confirmed thereby, they become truths falsified, because defiled by the essence of the principle : The case is altogether otherwise, if essential truth be taken for a principle, and confirmed ; as for example : let this truth be received as a principle, that love to the Lord and charity towards our neighbour are the essentials, on which hangs all the law, and concerning which all the Prophets speak, and thus that they are the essentials of all doctrine and of all worship, in this case the mind would be enlightened by innumerable things contained in the Word, which otherwise lie concealed in the obscurity of a false principle ; yea, in this case all heresies would vanish and be done away, and out of many there would be formed one Church, howsoever differing as to doctrinals and rituals, either flowing from the above essentials, or leading thereto ; such was the ancient Church, which extended itself over several kingdoms, viz. Assyria, Mesopotamia, Syria, Ethiopia, Arabia, Lybia, Egypt, Philisthea, even to Tyre and Sidon, through the land of Canaan on each side Jordan ; in each of these kingdoms there was a difference as to doctrinals and rituals, but still the Church was one, because charity was essential in all ; and then the Lord's kingdom was in the earths as in the heavens, for such is the nature and constitution of heaven, see n. 684, 690 ; supposing this to be the case, all would be governed as one man by the Lord, for all would be as members and organs of one body, which, although they are not of similar forms, nor of similar functions, have nevertheless relation to one heart, on which they all depend, both in general and in particular, be their respective forms ever so various ; in this case too, every one would say of another, in whatsoever doctrine, or in whatsoever external worship he was principled, this is my brother, I see that he worships the Lord, and that he is a good man.

2386. Verse 12. *And the men said to Lot, hast thou here any as yet, son-in-law, thy sons, and thy daughters, and whomsoever thou hast in the city, bring forth from the place.* The men said to Lot, signifies that the Lord advertises [or admonishes] those, who are principled in the good of charity : hast thou here any as yet, son-in-law, thy sons, and thy daughters, and whomsoever thou hast in the city, brings forth from the place, signifies that all who are principled in the good of charity, and all things appertaining thereto, should be saved, even they who are principled in the truth of faith, if

they would recede from evil; sons-in-law are truths associated to affections of good, in the present case about to be associated; sons are truths; daughters are affections of good and truth; whomsoever thou hast in the city, signifies whatsoever deriveth any thing from truth; place is a state of evil.

2387. "The men said to Lot"—that hereby is signified that the Lord advertises [or admonishes] those, who are principled in the good of charity, appears from the signification of the men as denoting the Lord, see n. 2378; and from the signification of saying, as denoting to advertise [or admonish]; and from the representation of Lot, as denoting those who are principled in the good of charity, see n. 2324, 2351, 2371; hence by the men saying to Lot, is signified that the Lord advertises [or admonishes] those who are principled in the good of charity.

2388. "Hast thou here any as yet, son-in-law, and thy sons, and thy daughters, and whomsoever thou hast in the city, bring forth from the place"—that hereby is signified that all who are principled in the good of charity, and all things appertaining thereto, should be saved, even they who are principled in the truth of faith, if they would recede from evil, appears from the signification of sons-in-law, of sons, of daughters, of a city, and of place, whereof we shall speak presently. With respect to the salvation of those who are principled in the truth of faith, if they recede from evil, the case is this; the truths of faith are vessels receptive of good, see n. 1900, 2063, 2261, 2269, and they receive good in proportion as man recedes from evil; for good is continually flowing in from the Lord, but it is evil of life which hinders its being received in the truths which are stored up in man's memory or science; hence in proportion as man recedes from evil, in the same proportion good enters, applying and adapting itself to man's truths; in this case the truth of faith with man becomes the good of faith: Man indeed may know what is true, and also make confession thereof from some worldly motive, yea, and even be persuaded that it is true, but still this truth doth not live in him so long as he is in the life of evil; for such a man is like a tree, on which are leaves and no fruit; and that truth is like light unattended with heat, as is the case in winter, when nothing grows; but when it is attended with heat, then it is like light in the spring season, when all things begin to vegetate: In the Word, truth is compared to light, and is called light, but love is compared to heat, and is also called spiritual heat; in another life also truth manifests itself by light, but good by heat; but truth without

good manifests itself by cold light, but united with good, by light like that of spring; hence it is evident what the truth of faith is without the good of charity; and hence it is, that the sons-in-law and sons, by whom such truths are signified, were not saved, but only Lot with his daughters. With regard to what is here said, that they also are saved, who are principled in the truth of faith, if they recede from evil, it is to be observed, that they are such as make a profession of faith, and think nothing of charity, by reason that they are so instructed by their teachers, and do not know what charity is, imagining it to consist only in giving to others what is their own, and in having pity on all; also by reason that they do not know what is meant by neighbour, who is the object of charity, imagining that all without distinction are to be regarded in this character; nevertheless these same persons live in the life of charity towards their neighbour, because they live in the life of good; it is no hurt to such that they make profession of faith, and consider it to be saving, like others, for in their faith there is charity, whereby is signified all the good of life both in general and in particular: But what is meant by charity, and what by neighbour, shall be shewn, by the Divine Mercy of the Lord, in a future part of this work.

2389. That sons-in-law are truths associated to the affections of good, in the present case about to be associated, appears from the signification of sons-in-law; man [*vir*] in the Word signifies truth, and wife signifies good, see n. 265, 749, 1007, by reason that the conjunction of good and truth resembles a marriage, see n. 1432, 1904, 2173; hence sons-in-law signify the knowledges of truth, to which are associated the affections of good, which are daughters, but in the present case about to be associated, for it is said, verse 14, that Lot went out, and spoke to his sons-in-law, receiving, that is, about to receive his daughters.

2390. That sons are truths, or what is the same thing, are they who are principled in truths, appears from the signification of sons as denoting truths, see n. 489, 491, 533, 1147.

2391. That daughters are the affections of good and of truth, or, what is the same thing, are they who are principled in those affections, appears from the signification of daughters, as denoting those affections, see n. 2362.

2392. That every one who is in the city means whatever derives any thing from truth, appears from the signification of city as denoting doctrinals, thus denoting truth in its complex, see n. 402, 2268.

\* 2393. That place is a state of evil, appears from the signi-

fication of place as denoting state, see 1273, 1274, 1275, 1377; in the present case a state of evil, because it was Sodom, whereby is signified evil in general, see n. 2220, 2246, 2322.

2394. Verse 13. *Because we destroy this place, inasmuch as the cry of them is become great before Jehovah, and Jehovah hath sent us to destroy it.* Because we destroy this place, signifies that the state of evil, in which they were, would condemn them: inasmuch as the cry of them is become great before Jehovah, signifies because the false principle grounded in evil is so great: and Jehovah hath sent us to destroy it, signifies that they must needs perish.

2395. "Because we destroy this place"—that hereby is signified that the state of evil, in which they were, would condemn them, appears from the meaning of destroying when predicated of the Lord, as denoting in an internal sense to perish by evil, that is, to be damned; also from the signification of place, as denoting a state of evil, see n. 2393. It is frequently said in the Word, that Jehovah destroys, but in an internal sense is meant, that man destroys himself, for Jehovah or the Lord destroys no one, but whereas it appears as if destruction was from Jehovah or the Lord, because He sees all and every thing, and rules all and every thing, therefore it is thus expressed in the Word throughout, to the intent that men may be thereby kept in this most general idea, that all things are under the eyes of the Lord, and all things under His influence and government, in which idea when they are once established, they may afterwards easily be instructed; for explications of the Word, as to the internal sense, are nothing else but the particulars which elucidate a general idea: A further purpose herein is, that they who are not principled in love, may be kept in fear, and may thus be impressed with awe towards the Lord, and fly to Him for deliverance; hence it is evident, that there is no harm in believing the sense of the letter, although the internal sense teacheth otherwise, if it be done in simplicity of heart; but we shall speak more fully on this subject in the explication of verse 24, where it is said, that Jehovah caused to rain upon Sodom and Gomorrah sulphur and fire. The angels, who are in the internal sense of the Word, are so far from thinking that Jehovah or the Lord destroys any one, that they cannot even bear the idea of such a thing, and therefore when this and similar passages in the Word are read by man, the sense of the letter is cast as it were behind them, till at length it comes to this, that evil itself is what destroys man, and that the Lord destroys no one, as may appear from the example mentioned, n. 1875.

2396. "Inasmuch as the cry of them is become great before Jehovah"—that hereby is signified, because the false principle grounded in evil is so great, may appear from the signification of cry, concerning which see n. 2240, as being predicated of the false principle, and, in the present case, of the false principle grounded in evil, see n. 2351.

2397. "Jehovah hath sent us to destroy it"—that hereby is signified that they must needs perish, appears in like manner as what was said above, n. 2395. That US, or the men, or angels, are the Lord's Divine-human [principle] and Holy proceeding, was shewn above; by that principle the good were saved, and the wicked perished, but the latter perished by this law, that evil itself destroyed them; and whereas this was the ground of their destruction, and it was effected by the coming of the Lord into the world, therefore it is here said according to appearance, "Jehovah hath sent us to destroy it." It is frequently said in the Word concerning the Lord, that He was sent by the Father, as also it is said here, "Jehovah sent us;" but by *being sent* is every where signified in an internal sense *to go forth*, as in John, "They have received and have known truly, that *I went forth from Thee*, and have believed that *Thou hast sent Me*," xvii. 8; in like manner in other places, as in the same Evangelist, "*God sent not His Son* into the world, to judge the world, but that the world may be saved by Him," iii. 17; again, "He who honoureth not the Son, honoureth not the Father, *who sent Him*," v. 23; besides many other passages, as Matt. x. 40; chap. xv. 24; John iii. 34; chap. iv. 34; chap. v. 30, 36, 37, 38; chap. vi. 29, 39, 40, 44, 57; chap. vii. 16, 18, 28, 29; chap. viii. 16, 18, 29, 42; chap. ix. 4; chap. x. 36; chap. xi. 41, 42; chap. xii. 44, 45, 49; chap. xiii. 20; chap. xiv. 24; chap. xvii. 18; chap. xx. 21; Luke iv. 43; chap. ix. 48; chap. x. 16; Mark ix. 37; Isaiah lxi. 1., In like manner it is said of the holy [principle] of the Spirit, that it was sent, that is, that it goeth forth from the Divine [principle] of the Lord, as in John, "Jesus said, When the Comforter shall come, whom *I am about to send* to you from the Father, the Spirit of Truth which *goeth forth* from the Father, He shall testify of Me," xv. 26; again, "If I go away, *I will send* the Comforter to you," xvi. 5, 7. Hence the Prophets were called the sent, because the words which they spake went forth from the holy [principle] of the Spirit of the Lord. And whereas all Divine Truth goes forth from Divine Good, the expression *sent* is properly predicated of Divine Truth. Hence also it is evident what it is

to go forth, viz. that he who goeth forth, or that which goeth forth, is of him [or his] from whom it goeth forth.

2398. Verse 14. *And Lot went forth, and spake to his sons-in-law that were receiving his daughters, and said, arise, go forth from this place, because Jehovah is destroying the city; and he was as one that jesteth in the eyes of his sons-in-law.* Lot went forth, signifies those who are principled in the good of charity, and also the good of charity itself: and spake to his sons-in-law that were receiving his daughters, signifies with those who are principled in truths, to which the affections of good might be adjoined: and said, arise, go forth from this place, signifies that they should not remain in a state of evil: because Jehovah is destroying the city, signifies that they must needs perish: and he was as one that jesteth in the eyes of his sons-in-law, signifies derision.

2399. "And Lot went forth"—that hereby are signified those who are principled in the good of charity, and also the good of charity itself, hath been frequently shewn above; for he who represents those who are principled in good, signifies also that good itself in which they are principled.

2400. "And spake to his sons-in-law that were receiving his daughters"—that hereby are signified those who are principled in truths, to which the affections of good might be adjoined, appears from the signification of sons-in-law, as denoting the knowledges of truth, consequently denoting truths, see n. 2389; and from the signification of daughters, as denoting the affections of good, see n. 2362; and whereas it is said, that he spake to his sons-in-law who were receiving his daughters, hereby is signified with those who are principled in truths, to whom the affections of good might be adjoined; inasmuch as they were in a capacity of being adjoined, they are called his sons-in-law, but inasmuch as they were not really adjoined, it is said, that were receiving his daughters. The subject here treated of is concerning a third sort of men who are within the Church, viz. concerning those who know truths, but still live in evil; for there are three sorts of men within the Church, the first are those who live in the good of charity, these are represented by Lot; the second are those who are altogether principled in what is false and evil, and who reject both truth and good, these are they who are represented by the men of Sodom; the third are they, who indeed know truths, but still are in evil, these are here signified by sons-in-law; of this latter character more especially are they who teach, but the truth which they teach, takes no deeper

root than is usual with a matter merely of science appertaining to the memory, for it is learned and imparted to others from no other motives than those of honour and interest; and whereas the ground thus with such persons, in which truth is sown, is self-love and the love of the world, they have no faith originating in truth, but only a kind of persuasive faith, the nature and quality whereof, by the Divine Mercy of the Lord, shall be shewn elsewhere; this sort of believers are here described by the sons-in-law, in that they gave no credit to the overthrow of Sodom, but mocked; such also is the heart-faith of such believers.

2401. "And said, arise, go forth from this place"—that hereby is signified that they should not remain in a state of evil, appears from the signification of arising, and going forth, and also of this place: *To arise* is an expression which often occurs in the Word, but its interior signification is little attended to, inasmuch as it is a common and familiar expression frequently used in ordinary discourse, nevertheless in an internal sense it implies elevation, as in the present case, from evil to good, for the mind is elevated when it recedes from evil, see n. 2388: *To go forth* is to recede from, or not to remain in [evil]: *Place* is a state of evil, see n. 2393; hence it is evident that this is the signification of these words. It hath been frequently shewn above, what is the nature and quality of those persons, who are principled in the knowledges of truth, but at the same time in a life of evil, viz. that so long as they are in the life of evil, they believe nothing, for it is not possible for any one to will evil, and in consequence thereof to do evil, and at the same time by faith to acknowledge truth; hence also it is evident, that man cannot be saved by thinking and speaking truth, or even good, when at the same time he willeth, and in consequence of willing, doeth nothing but evil; it is man's will-principle which liveth after death, and not his thinking-principle, only so far as it hath been conformable to his will-principle: This being the case, it is very plain how incapable man is after death of thinking concerning the truths of faith, which he hath imbibed, yea, which he hath taught, if his will-principle be in evil, inasmuch as those truths would condemn him; he is so far therefore from thinking about them, that he holds them in aversion, yea, so far as it is permitted, he blasphemeth them as the devils do. It may possibly be supposed by those, who are not instructed concerning a life after death, that they can then easily receive faith, when they see that the Lord governs the universal heaven, and when they hear that heaven consists in



loving Him and their neighbour; but they who are principled in evil, are as far from being in a capacity of receiving faith after death, that is, of believing from a ground in the will-principle, as hell is far from heaven; for they are then altogether immersed in evil, and thereby in what is false; from the very approach or presence of such spirits, it is known and perceived that they are against the Lord, and against their neighbour, consequently against good and thereby against truth, this is the wicked and abominable sphere which exhales from the life of their will-principle and of their thinking-principle originating therein, see n. 1048, 1053, 1316, 1504. If it was possible for this to be effected, that spirits might believe, and become good, by instruction alone in another life, there would not be a single one in hell, inasmuch as the Lord is desirous of elevating all, whosoever they be, to Himself into heaven. For His mercy is infinite, because it is Divine, extending itself towards the whole human race, consequently towards the evil as well as towards the good.

2402. "Because Jehovah is destroying the city"—that hereby is signified that they could not but perish, appears from the explication of nearly the same words, n. 2395, 2397.

2403. "And he was as one that jesteth in the eyes of his son-in-law"—that hereby is signified derision [or scoffing], appears from the signification of jesting, as denoting the utterance of fables and idle tales, consequently of such things as excite derision: In their eyes, signifies before their rational principle, as appears from the signification of eyes, n. 212: Hence it is evident what sort of persons they are, who are principled in the truth of faith, and not in the good of life at the same time.

2404. Verse 15. *And as the day-dawn arose, the angels urged Lot to make haste, saying, arise, take thy wife, and thy two daughters which are found, lest peradventure thou be consumed in the iniquity of the city.* As the day-dawn arose, signifies when the kingdom of the Lord approaches: The angels urged Lot to make haste, signifies that the Lord withheld them from evils, and kept them in good: saying, arise, take thy wife and thy two daughters which are found, signifies the truth of faith, and the affections of truth and good; found denotes that they were separate from evil: Lest peradventure thou be consumed in the iniquity of the city, signifies lest they should perish by evils originating in what is false.

2405. "As the day-dawn arose"—that hereby is signified when the kingdom of the Lord approaches, appears from the signification of the day-dawn [*aurora*], or of the morning, in

the Word: Inasmuch as the subject treated of in this chapter is concerning successive states of the Church, the first thing spoken of is concerning what came to pass in the evening, afterwards concerning what came to pass in the night; what now follows is concerning what came to pass in the twilight, and presently concerning what came to pass after the sun's going forth; the twilight is here expressed by these words, "As the day-dawn arose," and is that time when the upright are separated from the wicked, which separation is treated of in this verse even to verse 22, and described by Lot's being brought forth and saved, with his wife and daughters: That separation precedes judgment, appears from the Lord's words in Matthew, "All nations shall be gathered together before Him, and *He shall separate* them from each other, as a shepherd *separates* the sheep from the goats," xxv. 32. This time or this state is in the Word called day-dawn [*aurora*], because then the Lord cometh, or what is the same thing, then His kingdom approaches, and with the good the similitude is most just and true, for then there is an effulgence in them of a principle resembling the morning twilight, or day-dawn; hence in the Word the Lord's coming is compared to morning, and is also called morning; that is compared to morning, appears from Hosea, "After two days will Jehovah revive us, on the third day He will raise us up, and we shall live before Him, and shall know, and shall follow on to know Jehovah, *as the day-dawn is His going forth*," vi. 2, 3; two days denote the time and state which precedes; the third day denotes judgment or the Lord's coming, consequently the approach of His kingdom, see n. 720, 901; which coming, or which approach, is compared to day-dawn; so in Samuel, "The God of Israel is as the *morning-light*, the sun ariseth, a morning without cloud, by the brightness, by the shower, the earth buddeth forth," 2 Sam. xxiii. 3, 4; the God of Israel denotes the Lord, for no other God of Israel was understood in that Church, inasmuch as the Lord was represented in all and singular the things appertaining thereto; so in Joel, "The day of Jehovah cometh, because it is near, a day of darkness and of thick darkness, a day of cloud and of obscurity, as the *day-dawn* spread upon the mountains," ii. 1, 2; speaking also of the coming of the Lord, and of His kingdom; it is called a day of darkness and of thick darkness, because then the good are separated from the evil, as Lot is here separated from the men of Sodom, and after that the good are separated, the evil perish. That the coming of the Lord, or the approach of His kingdom, is not only compared to morning, but is also called

morning, appears from Daniel, "One holy one said, How long shall be the vision, the daily, and the wasting transgressions? He said to me, even to the evening *morning*, two thousand three hundred, and the Holy One shall be justified. The vision of the evening and the *morning*, which was told, is truth," viii. 13, 14, 26; where morning manifestly denotes the Lord's coming: So in David, "Thy people of willing ones, in the day of thy fortitude, in the honours of holiness, from the womb of the *day-dawn* is the dew of thy nativity," Psalm cx. 3; speaking throughout the whole psalm concerning the Lord, and concerning His victories in temptations, which are the days of fortitude, and the honours of His holiness; from the womb of day-dawn denotes the Lord, consequently the Divine Love by which He combated; so in Zephaniah, "Jehovah is just in the midst thereof, He will not do iniquity in the *morning*, in the *morning* He shall give judgment for light," iii. 5; where morning denotes the time and state of judgment, which is the same thing with the coming of the Lord, and the coming of the Lord is the same thing with the approach of His kingdom. Such being the signification of morning, in order that the same might be represented, it was enjoined, that Aaron and his sons should cause the lamp to ascend, and should set it in order from *evening* even to *morning* before Jehovah, Exod. xxvii. 21; where evening denotes the twilight before morning, see n. 2323: The same thing was represented by the fire on the altar being lighted *every morning*, Levit. vi. 10; and also by what was commanded concerning the Paschal Lamb, and concerning the sanctified parts of the sacrifices, that nothing should be left to the *morning*, Exod. xii. 10; chap. xxiii. 18; chap. xxxiv. 25; Levit. xxii. 29, 30; Numb. ix. 12; whereby was signified that when the Lord came, sacrifices should cease. In general it is called morning, both when day-dawn appears, and when the sun arises, and in this case morning is used to denote judgment both with respect to the good, and as exercised upon the evil, as in this chapter, "The sun went forth upon the earth, and Lot came to Zoar; and Jehovah caused to rain upon Sodom and Gomorrah sulphur and fire," verses 23, 24; in like manner it denotes judgment upon the evil, as in David, "In the *morning* I will destroy all the wicked of the earth, to cut off from the city of Jehovah all that work iniquity," Psalm cx. 8; and in Jeremiah, "Let that man be as the cities which Jehovah overthrew, and he repented not, and let him hear a cry in the *morning*," xx. 16. Inasmuch as morning in a deeper sense signifies the Lord, His coming, and consequently

the approach of His kingdom, it may appear what morning further signifies, viz. the arising of a New Church, for this is the Lord's kingdom in the earths, and this both in general, and in particular, yea, and also in singular; in *general*, when any Church is raised up anew on the face of the earth; in *particular*, when man is regenerated, and is made new, for then the Lord's kingdom arises in him, and he becomes a Church; and in *singular*, as often as the good of love and of faith is operative in him, for in this is the Lord's coming: Hence the resurrection of the Lord on the *third day in the morning*, Mark xvi. 2, 9; Luke xxiv. 1; John, xx. 1; involves all those things, even in particular and in singular, denoting that He arises daily, yea, every moment, in the minds of the regenerate.

2406. "The angels urged Lot to make haste"—that hereby is signified that the Lord withheld them from evil, and kept them in good, appears from the signification of hastening and urging, as denoting to press forward; and that hereby is signified to be withheld from evil, appears both from the internal sense of these words, and from those which follow: The internal sense is, that when the Church begins to decline from the good of charity, they [that is, the good] are then withheld from evil by the Lord, more forcibly, than when the Church is in the good of charity: The same thing appears from what follows, where it is said, that although the angels urged Lot to go forth from the city, still he lingered, and that they laid hold of his hand, of his wife, and of his daughters, and brought them forth, and set them without the city, whereby is signified and described what is the nature and quality of man in that state; for the subject here treated of is concerning the second state of this Church; the first state was described in verses 1, 2, 3, of this chapter, which is such, that the members of the Church are principled in the good of charity, and acknowledge the Lord, and are confirmed by Him in good; the second state is here described as being such, that even with the men of the Church themselves, evils begin to act against goodnesses, and that in this case they are withheld forcibly from evil, and kept in goodnesses by the Lord; this state is treated of in this verse and in the following, 15, 16, 17. In regard to this subject, few if any know, that all men whatsoever are withheld from evils by the Lord, and this with a more forcible power than man can believe; for there is in every man a perpetual tendency [*conatus*] to evil, and this as well in consequence of the hereditary evil in which he is born, as also of the actual evil which he hath brought upon himself, insomuch

that unless he was withheld by the Lord, he would rush headlong every moment towards the lowest hell; but the mercy of the Lord is so great, that he is elevated every moment, yea every smallest part of a moment, and withheld from plunging himself thither; this is even the case with the good, but with a difference according to their life of charity and faith: Thus the Lord continually fights with man, and for man with hell, although it doth not so appear to man: That so it is, hath been given me to know by much experience, concerning which, by the Divine Mercy of the Lord, we shall speak elsewhere; see also on this subject, n. 925, 1581.

2407. "Saying, arise, take thy wife, and thy two daughters that are found"—that hereby is signified the truth of faith, and the affections of truth and good; and that being found, means being separated, appears from the signification of arising, as denoting to be elevated from evil, see n. 2401; also from the signification of wife, as denoting the truth of faith, concerning which see verse 26, where Lot's wife is spoken of as being turned into a statue of salt: and likewise from the signification of two daughters, as denoting the affections of truth and good, concerning which see n. 2362: That being found, means being separated from evil, may also appear from this circumstance, because they were vindicated\*. In these few words is described the second state of the Church, as consisting in this, that the members thereof do not suffer themselves to be led by good to truth, as before, but by truth to good, nevertheless that they are still principled in an obscure affection of good; for in proportion as truth becomes the leader, good is obscured: and in proportion as good becomes the leader, truth is manifested in its own proper light.

2048. "Lest peradventure thou be consumed in the iniquity of the city"—that hereby is signified lest they should perish in evils originating in what is false, appears from the signification of iniquity as denoting evil; and from the signification of city as denoting doctrinals even such as are false, concerning which see n. 402. What is meant by evil originating in what is false, may appear from what was said, n. 1212, 1679.

2409. Verse 16. *And he lingered, and the men laid hold of his hand, and of the hand of his wife, and of the hand of his two daughters, in the clemency of Jehovah upon him, and brought him forth, and set him without the city. And he lingered,* signifies resistance from the nature of evil: and the

\* See note, n. 1711, concerning the meaning of the term *vindication* or *vindicating*, as here used by the author.

men laid hold of his hand, and of the hand of his wife, and of the hand of his two daughters, signifies that the Lord forcibly withheld from evils, and thereby strengthened the goodnesses and truths signified by Lot, his wife and daughters: in the clemency of Jehovah upon him, signifies out of grace and mercy: and brought him forth and set him without the city, signifies his state on this occasion.

2410. "And he lingered"—that hereby is signified resistance from the nature of evil, appears from what was said above, n. 2406; for the evil, which is in man, continually re-acts against the good which is from the Lord; evil derived from an hereditary principle, and acquired by actual habit, adheres close to man in all his particular thoughts, yea in the smallest constituents of thought, and draws him downwards, but the Lord, by means of the good which he insinuates, withholds man from evil, and lifts him upwards: thus man is kept suspended between evil and good, wherefore unless he was withheld from evils every instant by the Lord, he would of himself plunge continually downwards; and this more in the present state, in which the man of the Church is whom Lot now represents, than in the former state; the present state is this, that he begins to think and act, not so much from a principle of good, as from a principle of truth, and thus at a kind of distance from good.

2411. "And the men laid hold of his hand, and of the hand of his wife, and of the hand of his two daughters"—that hereby is signified that the Lord forcibly withheld from evils, and thereby strengthened the goodnesses and truths signified by Lot, his wife, and daughters, appears from the signification of the men, as denoting the Lord, concerning which see above; and from the signification of hand, as denoting power, concerning which see n. 878; also from the signification of Lot, as denoting the good of charity, concerning which see n. 2324, 2351, 2371, 2399; and from the signification of wife, as denoting the truth of faith, concerning which see verse 26 of this chapter; and from the signification of daughters, as denoting the affections of truth and good, concerning which see n. 489, 490, 491, 2362; and lastly from what was said above, n. 2388, viz. that in proportion to the influx of good and truth from the Lord, in the same proportion man is withheld from evil, consequently in the same proportion the goodnesses and truths, signified by Lot, his wife, and his two daughters, are strengthened; this also may be known to every one by his own experience, if he only reflects on what passes within himself, for in proportion as his mind is removed from

things corporeal and worldly, in the same proportion he comes into spiritual ideas, that is, he is elevated towards heaven, as is the case when he is engaged in any holy worship, or when he is in any trial and temptation, and also when he is oppressed with misfortune or sickness; that things corporeal and worldly, that is, the love of such things, are in such cases removed, is well known; the reason why at such times the mind is led into spiritual ideas is, because, as was observed above, there is a continual influx of the celestial and spiritual [principle] from the Lord, but it is evil and the false [principle] originating in evil, or it is the false [principle] and the evil therein originating, flowing in from things corporeal and worldly, which oppose the reception of the heavenly influx.

2412. "In the clemency of Jehovah upon him"—that hereby is signified out of grace and mercy, appears from the signification of the clemency of Jehovah, which can be no other thing than grace and mercy; that man is withheld from evil, and is kept in good by the Lord, is out of pure mercy, see n. 1049. The reason why mention is made both of grace and mercy, may be seen n. 598, 981, and is this, they who are principled in truth and thence in good, implore only grace, whereas they who are principled in good and thence in truth, implore mercy of the Lord; this difference comes from the difference betwixt the one and the other, as to their state of humiliation and consequent adoration.

2413. "And brought him forth, and set him without the city"—that hereby is signified his state on this occasion, appears from the signification of bringing forth, as denoting to withhold, and from the signification of setting without the city, as denoting from what is false; his state, therefore, on this occasion was, that by being withheld from evils, goodnesses and truths from the Lord were strengthened.

2414. Verse 17. *And it came to pass, when they brought them forth abroad, he said, escape for thy soul, look not back behind thee, and do not stand still in all the plain; escape to the mountain, lest peradventure thou be consumed.* And it came to pass, when they brought them forth abroad, signifies the state when they were withheld from the false and from evil: he said, escape for thy soul, signifies that he should provide for his life to eternity: look not back behind thee, signifies that he should not have respect to doctrinals: and do not stand still in all the plain, signifies that he should not stay in any of them: escape to the mountain, signifies to the good of love and charity: lest peradventure thou be consumed, signifies that otherwise he would perish.

2415. "And it came to pass, when they brought them forth abroad"—that hereby is signified the state when they were withheld from the false and from evil, appears from what was said above, n. 2413, and also from what was said, n. 2388, 2411.

2416. "He said, escape for thy soul"—that hereby is signified that he should provide for his life to eternity, appears without explication: but how he should provide for his life, is what next follows.

2417. "Look not back behind thee"—that hereby is signified that he should not have respect to doctrinals, appears from the signification of looking back behind him, when the city was behind him, and the mountain before him; for by a city is signified what appertains to doctrine, see n. 402, 2268; but by a mountain is signified love and charity, see n. 795, 1430; that this is the signification of these words, will further appear from the explication of verse 26, where it is said, that Lot's wife looked back behind him, and became a statue of salt: every one may know that in these words, "Look not back behind thee," there is contained some Divine arcanum, which lies hid so deep as not easily to be seen; for in looking back behind him there appears to be nothing criminal, and yet it is a matter of such importance, that it is said, that he should escape for his soul, that is, should provide for his life to eternity, by not looking back behind him; what is meant by having respect to doctrinals, will be seen in what follows; at present it may be expedient to shew what is meant by doctrinal; doctrinal [or what appertains to doctrine] is twofold; there is a doctrinal of love and charity, and there is a doctrinal faith; every Church of the Lord in its beginning, whilst as yet it is in its youth and virgin purity, hath no other doctrinal, and loveth no other, than what is of charity, inasmuch as this appertains to life; but the Church successively declines from this doctrinal, until it begins to esteem it of little value, and at length to reject it, and then it acknowledges no other doctrinal than what is called the doctrinal of faith, which, when separate from charity, conspires with the life of evil. Such was the primitive Church, or Church of the Gentiles, after the coming of the Lord; in its beginning it had no other doctrinal than what is of love and charity, for this the Lord Himself taught, as may be seen n. 2371; but after His time, as love and charity began to grow cold, the doctrinal of faith by degrees had birth, and with it came dissentions and heresies, which increased more and more in proportion to the stress laid upon that doctrinal. The case was similar with the



ancient Church which was after the flood, and was extended over so many kingdoms, see n. 2385; this Church, in its beginning, knew no other doctrinal than that of charity, because it had respect to that alone, and the life was tinged thereby, and thus the men of that Church provided for themselves to eternity; but after some time, the doctrinal of faith began to be cultivated amongst certain of the Church, and at length they separated faith from charity; these persons they called Ham, because they were in the life of evil, see n. 1062, 1063, 1076. The most ancient Church, which was before the flood, and which above all others was called Man, was principled in a real perception of love to the Lord, and of charity towards their neighbour, and thus had inscribed on it the doctrinal of love and charity; but there were some also at that time who cultivated faith, and when at length they separated faith from charity, they were called Cain; for by Cain is signified such separate faith, and by Abel, whom he slew, is signified charity; see the explication of the 4th chapter of Genesis. Hence it may appear that there is a two-fold doctrinal, one of charity, another of faith, although in reality they are one; for the doctrinal of charity involves all things appertaining to faith; but when a doctrinal is formed solely of such things as appertain to faith, in this case the doctrinal is said to be two-fold, because faith is separated from charity; that such a separation hath taken place at this day, may appear from this consideration, that it is altogether unknown what charity is, and what neighbour is; they who are principled solely in the doctrinal of faith, believe nothing else to be charity towards their neighbour, but to give alms to the poor, and to have pity on all, for they say that every one is a neighbour indiscriminately; when yet charity is all good whatsoever appertaining to man, in his affection, and in his zeal, and thence in his life; and neighbour is all the good in others whereby man is affected, consequently neighbour means all those who are principled in good, and this with all distinction; as for example, he is principled in charity and in mercy, who exercises justice and judgment, in punishing the wicked, and recompensing the good; there is charity in punishing the wicked, inasmuch as such punishment proceeds from a zealous endeavour to amend him, and at the same time to secure others from suffering by his wickednesses; thus charity provides for, and wishes well to him who is in evil, or who is an enemy, and in so doing provides for, and wishes well to others, and to the public in general, and this from a principle of charity or neighbourly love; the case is the same with the good

of life in all other instances, for good of life can have no existence, unless it proceed from a principle of charity or neighbourly love, inasmuch as it hath respect to, and involveth such a principle. The nature and meaning of charity, and of neighbour, being involved in so much obscurity, it is plain from hence that the doctrinal of charity was lost, as soon as the doctrinal of faith gained the ascendancy; when nevertheless the doctrinal of charity was what was cultivated in the ancient Church, insomuch that they distinguished into separate classes all the several sorts of good appertaining to charity or neighbourly love, that is, all who were principled in good, and this with much distinction, giving names also thereto, and calling some poor, some miserable, some oppressed, some sick, some naked, some hungry, some thirsty, some captives or in prison, some sojourners, some fatherless, some widows; others again they called lame, blind, deaf, dumb, halt, not to mention several other names; according to this doctrinal the Lord spake in the Word of the Old Testament, and this is the reason why these names so often occur therein; and according to the same doctrinal the Lord Himself spake in the Word of the New Testament, as in Matthew, xxv. 35, 36, 38, 39, 40, 42, 43, 44, 45; Luke xiv. 13, 21; and in many other places; hence it is that those names, in their internal sense, have a different signification from what appears in the letter. In order, therefore, that the doctrinal of charity may be restored, it will be shewn hereafter, by the Divine Mercy of the Lord, who they are that are signified by the above names, and what charity is, and what neighbour, both in general and in particular.

2418. "Stand not still in all the plain"—that hereby is signified that he should not stay in any of them, appears from the signification of plain, as denoting the all of doctrinals, of which we shall speak presently: How this case is in regard to not staying in any of them, will be seen at verse 26, where it is said of Lot's wife, that she looked back behind him. That plain in the Word signifies all things appertaining to doctrinals, appears from Jeremiah, "The waster shall come to every city, and the city shall not escape, and the valley shall perish, and the *plain* shall be destroyed," xlviii. 8; where city denotes false doctrinals, and plain all those things which appertain to such doctrinals; so in John, "When the thousand years shall be consumed, Satan shall be loosed from his prison, and shall go forth to seduce the nations, Gog and Magog, to gather them together to war, whose number is as the sand of the sea; wherefore they went upon, *all the plain of the earth*, and

encompassed the camp of the saints, but fire came down from God out of heaven, and consumed them," Rev. xx. 7, 8, 9; where Gog and Magog denote those who are principled in external worship without internal, thus in worship made idolatrous, see n. 1151; the plain of the earth denotes the doctrinals of the Church, which are laid waste by those who are principled only in external worship; the camp of the saints denotes the good things of love and charity; consumed by fire from God out of heaven, has the same signification with what is said concerning the men of Sodom and Gomorrah, verse 24: Moreover the doctrinals of charity are called cities of the mountain, and the doctrinals of faith cities of the plain, in Jeremiah xxxiii. 13.

2419. "Escape to the mountain"—that hereby is signified to the good of love and charity, appears from the signification of mountain, as denoting love and charity, see n. 795, 1430.

2420. "Lest peradventure thou be consumed"—that hereby is signified that otherwise he would perish, appears without explication.

2421. Verses 18, 19. *And Lot said unto them, I pray not so, my lords. Behold, I pray, thy servant hath found grace in thine eyes, and thou hast made great thy mercy which thou hast done with me to make my soul alive; and I shall not be able to escape to the mountain, lest peradventure evil adhere to me, and I die.* And Lot, said unto them, I pray, not so, my lords, signifies weakness in that he was not able: behold, I pray, thy servant hath found grace in thine eyes, signifies humiliation from the affection of truth: and thou hast made great thy mercy, signifies somewhat resembling humiliation from the affection of good: which thou hast made with me to make alive my soul, signifies for this that he was desirous to save him; and I shall not be able to escape to the mountain, signifies doubtfulness whether he could have the good of charity: lest peradventure evil adhere to me, and I die, signifies that in such case it must needs come to pass, that he would at the same time be in evil, and would thereby be condemned.

2422. "Lot said unto them, I pray, not so, my lords"—that hereby is signified weakness in that he was not able, viz. to escape to the mountain, appears from the affection contained in the words themselves, and also from what follows. The subject now treated of is concerning the third state of the Church, which is represented by Lot in this chapter; this state is, that the men of the Church no longer think and act from an affection of good, but from an affection of truth, which

state takes place, when the affection of good begins to be diminished, and as it were to recede; good indeed is present, but is withdrawn more towards the interiors; hence it is in an obscure state; but manifests itself in a certain affection, which is called the affection of truth; what the affection of good is, and what the affection of truth, may be seen, n. 1997, and in what follows, n. 2425. The existence of these states doth not appear to man, much less doth their quality appear, but they appear to the angels as in clear light, for the angels are in every good affection of man; they appear also to man when he comes into another life; according to those affections, and according to their quality, the good are distinguished into societies, see n. 685.

2423. "Behold, I pray, thy servant hath found grace in thine eyes"—that hereby is signified humiliation derived from the affection of truth; and that by these words, "Thou hast made great thy mercy," is signified somewhat resembling humiliation derived from the affection of good, may appear from what was said above concerning grace and mercy, n. 598, 981: For they who are in the affection of truth, cannot so far humble themselves, as to acknowledge from the heart, that all things are of mercy, wherefore instead of mercy they say grace; yea, in proportion as they are less influenced by the affection of truth, in the same proportion there is less of humiliation in them when they speak of grace; but on the other hand, in proportion as any one is influenced by the affection of good, in the same proportion there is more of humiliation in him when he speaks of mercy: From this consideration it is evident, what a difference there is between adoration, and consequently worship, with those who are in the affection of truth, and those who are in the affection of good; for in order to the performance of worship, there must needs be adoration, and in order to adoration, there must needs be humiliation, and this in all and singular the things appertaining to worship; hence it is plain why mention is here made both of grace and mercy.

2424. "Which thou hast made with me to make alive my soul"—that hereby is signified for this, that he was desirous to save him, appears without explication.

2425. "And I shall not be able to escape to the mountain"—that hereby is signified doubtfulness whether he could have the good of charity, that is, could think and act under the influence of that good, appears from the signification of mountain, as denoting love and charity, see n. 795, 1430. With respect to doubtfulness, the case is this; with those who are

principled in the affection of truth, there is in that affection an affection of good, but it is so obscure that they do not perceive, consequently do not know, what the affection of good is, and what genuine charity is; they suppose indeed that they know, but this is by virtue of truth, and thus by virtue of science, and not by virtue of essential good itself; still, however, they do good works of charity, not that they may merit any thing thereby, but from a principle of obedience, and this in proportion as they conceive it to be true, for they suffer themselves to be led of the Lord by truth grounded in an obscure principle of good, which appears to them as truth; as for example; inasmuch as they are ignorant what is meant by neighbour, they do good to every one whom they imagine to be a neighbour, especially to the poor, because these call themselves poor, in consequence of being destitute of worldly wealth; they do good also to the fatherless and widows, because they are so called; and to sojourners, for the same reason; and so in other instances; and this so long as they are ignorant what is signified by the poor, the fatherless, the widows, the sojourners, and the like; nevertheless, inasmuch as the affection of good, as was said, lies obscurely hid in their affection of apparent truth, by which affection of good the Lord leads them thus to do good, they are at the same time, as to their interiors, principled in good, and the angels are associated with them in that good, and are there delighted with the appearances of truth by which they are affected. But they who are principled in the good of charity, and thereby in the affection of truth, these do all things with distinction, inasmuch as they are in the light, for the light of truth is derived from no other source than from good, because the Lord floweth in by an influx of good; these therefore do not do good to the poor, the fatherless, the widows, the sojourners, merely because they are so called, for, they know that they who are good, whether they be poor or rich, are neighbours in an especial sense, inasmuch as by the good, good is done to others, and, therefore, in proportion as the good are benefited, in the same proportion others are benefited by them; they know also how to distinguish between divers sorts of good, consequently between divers sorts of persons principled in good; the common good, therefore, they call more their neighbour than an individual, inasmuch as the good of many is regarded in the common good; the Lord's kingdom in the earths, which is the Church, they acknowledge still more as their neighbour, and the object of their charity; the kingdom of the Lord in the heavens still more; but they who prefer the Lord to all these,

who adore Him alone, and love Him above all things, these deduce from Him the derivations of neighbour; for in a supreme sense the Lord alone is neighbour; thus all good is neighbour, so far as it is from Him. But they who are principled in affections contrary to good, these deduce the derivations of neighbour from themselves, and acknowledge for neighbour only those who favour and serve them, calling such alone their brethren and friends, and this with a difference according to the degree in which they are united with such. Hence it may appear what is meant by neighbour, and that every one's neighbour is determined according to the love in which he is principled; and that he is truly a neighbour, who is principled in love to the Lord, and in charity, and this with all difference; thus it is the essential principle of good appertaining to every one, which determines the degree in which he is a neighbour.

2426. "Lest peradventure evil adhere to me, and I die"—that hereby is signified, that in such case it must needs come to pass that he would be at the same time in evil, and would thereby be condemned, appears without explication. What is involved in these words, may be known from what was said and shewn above, n. 301, 302, 303, 571, 582, 1001, 1327, 1328, viz. that the Lord is continually providing against the mixing together of evil with good; but in proportion as man is in evil, in the same proportion he is removed from good; for it is better that he be altogether in evil, than in evil and good at the same time; for if he be in evil and good at the same time, he must needs perish eternally: There are deceitful and hypocritical persons within the Church, who above all others are exposed to this danger: This then is what is signified in an internal sense by these words, "Lest evil adhere to me, and I die."

2427. Verse 20. *Behold, I pray, this city is near to flee thither, and it is small; let me escape, I pray, thither; is it not small, and my soul may live.* Behold, I pray, this city is near to flee thither, signifies that it was allowable, by virtue of the truth of faith [to attain to good]: and it is small, signifies that it was allowable, by virtue of the little [truth of faith] which he had: let me escape, I pray, thither, signifies that from that little it was allowable to respect good: is it not small, signifies would he not have some little: and my soul may live, signifies that thus possibly he might be saved.

2428. "Behold, I pray, this city is near to flee thither"—that hereby is signified that it was allowable by virtue of the truth of faith [to attain to good], appears from the significa-

tion of city, as denoting doctrinals, consequently the truth of faith, concerning which, see n. 402, 2268; it is called near, because truth is bordering upon good, wherefore to flee thither signifies that it was allowable by virtue of the truth of faith, because he was not able by virtue of good, see n. 2422.

2429. "And it is small"—that hereby is signified that it was allowable by virtue of the little [truth of faith] which he had, may appear from the signification of city, as denoting truth, concerning which see above; by the city being small is signified that he had little of truth, and here that it was allowable, by virtue of the little which he had, to attain good, as appears from what goes before, and from what follows. In regard to this circumstance, that they who are in the affection of truth have but little truth in comparison with those who are in the affection of good, it may appear plain from this consideration, that the former regard truth from a scanty and obscure principle of good appertaining to them; truth with man is altogether according to the principle of good which appertaineth to him; where there is a small portion of good, there is but a small portion of truth, for they are in a like proportion, and in a like degree, or, according to the common expression, they keep pace with each other, which may, indeed, appear as a paradox, but still it is really so; good is the very essence of truth, truth without its essence is not truth, howsoever it may appear to be so; it is only a kind of tinkling thing, and as an empty vessel; whosoever wishes to possess truth in himself, not only ought to know it, but also to acknowledge it, and have faith therein; when he doeth this, he then first begins to have truth, because then it affects him and abides with him; it is otherwise when he only knows truth, and doth not acknowledge it, and hath not faith in it, in this case he hath not truth in himself; several who are principled in evil are in this state, they are capable of knowing truths, and sometimes of knowing them in a superior manner, but still they have not truth, yea they are so much the further from having it, in proportion as they deny it in their hearts: It is provided by the Lord, that no one should have more of truth, that is, should acknowledge and believe it, than in proportion to his reception of good: Hence it is, that it is here said of the city, by which is signified truth, that it is small; and again in this verse, "Is it not small;" also in verse 22, it is said, that he called the name of the city Zoar, by which name, in the original tongue, is signified small, by reason that the subject here treated of is concerning those who are in the affection of truth, and not so much in the affection of good.

2430. "Let me escape, I pray, thither"—that hereby is signified that from that little it was allowable to respect good, may appear from what goes before, and from what follows; it was said, that he should escape to the mountain, by which is signified the good of love and charity, see n. 2419; but reply was made, that he was not able to do this, but that he would escape to the city, by which is signified the truth of faith, see n. 2428, thus that from truth he could respect [or look to] good, or what is the same thing, from faith could respect [or look to] charity; that city also was situated under the mountain, and from it he afterwards ascended and dwelt in the mountain, but in a cave therein, verse 30.

2431. "Is it not small"—that hereby is signified would he not have some little? appears from what was said above, n. 2429, consequently without further explication. The ground and reason of this interrogation is, because the Lord alone knows how much of good there is in truth, and thus how much of truth appertains to man.

2432. "And my soul may live"—that hereby is signified that thus possibly he might be saved, appears also without explication; that he likewise was saved, because there was good in his truth, appears from what follows, viz. the reply, "Behold, I have accepted thy face also as to this word, that I will not overthrow the city of which thou hast spoken," verse 21; and afterwards, "The sun went forth upon the earth, and Lot came to Zoar," verse 23; by which is meant, that they are saved, who are in the affection of truth, that is, who are principled in faith, provided it be a faith grounded in good.

2433. Verse 21. *And he said to him, Behold I have accepted thy face also as to this word, that I will not overthrow the city of which thou hast spoken.* He said to him, behold I have accepted thy face also as to this word, signifies assent, provided that the interiors principled in truth had any ground in good: that I will not overthrow the city of which thou hast spoken, signifies that thus he should not perish.

2434. "He said to him, behold I have accepted thy face also as to this word"—that hereby is signified assent, provided that the interiors principled in truth had any ground in good, appears from the signification of face; face occurs frequently in the Word, and in all cases signifies the interiors, as was shewn, n. 358, 1999; when face also is attributed to Jehovah or the Lord, it signifies mercy, peace, good, see n. 222, 223; in the present instance therefore it signifies the good which is inwardly in truth; wherefore, to accept the face is to assent,



provided that the interiors, principled in truth, had any ground in good: As to this word, signifies as to this thing. That truth is not truth, unless good be inwardly therein, may be seen, n. 1496, 1832, 1900, 1904, 1928, 2063, 2173, 2269, 2429; and that man enjoys bliss and happiness after death, not by virtue of truth, but by virtue of the good which is in truth, see n. 2261; hence he hath a measure of bliss and happiness proportioned to the good which is in truth. That good dwelleth inwardly in truth, and causes it to be truth, may also appear from what is called good and true in respect to the things of the world; when a man, in such case, eagerly seizes upon and acknowledges any thing as good, whatever favours this good, that he calls truth; but whatever doth not favour it, that he rejects and calls it false: He may indeed say, that that is true, which doth not favour such good, but in this case he conceals his real thoughts under a cloak of pretence and artifice; and so it is also in respect to spiritual things.

2435. "I will not overthrow the city of which thou hast spoken"—that hereby is signified that thus he would not perish, (viz. the man who is principled in truth within which is good) appears from the signification of city, as denoting truth, see n. 402, 2268, 2428. It hath been a subject of controversy, from the most ancient times, which principle is the first-born of the Church, charity or faith, by reason that man is regenerated by the truths of faith, and becometh a Church: but they who gave the preference to faith, and made that the first-born, fell into all heresies and falsities, and at length altogether extinguished charity; thus we read of Cain, by whom such faith is signified, that at length he slew his brother Abel, by whom is signified charity; in like manner we read afterwards of Reuben, the first-born son of Jacob, by whom also faith is signified, that he polluted his father's bed, Gen. xxxv. 22; chap. xlix. 4; wherefore he became unworthy, and the primogeniture was given to Joseph, Gen. xlix. 5; 1 Chron. v. 1. Hence came all the disputes, and likewise all the laws, in the Word, concerning primogeniture. This controversy originated in the ignorance, which of old prevailed, and which prevails at this day, concerning this truth, that man hath only so much of faith, as he hath of charity, and that in the process of regeneration, charity meeteth faith, or, what is the same thing, good meeteth truth, insinuating itself into all the particulars thereof, and adapting itself thereto, and thus causing faith to be faith; and consequently that charity is the first-born of the Church, although to man it appears otherwise, see n. 352,

367. But as this subject is much treated of in what follows, more will be said concerning it, by the Divine Mercy of the Lord, in future parts of this work.

2436. Verse 22. *Make haste, escape thither, because I cannot do any thing till thou be come thither; therefore he called the name of the city Zoar.* Make haste, escape thither, signifies that he should abide in that [principle], because he cannot advance further: because I cannot do any thing till thou be come thither, signifies that before judgment is accomplished on the wicked, they are to be saved who are in the affection of truth: therefore he called the name of the city Zoar, signifies the affection of truth.

2437. "Make haste, escape thither"—that hereby is signified that he should abide in that [principle], because he cannot advance further, that is, should abide in the truth of faith and the affection thereof, because he could not abide in the essential good of charity and its affection, appears from what has been said above.

2438. "Because I cannot do any thing till thou be come thither"—that hereby is signified that before judgment is accomplished on the wicked, they are to be saved who are in the affection of truth, may appear from this consideration, that by this expression, "I cannot do any thing," is signified judgment on the wicked, which is presently described by the overthrow of Sodom and Gomorrah; and by this expression, "Till thou be come thither," is signified that they are first to be saved who are in the affection of truth, and who are here represented by Lot, which is also meant by Lot's coming to Zoar, verse 23. That the good and just are first to be saved before the wicked and unjust perish, appears also from other parts of the Word, as where the last judgment is treated of in Matthew, and it is said, "That the sheep were separated from the goats, and it is first declared to the sheep, that they should enter into the kingdom of the Lord, before it is declared to the goats that they should depart into everlasting fire," xxv. 32, 34, 41. The like also was represented by the sons of Israel at their departure out of Egypt, in that they were first saved, before the Egyptians were overthrown in the red sea. The same thing is also signified by what occurs in the Prophets throughout, that after the faithful were brought back from captivity, their enemies then suffered punishment and perished: This is also continually exemplified in another life, that the faithful are first saved, and afterwards the unfaithful are punished, or, what is the same thing, the former are elevated by the Lord into heaven, but the latter afterwards plunge

themselves into hell : The reason why the salvation of the one and the destruction of the other are not effected together and at the same time, is, because unless the good were plucked asunder from the wicked, from the lusts of evil and the persuasions of what is false, which the wicked continually scatter about as poison, they would easily perish ; but in general, before the good are saved and the wicked perish, it is necessary, that with the good there should be effected a separation of evils, and with the wicked a separation of such things as are good, that the former by what is good may be raised up of the Lord into heaven, and the latter by their evils may cast themselves down into hell, on which subjects more will be said, by the Divine Mercy of the Lord, at n. 2449, 2451.

2439. "Therefore he called the name of the city Zoar"—that hereby is signified the affection of truth, appears from the signification of Zoar, as denoting the affection of good, viz. the good of science, that is, the affection of truth, see n. 1589 ; and from the signification of calling the name, as denoting to know the quality thereof, see n. 144, 145, 1754, 2009, and in the present instance denoting that there was little of truth, for by Zoar in the original tongue is signified somewhat little or small ; for they who are in the affection of truth, have but little of truth, because but little of good, in comparison with those who are in the affection of good, see above, n. 2429. That truths, which are in themselves truths, with one person are more true, with another less true, with some altogether untrue, yea false, may appear almost from all those things which in themselves are true, inasmuch as they vary with every man according to his affections ; as for example ; the expediency of doing good works, or the good of charity, is itself a truth ; yet this truth with one person is the good of charity, because it proceeds from charity ; with another it is a work of obedience, because it proceeds from obedience ; with some it is meritorious, because they are willing to merit and be saved thereby ; but with some it is hypocritical, because they do good in order to appear good before men ; and so in other cases ; and this may be applied to all other truths which are called truths of faith ; hence also it may appear, that there is much of truth with those who are in the affection of good, and less of truth with those who are in the affection of truth, for the latter regard good as more remote from them, whereas the former regard good as present in them.

2440. Verse 23. *The sun went forth upon the earth, and Lot came to Zoar.* The sun went forth upon the earth, signifies the last time, which is called the last judgment : and

Lot came to Zoar, signifies that they are saved who are in the affection of truth.

2441. "The sun went forth upon the earth"—that hereby is signified the last time, which is called the last judgment, appears from the signification of the rising of the sun in relation to times and states of the Church; that times of the day, as also times of the year, signify in an internal sense, successive states of the Church, was shewn above, n. 2323; and that day-dawn or morning, signifies the coming of the Lord, or the approach of his kingdom, was shewn, n. 2405; thus then the rising of the sun, or his going forth upon the earth, signifies the Lord's essential presence, and this by reason that both the sun and the east [or arising] signifies the Lord; that the sun hath this signification, may be seen, n. 31, 32, 1053, 1521, 1529, 1530, 1531, 2120; and that the east [or arising] hath the same signification, may be seen, n. 101. The ground and reason why the presence of the Lord is the same thing as the last time, is, because His presence separates the good from the wicked, and is attended with this effect, that the good are elevated into heaven, and the wicked cast themselves into hell; for in another life the case is this; the Lord is a sun to the universal heaven, see n. 1053, 1521, 1529, 1530, 1531; the Divine celestial principle of His love appearing thus to the eyes of the angels, and in effect constituting the essential light of heaven; in proportion therefore as the angels are principled in celestial love, in the same proportion they are elevated into that celestial light which is from the Lord; but in proportion as any are remote from celestial love, in the same proportion they cast themselves from the light into infernal darkness: Hence then it is, that the rising of the sun, by which is signified the presence of the Lord, implies both the salvation of the good, and the damnation of the wicked; and hence it is here first said, that Lot came to Zoar, that is, that they were saved who are here represented by Lot, and presently that Jehovah caused to rain upon Sodom and Gomorrah sulphur and fire, that is, that the wicked were condemned. To those who are principled in the evils of self-love and the love of the world, that is, who are in hatred against all things appertaining to love to the Lord and charity towards their neighbour, the light of heaven appears in effect as thick darkness, wherefore it is said in the Word, that to such the sun is darkened, whereby is signified that they have rejected whatever appertains to love and charity, and have received whatever is contrary thereto; as in Ezechiel, "*When I shall extinguish thee, I will cover the heavens, and blacken the stars thereof; I will*

cover the sun with a cloud, and the moon shall not cause her light to shine; all the luminaries of light in the heavens I will darken over thee, and I will give darkness upon thy land," xxxii. 7, 8; where every one may see, that by covering the heavens, darkening the stars, covering the sun, and darkening the luminaries of light, somewhat else is signified than what is expressed in the letter: In like manner in Isaiah, "*The sun is darkened in his going forth, and the moon shall not cause her light to shine,*" xiii. 9, 10; and in Joel, "*The sun and the moon are blackened, and the stars withdraw their shining,*" ii. 2, 10; whence it may appear, what is signified by these words of the Lord in Matthew, where He speaks of the last time of the Church, which is called the last judgment, "Immediately after the affliction of those days, *the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven,*" xxiv. 29; where by sun it is manifest is not meant sun, nor by moon moon, nor by stars stars, but by the sun is signified love and charity, by the moon faith thence derived, and by the stars the knowledges of good and truth, which are then said to be darkened, to lose light, and to fall from heaven, when there remains no longer any acknowledgment of the Lord, any love to Him, or any charity towards our neighbour, in which case self-love, with its consequent falses, takes possession of man, for this is a certain consequence of the departure of heavenly love: Hence also may be seen what is meant by these words in the Revelation, "The fourth angel poured out his vial upon the sun, and it was given to him to scorch men by fire, wherefore men were scorched with great heat, and they blasphemed the name of God," xvi. 8, 9; where also the subject treated of is concerning the last times of the Church, when all love and charity is extinguished, or according to the common method of speaking, when there is no longer any faith; the extinction of love and charity is meant by the vial being poured out upon the sun; and the self-love and its lusts, which in such case take possession of man, are meant by men being burned by fire, and being scorched with a great heat; the blaspheming of the name of God is a consequence thereof. The ancient Church by the sun understood nothing else but the Lord, and the Divine celestial principle of His love, and hence came the custom of praying with their faces towards the rising of the sun, not even thinking about the sun at such times; but in succeeding ages, when posterity lost this, together with other representatives and significatives, they then began to worship the sun and the moon; which worship spread itself over many nations, inso-

much that they dedicated temples to those objects of their worship, and erected statues to their honour; and whereas the sun and moon hereby received an opposite sense, they signify self-love and the love of the world, which are altogether opposite to celestial and spiritual love; hence in the Word, by the worship of the sun and moon, is meant the worship of self and of the world, as in Moses, “Lest peradventure thou lift up thine eyes to the heaven, and see *the sun, and the moon, and the stars*, all the host of heaven, and thou be driven, and bow thyself to them, and serve them,” Deut. iv. 19; and again, “If he shall go and serve other gods, and *the sun, or the moon*, or all the host of heaven, which I have not commanded, then thou shalt stone them with stones, and they shall die,” Deut. xvii. 3, 5; such was the idolatrous worship, into which the ancient worship was changed, when men no longer believed that any thing internal was signified by the rites of the Church, but only what was external: In like manner in Jeremiah, “At that time they shall bring out the bones of the kings of Judah, of the princes, of the priests, of the prophets, and of the inhabitants of Jerusalem, and shall spread them out to *the sun*, and to *the moon*, and to all the host of heaven, which they loved, and which they served,” viii. 1, 2; where sun denotes self-love and its lusts; the spreading out of bones, signifies the infernal things attendant on such lusts; again, in the same Prophet, “He shall break *the statues of the house of the sun*, which is in the land of Egypt, and shall burn with fire the houses of the gods of Egypt,” xliii. 13; where the statues of the house of the sun denote self-worship.

2442. “And Lot came to Zoar”—that hereby is signified that they are saved who are in the affection of truth, appears from the signification of Zoar, as denoting the affection of truth, see n. 2439: Hence also it may appear, that they likewise are saved who are principled in faith, provided that in their faith there be a principle of good, that is, that they be affected with the truths of faith for the sake of good, which is by virtue of good; all the life of faith is derived from this source and from no other: That charity is the essential of faith, yea, that it is essential faith, as being the essence and reality of faith, may be seen, n. 379, 389, 654, 724, 809, 916, 1162, 1176, 1798, 1799, 1834, 1844, 2049, 2116, 2189, 2190, 2228, 2261, 2343, 2349, 2417.

2443. Verse 24. *And Jehovah caused to rain upon Sodom and upon Gomorrah sulphur and fire from Jehovah out of heaven.* Jehovah caused to rain upon Sodom and upon

Gomorrhah sulphur and fire, signifies the hell appertaining to those who are in the evils of self-love, and in the false principles thence derived; to rain is to be damned; sulphur is the hell of self-love; fire is the hell of the false principles thence derived: from Jehovah out of heaven, signifies that it was from the laws of order as to truth, in consequence of their separating themselves from good.

2444. "Jehovah caused to rain upon Sodom and upon Gomorrhah sulphur and fire"—that hereby is signified the hell appertaining to those who are in the evils of self-love and the false principles thence derived, appears from the signification of raining, as denoting to be damned; and from the signification of sulphur, as denoting the hell of the evils of self-love; and from the signification of fire, as denoting the hell of the false principles thence derived, of which we shall speak presently; also from the signification of Sodom, as denoting the evils of self-love; and from the signification of Gomorrhah, as denoting the false principle thence derived, see n. 2220, 2246, 2322. Mention is here made of Gomorrhah also, of which place nothing is said before in this chapter, by reason that Gomorrhah signifies the false principle originating in the evil of self-love; for within the Church, whose last time or judgment is here treated of, this evil is what most especially acts in opposition to good, and the false principle thence derived is what most especially acts in opposition to truth; which two are so joined together, that whosoever is in one, is also in the other, and that in a like proportion, and a like degree; it appears indeed otherwise, but that it really is so, is made manifest in another life, if not in this world. Concerning self-love, its nature and quality, and how great evils are thence derived, see n. 693, 694, 760, 1307, 1308, 1321, 1594, 1691, 2041, 2045, 2051, 2057, 2219.

2445. That to rain signifies to be damned, appears from the signification of rain; rain in the Word, in a genuine sense, signifies blessing, and hence also salvation, but in an opposite sense it signifies cursing, and hence also damnation; that it signifies blessing and hence salvation, appears from several passages, and that in an opposite sense it signifies cursing and hence damnation, appears from the following, "There shall be a tabernacle for a shadow in the day-time from the heat, and for a refuge and for a covering from *inundation* and from *rain*," Isaiah iv. 6; and in Ezechiel, "Say to them that incrust [or cover over] what is unprepared [or, unfit], it shall fall, there shall be an *overflowing rain*, whereby ye, O hail-stones, shall fall; there shall be an *overflowing rain* in Mine anger,

and hail-stones in fury for consummation," xiii. 11, 13; and in David, "He gave their *rain hail, a fire of flames* in their land, and smote their vine and their fig-tree," Psalm cv. 32, 33; speaking of Egypt, concerning which it is thus written in Moses, "Jehovah gave thunders and hail, and the *fire* vibrated on the earth, and Jehovah *caused to rain* hail on the land of Egypt," Exod. ix. 23, 24.

2446. That sulphur is the hell of the evils of self-love, and that fire is the hell of the false principles thence derived, appears from the signification of sulphur, and fire thence derived, in the Word, as denoting self-love with its lusts and falsities, consequently denoting hell, for hell consists of such things: That sulphur and fire have such a signification, appears from David, "*Jehovah shall rain* upon the wicked, snares, *fire and sulphur*," Psalm xi. 6; that material fire and sulphur are not here meant, but that some other thing is understood, which is signified by fire and sulphur, may appear also from this consideration, that it is said that Jehovah shall rain snares: So in Ezechiel, "I will plead with him with pestilence and with blood, and *I will cause to rain upon him*, and upon his wings, and upon many people who are with him, an *overflowing rain*, and hail-stones, *fire and sulphur*," xxxviii. 22; speaking of Gog, who lays waste the land of Israel, that is, the Church; what Gog is, may be seen, n. 1151; fire denotes false principles, sulphur the evils thence derived, and at the same time their hells which lay waste; so in the Revelation, "They who adored the beast, were cast into *a lake burning with sulphur*," xix. 20; denoting hell; again, "The devil was cast into *a lake of fire and sulphur*, where are the beast and the false prophet, and they shall be tormented days and nights to ages of ages." Rev. xx. 10; manifestly denoting hell; again, "The abominable, and murderers, and adulterers, and enchanters, and idolaters, and all liars, have their part in *the lake burning with fire and sulphur*," Rev. xxi. 8; where also fire and sulphur manifestly denote hell. That they denote the evils of self-love and the false principles thence derived, of which the hells consist, appears from Isaiah, "The day of the vengeance of Jehovah, the year of recompenses to the controversy of Zion, and the streams thereof shall be turned into pitch, and the dust thereof into *sulphur*, and the land thereof shall be for *burning pitch*," xxxiv. 8, 9; where burning pitch denotes dense and dire falses, instead of *fire*, and sulphur denotes the evils which originate in self-love; again, in the same Prophet, "The pile thereof is *fire* and much wood, the breath of Jehovah as *a stream of burning sulphur* therein,"



xxx. 33; speaking of Tophet, where a stream of burning sulphur denotes false principles originating in the evils of self-love; so in Luke, "*On the day that Lot went forth from Sodom, it rained with fire and sulphur from heaven, and destroyed all; according to these things shall it be done on the day that the Son of Man shall be revealed,*" xvii. 29, 30; that fire and sulphur shall not rain when the Son of Man shall be revealed, may be obvious to every one, but that falsities and the lusts of self-love will then have rule, which are signified by fire and sulphur, and which cause hell. That fire, in the Word, signifies lusts, and at the same time the hells, but that in such case, smoke from the fire signifies the false principle which is thence derived, and which prevails in those hells, may be seen, n. 1861; and in the Revelation, "*I saw horses in vision, and them that sat on them, having breast-plates fiery and sulphurous; and the heads of the horses as the heads of lions, and from their mouth came forth fire, smoke and sulphur: By these three were the third part of men slain, by the fire, and by the smoke, and by the sulphur,*" ix. 17, 18; fire, smoke, and sulphur, denote evils and falses of every kind, of which, as was said, the hells consist.

2447. "From Jehovah out of heaven"—that hereby is signified, that it was from the laws of order as to truth, in consequence of their separating themselves from good, can only appear from the internal sense, whereby is discovered how the case is in respect to punishment and damnation, that such things by no means come from Jehovah, that is, from the Lord, but from the man himself, the evil spirit, or the devil, who is the object of punishment and damnation, and this by virtue of the laws of order as to truth, in consequence of their separating themselves from good: All order is from Jehovah, that is, from the Lord, according to which all things, both in general and in particular, are governed by Him, but with a manifold difference in respect to such government, as grounded in *will*, in *good pleasure*, in *leave*, and in *permission*; the things which proceed from the Lord's will and good pleasure, are from the laws of order as to good, and so also are several things which proceed from His government as grounded in leave, and some likewise which proceed from His government as grounded in permission; but when man separates himself from good, he then casts himself into the laws of order which are of truth separate from good, and which are such, that they condemn him, for all truth condemneth man, and casteth him down into hell, but the Lord, by virtue of good, that is, of Mercy, saves him, and raises him up to heaven; hence it is evident,

that it is man himself who condemns himself : Several things which come to pass of permission are of this nature ; as for example, that one devil should punish and torment another, not to mention numberless other cases ; such things originate in laws of order as to truth separate from good, and unless these laws had their operation, as in the above instance, the wicked could not be held in any bonds of restraint, nor hindered from assaulting all the good and upright, and destroying them eternally ; to prevent this, is the good which is regarded by the Lord in the permission of such laws ; the case in this respect is like that of a mild and merciful king here on earth, who intendeth and doeth nothing but what is good ; unless he tolerated that his laws should punish the wicked and unruly, (although he punishes no one, but rather grieves that his subjects are such, as to make it expedient that their evils should punish them) his kingdom would be left a prey to the most lawless invaders, which would argue the greatest want of clemency and mercy : Hence it appears, that Jehovah by no means caused sulphur and fire to rain, that is, condemned to hell, but that they, who are principled in evil and in false principles originating in evil, condemned themselves in consequence of their separating themselves from good, and thus casting themselves into the laws of order grounded in truth alone : Hence then it follows, that this is the internal sense of the words under consideration : That in the Word, evil, punishment, cursing, damnation, and several similar things, as here the raining of sulphur and fire, are attributed to Jehovah or the Lord, appears from several passages, as in Ezechiel, “ I will plead with him with pestilence and with blood, I will cause *sulphur and fire to rain* upon him,” xxxviii. 22 ; and in Isaiah, “ The breath of Jehovah as a *stream of burning pitch*,” xxx. 33 ; and in David, “ Jehovah shall rain upon the wicked, snares, *fire and sulphur*,” Psalm xi. 6 ; and again, “ There went up a *smoke out of His nose*, and *fire out of His mouth*, *coals were kindled by Him*,” Psalm xviii. 9, 10 ; and in Jeremiah, “ Lest *My fury* go forth as *fire*, and *burn*, and there be none to extinguish it,” xxi. 12 ; and in Moses, “ A *fire is kindled in Mine anger*, and shall burn even to the lowest hell,” Deut. xxxii. 22 ; not to mention expressions to the same purport in many other places ; the reason why such things in the Word are attributed to Jehovah, or the Lord, was before explained, n. 223, 245, 592, 589, 696, 735, 1093, 1685, 1874 ; for good is not further distant from evil, or heaven from hell, or a Divine principle from a diabolical principle, than the Lord is from being the efficient cause of such things, which

come from evil, hell, and the devil, but in no respect from the Lord, who is essential mercy and essential good; nevertheless since it appears as if they came from the Lord, therefore for the reasons mentioned in the above passages, they are attributed to Him. It is here said, "That Jehovah caused to rain from Jehovah out of heaven," by which words it appears, in the sense of the letter, as if there were two, one on earth, and one in heaven; but the internal sense teaches how this also is to be understood, viz. that by Jehovah first named is meant the Lord's Divine-human [principle] and Holy proceeding, understood in this chapter by two men, and that by Jehovah named a second time is meant the essential Divine [principle] which is called the Father, concerning which see the preceding chapter, also that this trine [or three-fold principle] is in the Lord, as He Himself saith in John, "He who seeth Me, seeth the Father; believe Me that I am in the Father, and the Father in Me," xiv. 9, 10, 11; and concerning the Holy Ghost, He saith in another place, "The Comforter shall not speak of Himself, He shall receive of Mine, and shall declare it unto you," xvi. 13, 14, 15; thus there is but one Jehovah, although two are here named; the reason why two are named is, because all the laws of order are from the Lord's essential Divine [principle], the Divine-human, and the Holy proceeding.

2448. Verse 25. *And He overthrew those cities, and all the plain, and all the inhabitants of the cities, and the budding forth of the ground.* He overthrew those cities, signifies that all truths were separated from them, that there might appertain to them nothing but falses: and all the plain, signifies all things belonging to those truths: and all the inhabitants of the cities, signifies that all goodnesses were separated from them, so that there appertained to them nothing but evils: and the budding forth of the ground, signifies all that relates to the Church.

2449. "And He overthrew those cities"—that hereby is signified that all truths were separated from them, that there might appertain to them nothing but falses, appears from the signification of cities, as denoting doctrinals, consequently denoting truths, inasmuch as truths relate to doctrinals, see n. 402, 2268, 2428, which are said to be overthrown, when falses take place of truths, in the present case when all truths were separated from them, and also all goodnesses, which are likewise treated of in this verse, inasmuch as the subject here is concerning the last state of those within the Church, who are principled in falses and in evils; the state of such also in another

life is agreeable to this description, as may appear from the following brief relation; They who come into another life, are all brought back into a life similar to that which they lived in the body; and afterwards, with the good, evils and falses are separated, that by goodnesses and truths they may be elevated of the Lord into heaven; but with the wicked, goodnesses and truths are separated, that by evils and falses they may be conveyed to hell, see n. 2119; according to the Lord's words in Matthew, "Whosoever hath, to him shall be given, that he may have more abundantly; but whosoever hath not, even what he hath shall be taken away from him," xxv. 29; Luke viii. 18; chap. xix. 24, 25, 26; Mark iv. 24, 25; which is also signified by these words in Matthew, "Let both grow together until the harvest, and in the time of harvest I will say to the reapers, gather ye together first the tares, and gather them together in bundles to burn them; but gather the wheat into My barn: The harvest is the consummation of the age, as therefore the tares are gathered together, and burned in the fire, so shall it be in the consummation of the age," xiii. 30, 39, 40; and also by what the Lord spake concerning a net cast into the sea, and gathering fish of every kind, whereof the good were gathered together into vessels, and the bad were cast abroad; "So, saith He, shall it be in the consummation of the age," verses 47, 48, 49, 50, of the same chapter; what is meant by consummation, and that the like is implied in respect to the Church, may be seen, n. 1857, 2243. The reason of the separation of evils and falses with the good, is, lest they should hang between what is evil and what is good, and that by what is good they may be elevated into heaven; and the reason of the separation of goodnesses and truths with the wicked is, lest by any goodnesses appertaining to them they should seduce the well-disposed, and that by evils they may retire to their place amongst the wicked in hell; for such is the communication of all ideas of thought, and of affections, in another life, that goodnesses communicate with goodnesses, and evils with evils, see n. 1388, 1389, 1390; wherefore unless they were to be separated, innumerable mischiefs would ensue, besides that there could be no consociation; when yet all things are consociated most exquisitely in the heavens, according to all the differences of love to the Lord, and of mutual love, and of faith originating therein, see n. 685, 1394; and in the hells according to all the differences of lusts, and of phantasies thence derived, see n. 695, 1322. But it is to be observed, that separation is not a plenary removal [*ablatio*], for no one is altogether deprived of what he hath once had.

2450. "And all the plain"—that hereby are signified all things which belonged to those truths, appears from the signification of plain, as denoting the all of doctrinals, consequently whatever belongs to truths, see n. 1418.

2451. "And all the inhabitants of the cities"—that hereby is signified that all goodnesses were separated from them, that so nothing but evils might appertain to them, appears from the signification of inhabitants when predicated of a city, as denoting goodnesses, which might be confirmed by many passages from the Word; it also hence appears, that when city signifies truth, as was shewn, inhabitant signifies good, for it is truth in which good dwells or inhabits; and truth void of good is as a city which is empty and without inhabitants. In respect to all goodnesses being separated from the wicked, that so nothing but evils might appertain to them, see above, n. 2449.

2452. "And the budding forth of the ground"—that hereby is signified every thing relating to the Church, appears from the signification of budding forth [*germinis*]; by what buds forth are meant both crops of corn, and every green thing whatsoever; by which things, it is plain throughout the Word, are signified goodnesses and truths; and from the signification of ground, as denoting the Church, concerning which see n. 566, 1068. That goodnesses and truths are the all of the Church, is well known.

2453. Verse 26. *And his wife looked back behind him, and became a statue of salt.* His wife looked back behind him, signifies that truth averted itself from good, and looked to doctrinals: and became a statue of salt, signifies that all the good of truth was vastated.

2454. "And his wife looked back behind him"—that hereby is signified that truth averted itself from good, and looked to doctrinals, appears from the signification of looking back behind him, and from the signification of wife; that to look back behind him is to have respect to doctrinals, which are of truth, but not to life according to doctrinals, which is the life of good, was shewn above, n. 2417; for that is called behind him, which is posterior, and that before him which is prior; that truth is posterior, and good prior, hath been often shewn above; for truth is grounded in good, inasmuch as good is the essence and life of truth; wherefore to look back behind him, is to have respect to truth, which is of doctrinals, but not to good, which is of life according to doctrinals: That these things are here signified, is very evident from the Lord's words, where speaking also of the last time of the Church, or

of the consummation of the age, he says, "In that day, whosoever shall be upon the house, and his vessels in the house, let him not go down to take them: And whosoever is in the field, in like manner *let him not return to behind him; remember Lot's wife,*" Luke xvii. 31, 32; these words of the Lord are altogether unintelligible without the internal sense, consequently unless it be known what is signified by being upon the house, what by vessels in the house, what by going down to take them, what by field, and lastly what by returning to behind him; according to the internal sense, to be upon the house signifies to be in good; that house signifies good, may be seen n. 710, 2233, 2234; vessels in the house are truths which are grounded in good; that truths are vessels of good, may be seen n. 1496, 1832, 1900, 2063, 2269; to go down to take them is to avert oneself from good to truth, which is evident from this consideration, that as good is prior, so it is superior, and as truth is posterior, so it is inferior; that field is the Church, so called from the seed which it receives, consequently that they are fields who are principled in the good of doctrine, appears from many passages in the Word; hence it is manifest what is signified by returning to behind him, viz. the averting himself from good, and 'having respect to doctrinals; wherefore these things being signified by Lot's wife, it is added, "Remember Lot's wife:" It is not said, she looked back behind herself, but *behind him*, because Lot signifies good, see n. 2324, 2351, 2371, 2399; hence it is, that when Lot was admonished on this subject, verse 17, it was said, "Look not back behind thee:" The reason why it is said in Luke, "*Let him not return to behind him,*" not to the things which are behind him, is, because the celestials are not willing even to make mention of any thing relating to doctrinals, see n. 202, 337; and this is the reason why no mention is here made thereof, but it is said *to behind him*. These same things are thus described in Matthew, "When ye shall see the abomination of desolation, foretold by Daniel the Prophet, then they who are in Judea, let them flee to the mountains: He who is upon the house, let him not go down to take any thing out of his house; and he who is in the field, *let him not return back* to take his garments," xxiv. 15, 16, 17; where the abomination of desolation is the state of the Church, when there is no love and no charity, which being desolated, abominable things have rule and prevail; that Judea is the Church, and indeed the Church celestial, appears both from the historical and prophetic Word of the Old Testament throughout; that the mountains, to which they were to fly, are love to the

Lord, and neighbourly love or charity, may be seen n. 795, 1430, 1691; that by being upon the house, is signified the good of love, was just now shewn; that by going down to take any thing out of the house, is signified to avert himself from good to truth, was also just now shewn; that by him who is in the field, are signified those who are in the spiritual Church, appears from the signification of field in the Word; that by not returning back to take his garments is signified that he should not avert himself from good to truth of doctrinals, appears from this consideration, that garments signify truths, because truths clothe good as garments, see n. 1073; it may appear plain to every one, that all those things, which the Lord here speaks concerning the consummation of the age, have a different signification from what appears in the letter, and that they involve arcana; as where it is said, that they who are in Judea should flee to the mountains, and that he who is upon the house should not go down to take any thing out of the house, and that he who is in the field should not return back to take his garments; in like manner when Lot is admonished not to look behind him, verse 17, and when it is here said, that his wife looked back behind him. Moreover this appears from the signification of wife, as denoting truth, concerning which, see n. 915, 1468; and from the signification of Lot, as denoting good, concerning which see n. 2324, 2351, 2371, 2399; hence it is said behind him. Truth is said to avert itself from good, and to have respect to doctrinals, when it is no longer concerned about the nature and quality of the life which the man of the Church lives, but about the nature and quality of the doctrine which he professes, when nevertheless it is a life according to doctrine which constitutes a man of the Church, but not doctrine separate from life; for when doctrine is separated from life, then by reason of the vastation of good, which appertains to life, there is a vastation also of truth, which appertains to doctrine, that is, truth becomes a statue of salt; this every one may know in himself, who hath respect to doctrine alone, and not to life; let him only examine himself, in such case, whether he believes a resurrection, a heaven, a hell, yea the existence of the Lord, and other things appertaining to doctrine, notwithstanding such belief is taught by doctrine.

2455. "And became a statue of salt"—that hereby is signified that all the good of truth was vastated, may appear from the signification of statue, and from the signification of salt: statue, in the original tongue, is expressed by a word which signifies station, not which signifies a statue such as was

erected either for worship, or for a sign, or for a witness, so that by a statue of salt is here signified that it (viz. truth) stood vastated, which truth is signified by Lot's wife, see n. 2454; truth is then said to be vastated, when there is no longer any good therein; vastation itself is signified by salt: As several expressions in the Word have a two-fold sense, viz. a genuine sense, and one opposite thereto, so it is also in respect to salt; in a genuine sense it signifies the affection of truth, in an opposite sense the vastation of the affection of truth, that is, of good in truth; that it signifies the affection of truth, may be seen, Exod. xxx. 35; Levit. ii. 13; Matt. v. 13; Mark ix. 49, 50; Luke xiv. 34, 35. That it signifies the vastation of the affection of truth, or of good in truth, appears from the following passages, "There shall be sulphur and salt, the whole land a burning, it shall not be sown, neither shall it bud forth, neither shall there come up in it any herb, according to the overthrow of Sodom and of Gomorrah, of Admah and Zeboim," Deut. xxix. 22; where sulphur is the vastation of good, and salt the vastation of truth; that vastation is signified, is evident from every particular expression; so in Zephaniah, "Moab shall be as Sodom, and the sons of Ammon as Gomorrah, a forsaken place of nettles, and a *pit of salt*, and a desolation to eternity," ii. 9; where a forsaken place of nettles denotes the vastation of good, and a pit of salt denotes the vastation of truth; for a place of nettles hath relation to Sodom, whereby it was shewn, is signified evil, or good vastated; and a pit of salt hath relation to Gomorrah, whereby is signified the false principle, or truth vastated; that vastation is understood is evident, for it is called a desolation to eternity: so in Jeremiah, "He who maketh flesh his arm, shall be as a shrub made bare in the wilderness, and shall not see when good cometh, and shall dwell in parched places in the wilderness, a *salt land*, and is not inhabited," xvii. 6; where parched places denote goodnesses vastated, and a salt earth denotes truths vastated: so in David, "Jehovah turneth rivers into a wilderness, and the goings forth of water into dryness, and a land of fruit into *saltness*, by reason of the wickedness of them that dwell therein," Psalm cvii. 33, 34; where a land of fruit turned into saltness denotes the vastation of good in truth: so in Ezechiel, "The miry places thereof, and the marshes thereof, are not healed, and *they shall be given to salt*," xlvii. 11; to be given to salt denotes to be altogether vastated as to truth: Inasmuch as salt signified vastation, and cities signified doctrinals of truth, as was shewn n. 402, 2268, 2428, 2450, therefore in old time they sowed with salt cities that were



destroyed, to prevent their being rebuilt, see Judges ix. 45. This then is the fourth state of the Church, which is represented by Lot, which state consisteth in the vastation of all truth as to good.

2456. Verses 27, 28, 29. *And Abraham rose up in the morning to the place where he had stood there before Jehovah. And he looked against the faces of Sodom and Gomorrah, and against all the faces of the land of the plain; and he saw, and behold, the smoke of the land went up as the smoke of a furnace. And it came to pass, in God's destroying the cities of the plain, that God remembered Abraham, and sent forth Lot from the midst of the overthrow, in overthrowing the cities in which Lot dwelt.* Abraham rose up in the morning, signifies the Lord's thought concerning the last time; Abraham is here, as before, the Lord in that state: to the place where he had stood there before Jehovah, signifies the state of perception and thought in which he was before; place is state; and he looked against the faces of Sodom and Gomorrah, signifies thought concerning their interior state as to evil and the false: and against all the faces of the land of the plain, signifies all the interior states thence derived: and he saw, and behold, the smoke of the land went up as the smoke of a furnace, signifies a state of false principles, which is smoke, originating in a state of evil, which is a furnace, within the Church which is the land: and it came to pass, in God's destroying the cities of the plain, signifies when they perished by the falses of evil, which are the cities of the plain: that God remembered Abraham, signifies salvation by the uniting of the Lord's Divine essence with His human essence: and sent forth Lot from the midst of the overthrow, signifies the salvation of those who are principled in good, and who are principled in truth wherein is good, all of whom are here represented by Lot: in overthrowing the cities, signifies when they perished who were in falses derived from evils: in which Lot dwelt, signifies that notwithstanding they were principled in such falses, there were yet some who were saved.

2457. There is no need to explain these particulars, inasmuch as they were explained, as to the greatest part of them, in the preceding chapter, and in former chapters: These particulars are added, and inserted, to the intent that it might be made manifest, that the good were separated from the wicked, and that the former were saved, but the latter condemned, solely by the uniting of the Lord's Divine essence with His human essence; otherwise all the former, who are here represented by Lot, would likewise have perished together with the

latter; which is understood by these words, "It came to pass, in God's destroying the cities of the plain, that God remembered Abraham, and sent forth Lot from the midst of the overthrow, in overthrowing the cities, in which Lot dwelt," which in an internal sense signify, that by the uniting of the Lord's Divine essence with His human essence, all who were principled in good were saved, as also were all who were principled in truth wherein was good, who are here represented by Lot, when they perished, who were principled in falses derived from evils, although they who were saved were likewise in falses and in evils. Thus then the things contained in this chapter are joined together with the things contained in the foregoing chapter, where it is shewn, that Abraham, that is, the Lord, in that state, interceded for those of Sodom and Gomorrah, who are signified by fifty, by forty-five, by forty, by thirty, by twenty, and by ten, denoting all those in their order, who are principled in good, and also those who are principled in truth in which there is any thing of good, according to what was there explained.

2458. Verse 30. *And Lot came up out of Zoar, and dwelt in the mountain, and his two daughters with him, because he feared to dwell in Zoar; and he dwelt in a cave, he and his two daughters.* Lot came up out of Zoar, signifies when they were no longer in the affection of truth; and dwelt in the mountain, signifies that then they betook themselves to a certain kind of good: and his two daughters with him, signifies that the affections thence derived did in like manner: because he feared to dwell in Zoar, signifies because from the affection of truth they could no longer have respect to good: and he dwelt in a cave, he, signifies good of a false principle: and his two daughters, signifies the affections thence derived, which are affections of such good and of such a false principle.

2459. "And Lot came up out of Zoar"—that hereby is signified when they were no longer in the affection of truth, appears from the signification of Zoar, as denoting the affection of truth, concerning which see n. 2439; and whereas it follows, that he dwelt in the mountain, because he feared to dwell in Zoar, hereby is signified when they were no longer in the affection of truth, and this because all the good of truth was vastated, as appears from verse 26. Here then is described the fifth state of the Church, which is represented by Lot, which state is, that when there was no longer any affection of truth, a certain impure good, or the good of a false principle, infuseth itself:

\* 2460. "And dwelt in the mountain"—that hereby is signi-

fied that then they betook themselves to a certain kind of good, appears from the signification of mountain, as denoting love in every sense, viz. celestial and spiritual love, n. 795, 1430, and also self-love and the love of the world, n. 1698, and this because most expressions in the Word have also an opposite sense; and whereas all good hath relation to some kind of love, by mountain is here signified good, the nature and quality whereof is described in what follows, viz. that it was obscure, and became impure; for it is presently said, that he dwelt in a cave, and afterwards, that profane things were done therein.

2461. "And his two daughters with him"—that hereby is signified that his affections did in like manner, appears from the signification of daughters, as denoting affections, concerning which see n. 489, 490, 491; but such as the good is, such are the affections thereof; even spurious and impure good has its affections, for all are affected with those things which they conceive to be good, of whatsoever nature they be, inasmuch as such things have relation to their love.

2462. "Because he feared to dwell in Zoar"—that hereby is signified, because from the affection of truth he could no longer have respect to good, appears from the signification of Zoar, as denoting the affection of truth, see n. 2439; which when vastated, becomes thereby incapable any longer of respecting good; in this case also fear is excited for every truth, inasmuch as such truth is in contrariety to the good of impure love.

• 2463. "And he dwelt in a cave, he"—that hereby is signified the good of a false principle, appears from the signification of a cave; a cave is a sort of dwelling-place in a mountain, but an obscure one; and whereas all dwelling-places whatsoever, as well as houses, signify goodnesses, n. 2233, 2234, but goodnesses of such a nature and quality as are the dwelling-places, therefore cave in the present passage, as being an obscure dwelling-place, signifies good of a like nature and quality. Mention is made throughout the Word of caves of mountains, and in an internal sense they everywhere signify in like manner such obscure good, as in Isaiah ii. 19; chap. xxxii. 14; and also in the historical parts, as where it is written of Elias, that flying from Isabel he came to a cave in mount Horeb, where he staid all night, and there the Word of Jehovah came to him, saying that he should go forth and stand in the mountain before Jehovah, and that then he covered his face with his mantle, and went forth, and stood at the door of the cave, 1 Kings. xix. 9, 13; where by cave, in

an internal sense, is signified obscure good, or such as exists in temptations; and because this good could not endure the Divine principle, therefore he hid his face with a mantle: In like manner, in other historical parts, as where it is written of the sons of Israel, that because of Midian they made themselves caves in the mountains, Judges vi. 2; and likewise because of the Philistines, 1 Sam. xiii. 6; the case in regard to these historical relations is the same as in regard to what is here written in Moses, that in an internal sense they signify things different from what is expressed in the letter.

2464. "And his two daughters"—that hereby are signified the affections thence derived, which are of such a good and of such a false principle, appears from the signification of daughters, as denoting affections, see n. 2461. The good from which these affections spring, or the father from whom are the daughters, is Lot; but the truth from which they sprung, or the mother, was the wife of Lot, and when she became a statue of salt, that is, when the good of truth was vastated, then such a good as is signified by Lot in a cave, and such affections thence derived as are signified by his daughters, have existence.

2465. Verses 31, 32, 33, 34, 35, 36. *And the first-born said to the younger, our father is old, and there is no man in the earth, to come to us, according to the way of the whole earth. Come, let us make our father drink wine, and let us lie with him, and let us make seed alive of our father. And they made their father drink wine in that night, and the first-born came, and lay with her father, and he knew not in her lying down and in her rising up. And it came to pass on the morrow, that the first-born said to the younger, behold, I lay yesterday with my father, let us make him drink wine also this night, and come, lie thou with him, and let us make seed alive of our father. And they made their father drink wine in that night also, and the younger arose, and lay with him, and he knew not in her lying down and in her rising up. And the two daughters of Lot conceived of their father.* The first-born said to the younger, signifies here as above, affections; the first-born the affection of such a good, the younger the affection of such a false principle: our father is old, and there is no man in the earth, signifies that it is no longer known what is good, and what is true: to come to us, signifies with which they might be joined together: according to the way of the whole earth, signifies according to doctrinals, earth is the Church: come, let us make our father drink wine, signifies that they should taint such good with false principles, which

are wine : and let us lie with him, signifies that thus they should be joined together : and let us make alive seed of our father, signifies that thus would arise a new principle of a kind of Church : and they made their father drink wine, signifies that they tainted such good with false principles : in that night, signifies when all things were in so obscure a principle : and the first-born came, signifies the affection of such a good : and lay with her father, signifies that thus they were adapted : and he knew not in her lying down and in her rising up, signifies that such common good knew no other than that it was so : and it came to pass on the morrow, signifies afterwards : that the first-born said to the younger, signifies that the affection of such a good persuaded the false principle : behold, I lay yesterday with my father, signifies that thus they were joined together : let us make him drink wine this night also, signifies here, as before, that they should taint such good with false principles when all things were in so obscure a state : and come, lie thou with him, signifies that these also should be joined together : and let us make seed alive of our father, signifies here, as before, a new principle of a kind of Church : and they made their father drink wine in that night also, signifies that in that obscure state they tainted such good with false principles : and the younger arose and lay with him, signifies that the affection of what is false did in like manner, so that falses appeared as truth, and thereby they were joined together : and he knew not in her lying down and in her rising up, signifies that such common good knew no other than that it was so : and the two daughters of Lot conceived of their father, signifies that hence originated such a religious principle, as is signified by Moab and the son of Ammon.

2466. That this is the signification of the above passage, might be confirmed from the Word as to every particular expression, but besides that the signification of most of the expressions hath been confirmed above, there is a further reason why such confirmation may be inexpedient, viz. because such expressions are here used, as give offence to chaste ears and ideas ; from the above summary explication it may appear, that hereby is described the origin of such a religious principle, as is signified by Moab, and the son of Ammon, the nature and quality whereof will be shewn hereafter, when we come to treat of Moab and the son of Ammon ; that this principle is adulterated good, and falsified truth, is manifest : The adulterations of good, and the falsifications of truth, are generally described in the Word by adulteries and whoredoms, and are likewise so called ; the ground and reason whereof is, because

good and truth form a marriage with each other, see n. 1904; yea what very few can believe, the sanotity of marriages on earth, and also all the laws of marriages recorded in the Word, are hence derived, as from their genuine principle: For the case is this; celestial things together with spiritual, when they descend out of heaven into an inferior sphere, are there altogether changed into somewhat resembling a marriage, and this by reason of the correspondence which exists between spiritual things and natural, concerning which correspondence, by the Divine Mercy of the Lord, we shall treat elsewhere; but when those things are perverted in an inferior sphere, as is the case, where there are wicked genii and wicked spirits, then the same are changed into such things as have relation to adulteries and whoredoms; hence it is, that the defilements of good and the perversions of truth are described in the Word by adulteries and whoredoms, and are also so named, as may appear manifest from the following passages, “Thou didst commit *whoredom* because of thy name, and thou hast poured out thy *whoredoms* upon every one that passed by: Thou hast taken of thy garments, and hast made thee variegated high things, and hast committed *whoredom* thereon: Thou hast received the vessels of thine adorning of my gold and of my silver, which I had given thee, and hast made the images of a male, and hast committed *whoredom* therewith: Thou hast taken thy sons and thy daughters, which thou hast brought forth to me, and these hast thou sacrificed to them; is it a small thing concerning thy *whoredoms*? Thou hast committed *whoredom* with the sons of Egypt thy neighbours, great in flesh, and hast multiplied thy *whoredom* to provoke Me to anger; thou hast committed *whoredom* with the sons of Ashur, and hast committed *whoredom* with them, and hast not been glutted: And thou hast multiplied thy *whoredom*, even to a land of merchandise, Chaldæa, and yet herein thou wast not satisfied,” Ezech. xvi. 15, 16, 17, 20, 26, 28, 29, and in the following verses; speaking of Jerusalem, whereby is here signified the Church perverted as to truths; that all the things here described have a different signification from what appears in the letter, may be obvious to every one; that the perverse principle of the Church is called whoredom, is evident; garments are here the truths which are perverted; hence come the falses, which are worshipped, and which are here called variegated high things, with which whoredom was committed; that garments are truths, see n. 1073, and that high things are worship, see n. 796; vessels of adorning of gold and silver which I had given, are knowledge of good and truth from the Word whereby they confirm

false principles, which false principles, when they appear as truths, are called images of a male, wherewith whoredom is committed; that vessels of adorning of gold and of silver are knowledges of good and truth, appears from the signification of gold as denoting good, see n. 113, 1551, 1552; and from the signification of silver as denoting truth, see n. 1551, 2048; and from the signification of images of a male as denoting that they appear as truths, see n. 2046; that sons and daughters, which were brought forth and sacrificed thereto, are truths and goodnesses perverted, is evident from the signification of sons and daughters, see n. 489, 490, 491, 533, 2362; that to commit whoredom with the sons of Egypt is to pervert those things by scientifics, appears from the signification of Egypt as denoting the scientific principle, see n. 1164, 1165, 1186, 1462; that to commit whoredom with the sons of Ashur is to pervert those things by reasonings, appears from the signification of Ashur, as denoting reasoning, see n. 119, 1186; that to multiply whoredom even to the land of Chaldaea, signifies even to the profanation of truth, which is Chaldaea, see n. 1368; hence it is evident what is the nature and quality of the internal sense of the Word, as existing in the sense of the letter. In like manner in another passage in the same Prophet, "Two women, the daughters of one mother, committed whoredom in Egypt, in their youth they committed whoredom; Oholah Samaria, Oholibah Jerusalem; Oholah committed whoredom beneath Me, and doated on her lovers, the neighbouring Assyrians, she gave her whoredoms upon them, the choice of all the sons of Ashur; she forsook not her whoredoms from Egypt, for in her youth they lay with her. Oholibah corrupted her love more than she, and her whoredoms above the whoredoms of her sister, she loved the sons of Ashur; she added to her whoredoms, and saw the images of the Chaldeans, she loved them at the beholding of her eyes; the sons of Babel came to her to the bed of loves," xxiii. 2, 3, 4, 7, 8, 11, 12, 14, 16; Samaria is the Church which is in the affection of truth, Jerusalem which is in the affection of good, whose whoredoms with the Egyptians, and the sons of Ashur, are the perversions of good and truth by scientifics and reasonings, whereby falses are confirmed, as appears from the signification of Egypt, n. 1164, 1165, 1186, 1462; and from the signification of Ashur, n. 119, 1186; and that the perversion extended even to profane worship, which as to truth, is Chaldaea, see n. 1368; and as to good are the sons of Babel, see n. 1132, 1326. So in Isaiah, "And it shall come to pass at the end of seventy years, Jehovah will visit Tyre, and she shall return to her

*whorish* gain, and shall *commit whoredom* with all the kings of the earth," xxiii. 17; the vaunting and boasting of the false principle is what is here signified by *whorish* gain and the *whoredom* of Tyre; that Tyre denotes the knowledges of truth, may be seen, n. 1201; that kingdoms are truths, with which *whoredom* was committed, see n. 1672. So in Jeremiah, "Thou hast *committed whoredom* with many companions; and return to Me; lift up thine eyes to the hills, and see where thou hast not *played the harlot*, on the ways hast thou sat for them as the Arabian in the wilderness, and hast profaned the land with thy *whoredoms*, and thy wickedness," iii. 1, 2; to commit *whoredom*, and to profane the land with *whoredoms*, is to pervert and falsify the truths of the Church; that the land [earth] is the Church, may be seen, n. 662, 1066; again, in the same Prophet, "By the voice of her *whoredom* she profaned the land, *committing adultery* with stone and wood," iii. 9; to commit *adultery* with stone and wood, is to pervert the truths and good things of external worship; that stone is such truth, may be seen, n. 643, 1298; and that wood is such good, may be seen, n. 643; again, in the same Prophet, "Because they have done folly in Israel, and have *committed adultery* with the wives of their companions, and have spoken a word in My name, a false [word] which I have not commanded," xxix. 23; to commit *adultery* with the wives of their companions, is to teach what is false as from them; again, in the same Prophet, "In the Prophets of Jerusalem I have seen baseness, in *committing adultery* and going in a false [principle]," xxiii. 14; where to commit *adultery* hath respect to good which is defiled, and to go in a false principle hath respect to truth which is perverted; again, in the same Prophet, "Thine *adulteries*, and thy neighings, the filthiness of thy *whoredom* upon the hills, in the field, I have seen thine abominations: Wo unto thee Jerusalem, how long as yet hereafter wilt thou not be made clean?" xiii. 27; so in Hosea, "*Whoredom* and wine, and new wine, hath taken possession of the heart; My people inquireth of wood, and the staff thereof will declare it, because the *spirit of whoredom* hath seduced him; and they have committed *whoredom* from underneath their God; they sacrifice on the tops of the mountains, and burn incense on the hills, under the oak, the poplar, and knotted oak; therefore your daughters *commit whoredom*, and your daughters-in-law *commit adultery*; shall not I visit upon your daughters because they *commit whoredom*, and upon your daughters-in-law because they *commit adultery*, because they divide with *harlots*, and sacrifice with *prostitutes*?" iv. 11, 12,



13, 14 ; what is signified by each of these expressions, in an internal sense, may appear from the signification of wine as denoting what is false, of new wine as denoting evil thence derived, of wood which is inquired of, as denoting the good of the delight of some particular lust ; of staff which shall declare, as denoting the imaginary power of self-understanding ; also of mountains and hills, as denoting self-love and the love of the world ; of the oak, the poplar, and knotted oak, as denoting so many crass perceptions thence derived, to which they trust ; of daughters and daughters-in-law as denoting such affections ; hence it is manifest what is here signified by whoredoms, adulteries, and prostitutions ; again, in the same Prophet, "O Israel, thou hast committed whoredom upon thy God, thou hast loved *whorish gain* upon all corn-floors," ix. 1 ; where whorish gain denotes the vaunting and boasting of the false principle ; so in Moses, "Lest thou make a covenant with the inhabitant of the land, and they commit whoredom behind their gods, and sacrifice to their gods, and he call thee, and thou eat of his sacrifices, and receive of his daughters for thy sons, and his daughters commit whoredom behind their gods, and cause thy sons to commit whoredom behind their gods," Exod. xxxiv. 15, 16 ; and again, "I will cut off all that commit whoredom behind him, in committing whoredom behind Molech, from the midst of their people : And the soul which hath respect to familiar spirits [*pythones*], and to soothsayers [*hariolos*], to commit whoredom behind them, I will set My faces against that soul, and will cut it off from the midst of his people," Levit. xx. 5, 6 ; again, "Your sons shall be feeding in the wilderness forty years, and shall carry your whoredoms, until your bodies be consumed in the wilderness," Numb. xiv. 33 ; again, "That ye may remember all the commandments of Jehovah, and may do them, and not seek behind your heart, and behind your eyes, behind which ye commit whoredom," Numb. xv. 39. This appears still more evident in the Revelation, "One angel said, Come, I will shew thee the judgment of the great whore sitting upon many waters, with whom the kings of the earth have committed whoredom, and the inhabitants of the earth were made drunken with the wine of her whoredom," xvii. 1, 2 ; the great whore denotes those who are principled in profane worship ; many waters on which she sits are knowledges, see n. 28, 739 ; the kings of the earth who committed whoredom with her, are the truths of the Church, see n. 1672, 2015, 2069 ; wine with which they were made drunken, is the false principle, see n. 1071, 1072 ; inasmuch as wine and drunkenness have this signification, therefore it is

said of the daughters of Lot, that they made their father drink wine, verses 32, 33, 35; again, "Babylon hath made all nations drink of the wine of the fury of her whoredom, and the kings of the earth have committed whoredom with her," Rev. xviii. 3; Babylon, or Babel, denotes worship, the externals whereof appear holy, but whose interiors are profane, see n. 1182, 1295, 1326; the nations which she makes to drink are the good things which are profaned, see n. 1259, 1260, 1416, 1849; the kings who committed whoredom with her, are truths, see n. 1672, 2015, 2069; again, "True and just are the judgments of the Lord God, because He hath judged the great whore, which corrupted the earth with her whoredom," Rev. xix. 2; where earth denotes the Church, see n. 566, 662, 1066, 1067, 2117, 2118. Inasmuch as whoredoms have such a signification, and daughters denote affections, therefore it was forbidden, under so severe a penalty, that the daughter of a priest should commit whoredom, as in Moses, "The daughter of a man, a priest, if she begin to commit whoredom, she profaneth her father, she shall be burned with fire," Levit. xxi. 9; also it was forbidden to bring the gain of whoredom into the house of Jehovah, because it is an abomination, Deut. xxiii. 18. For the same reason such a process of inquiry was instituted in regard to a wife, who had incurred a suspicion of adultery, Numb. v. 12 to 31: where all things both in general and in particular have relation to the adulterations of good. Moreover there are several *genera* of adulteries and whoredoms, and still more *species*, which are treated of in the Word; this *genus*, which is described by the daughters of Lot lying with their father, is what is called Moab and the son of Ammon, of which more is said presently.

2467. Verses 37, 38. *And the first-born brought forth a son, and called his name Moab; he is the father of Moab even to this day, and the younger she also brought forth a son, and called his name Benammi; he is the father of the sons of Ammon even to this day.* The first-born brought forth a son, signifies the religious principle of that Church as to good: and called his name Moab, signifies his quality: he is the father of Moab even to this day, signifies that hence were derived those of a like quality: and the younger she also brought forth a son, signifies the truth of that Church falsified: and called his name Benammi, signifies his quality: he is the father of the sons of Ammon even to this day, signifies that hence were derived those of a like quality.

2468. That this is the signification of the above passage, it is needless to confirm by other passages from the Word, inas-

much as it is evident both from the explication itself, and from what goes before, and from what follows after; but what is the nature and quality of that religious principle, which is signified by Moab and the sons of Ammon, may appear from their origin, which is here described, and also from several passages both in the historical and prophetic parts of the Word, where they are named; they in general denote those, who are principled in external worship, which appears in some respect holy, but not in internal worship, and who eagerly embrace as good and true whatever relates to external worship, but reject and despise what relates to internal worship: Such worship, and such a religious principle, takes especial root in those, who are principled in natural good, but who despise others in comparison with themselves: Persons of this complexion are not unlike fruits, whose external form is not unpleasing to the sight, but which are inwardly musty or decayed; they are also not unlike marble vases, which contain things impure, and sometimes things filthy; or they are not unlike women, who as to the face, and body, and gestures, are not unhandsome, but who are inwardly diseased, and full of defilements; for there is a common or general good appertaining to such persons, which appears not altogether void of beauty, but the particulars, which enter into the composition thereof, are filthy and abominable; this is not indeed the case in the beginning, but by successive degrees, inasmuch as they suffer themselves easily to be tainted with any principles whatsoever, which are called good, and thereby with all sorts of false persuasions, which they conceive to be true in consequence of confirming them, and this because they despise the interior things of worship, and all because they are principled in self-love: Such persons have their existence and derivation from those who are in external worship only, who are represented by Lot in this chapter, and this when the good of truth is desolated: They are described in the Word, as well as to their nature and quality in the beginning, when their good is not as yet so much defiled, as afterwards when it is defiled, and also lastly when it is altogether defiled, and they reject the interior things of worship and of doctrine. *Their nature and quality in the beginning, when their good is not, as yet, so much defiled, is thus described in Daniel, "In the time of the end the king of the south shall strive with him, therefore as a storm the king of the north shall rush upon him, with chariot, and with horsemen, and with many ships, and he shall come into the lands, and shall overflow, and pass over, and shall come into the land of honourableness, and many shall fall together:*

These shall be snatched out of his hand, Edom, and *Moab, and the first-fruits of the sons of Ammon,*" xi. 40, 41: The king of the south denotes those who are principled in goodnesses and truths; the king of the north those who are principled in evils and falses; the king of the north with chariot, with horsemen, with ships, coming into the lands, overflowing and passing over, denotes that evils and falses, signified by chariots, horsemen, and ships, would prevail; Edom, Moab, and the first-fruits of the sons of Ammon, to be snatched out of his hand, denote those who are principled in such good not as yet so defiled with falses, wherefore they are called the first-fruits of the sons of Ammon: So in Moses, "We passed by the way of the wilderness, and Jehovah said unto Moses, *do not straighten Moab*, nor mix thyself with them in war, because I will not give thee inheritance of his land, for I have given Ar for an inheritance *to the sons of Lot,*" Deut. ii. 8, 9; and concerning the sons of Ammon, "Jehovah spake to Moses, thou art to pass Ar this day the *border of Moab*, and shalt come nigh over-against *the sons of Ammon*, neither straighten them, nor mix thyself with them, because I will not give thee inheritance of *the land of the sons of Ammon*, for I have given it for an inheritance *to the sons of Lot,*" Deut. ii. 17, 18: Ar denotes good of such a quality; Moab and the sons of Ammon denote those who are principled in such good, but in the beginning, wherefore it is commanded that they should not be straightened. Hence it is, that Moab drove out the Emims and Rephaims, who were as the Enakims, and that the sons of Ammon drove out also the Rephaims, whom they called Samsummins, Deut. ii. 9, 10, 11, 18, 19, 21; by the Emims, Rephaims, Enakims, and Samsummins, are signified those who were tainted with persuasions of evil and the false, see n. 581, 1673; by Moab and the sons of Ammon are here signified those, who were not as yet so much tainted with such persuasions; but these also, when they became tainted, that is, when their good was defiled with falses, were likewise driven out, see Numbers xxi. 21 to 31; Ezech. xxv. 8, 9, 10, 11. *Their nature and quality when their good is defiled, are thus described in Jeremiah, "Thus saith Jehovah to Moab; Wo upon Nebo, because it is vastated, Kiriathaim is ashamed, is taken; Misgab is ashamed and dismayed; the praise of Moab is no more: give a wing to Moab, because in flying he shall fly away, and his cities shall be a desolation, none shall dwell in them. Leave the cities, and dwell in the rock, ye inhabitants of Moab, and be as a dove, she maketh her nest in the passages of the mouth of the pit. I know, saith*

Jehovah, his anger, and he is not firm, his false principles, they have not done what is right. Therefore I will howl over *Moab*, and will cry for all *Moab*. From the weeping of Jaser I will weep for thee, thou vine of Sibmah; thy young shoots have passed the sea, they have reached even to the sea of Jaser; the waster hath fallen on thy summer fruits, and on thy vintage. Therefore, my heart is moved upon *Moab*, like pipes. Wo to thee, *Moab*, the people of Chemosh perisheth, for thy sons are taken into captivity, and thy daughters into captivity. And I will bring back the captivity of *Moab* in the latter days," xlviii. 1, 9, 28, 30, 31, 32, 36, 46, 47: The subject treated of in this chapter throughout is concerning *Moab*, and by him concerning those who are principled in such good, how they suffer themselves to be tainted with false principles, wherefore it is said, "Give a wing to *Moab* that he may fly away," and that his cities shall be for a desolation; but that they should leave the cities, and should dwell in the rock, and, as a dove, should make their nest in the passages of the mouth of the pit, and several things besides, whereby they are admonished to remain in their common goodnesses and truths; and if in such case they should be seduced by false principles arising from ignorance, they should be brought back from captivity in the latter days; but of those who do not follow such admonition, it is said, I will howl over *Moab*, and I will cry to all *Moab*, and my heart is moved over *Moab*; the false principles, wherewith they are tainted, are signified by Nebo, Kiriathaim, Misgab, Sibmah, Jaser, Chemosh, and several other names which occur in that chapter. So in Isaiah, "*The daughters of Moab shall be a nest cast out: Bring forth counsel, do judgment; place thy whole shadow in the midst of the south; hide the out-cast, discover not the wanderer, my out-casts shall dwell in thee, O Moab, be a hiding-place for them before the waster. We have heard the exaltation of Moab, he is greatly lifted up, his pride, and his lifting up, and his wrath, not so his lies: therefore Moab shall howl, for Moab he shall wholly howl. Therefore my bowels are moved as a harp because of Moab, and my middle part because of the city Cherez. It shall come to pass when he shall be seen, that Moab on high shall be wearied out, and shall come to his sanctuary to pray, and shall not be able. In three years—as the years of an hireling, the praise of Moab shall become vile in every great multitude, and the remnant very small, not strong," xvi. 2, 3, 4, 6, 7, 11, 12, 14. The subject treated of throughout this chapter is also concerning *Moab*, and by*

him concerning those who are principled in such good, and who are here described in nearly the same words as in Jeremiah, chap. xlviii. being advised in like manner to remain in their common goodneses and truths, and not suffer themselves to be tainted with false principles; common goodneses and truths are signified by their bringing forth counsel, doing judgment, hiding the out-cast, not discovering the wanderer, being an hiding place for the out-cast before the waster, all which things signify the externals of worship; but whereas they suffer themselves to be tainted with false principles, it is said, "In three years, as the years of an hireling, the praise of Moab shall become vile in every great multitude, and the remnant very small, not strong." By reason of their being easily seduced, Moab is called the putting forth of the hand of the Philistines, and the sons of Ammon are called their obedience, as in Isaiah, "In that day there shall be a root of Jesse standing for a sign of the people, it shall the nations seek, and his rest shall be glory, the envy of Ephraim shall depart, and the enemies of Judah shall be cut off, Ephraim shall not envy Judah, and Judah shall not straighten Ephraim; and they shall fly on the shoulders of the Philistines towards the sea, they shall spoil together the sons of the east, Edom, *Moab the putting forth of their hand, and the sons of Ammon their obedience,*" xi. 10, 13, 14: The root of Jesse denotes the Lord; Judah denotes those who are principled in celestial good; Ephraim those who are principled in spiritual truths; the Philistines those who are in the science of the knowledges of truth, and not in charity; the sons of the east those who are in the science of the knowledges of good, and also not in charity, the putting forth of whose hand is called Moab, and their obedience the sons of Ammon, because they are tainted with false principles derived from them. *But what their nature and quality becomes, when their good is altogether defiled by false principles* is thus described in David, "God spake in His holiness, Giliad is Mine, and Manasses is Mine, and Ephraim is the strength of My head, Judah is My lawgiver, *Moab My wash-pot,*" Psalm lx. 7, 8; in like manner in Psalm cviii. 7, 8, 9; where wash-pot denotes good defiled with false principles: So in Jeremiah, "The *praise of Moab* is no more, in Heshbon they have devised evil upon him, go let us cut him off from a nation; *Moab* hath been appeased from his youth, and hath rested in his dregs, neither was he emptied from vessel to vessel, and hath not gone away into exile; therefore *his taste* stood in him, and *his scent* was not changed. On all the house-tops of *Moab* shall be weeping altogether,

because I have broken *Moab* as a vessel, wherein is no pleasure," xlviii. 2, 11, 38; the false principles wherewith the good, which is *Moab*, is defiled, are here called dregs, in which standeth taste and scent, if he is not reformed, which reformation is here signified by being emptied from vessel to vessel; the good itself is called a vessel wherein is no pleasure, as in *David* it is called wash-pot: So in *Isaiah*, "The hand of *Jehovah* resteth in this mountain, and *Moab* shall be threshed under it, as straw is trodden down in the dunghill," xxv. 10. That they who are principled in such good, regard only external things, and despise, reject, yea spit out the internal things of worship and of doctrine, whence they become principled in falses instead of truths, is thus described in *Ezekiel*, "Son of Man, set thy faces to the sons of *Ammon*, and prophesy upon them, and say to the sons of *Ammon*, hear the Word of the Lord *Jehovih*, thus saith the Lord *Jehovih*, because that thou sayest well done! to my sanctuary which was profaned, and to the ground of *Israel* because it was made desolate, and to the house of *Judah* because they have gone away into captivity, I will give *Rabbah* for an habitation of camels, and the sons of *Ammon* for a couching-place of the flock. Thus saith the Lord *Jehovih*, because thou hast clapped the hand, and stamped with the foot, and rejoiced in all thy despite in soul at the ground of *Israel*, therefore behold I will stretch out Mine hand over thee, and will give thee for a prey to the nations, and will cut thee off from the people, and will destroy thee from the lands," xxv. 2 to 11; well done! to the sanctuary which was profaned, to the ground of *Israel* because it was made desolate, to the house of *Judah* because they have gone away into captivity, clapping the hand, stamping with the foot, and rejoicing in all despite in soul at the ground of *Israel*, are expressions of contempt, of derision, and of the rejection of the interior things of worship and of doctrine, and when these are rejected, external things are of no avail, but are given for a prey to the nations, that is, are seized upon by evils, and are cut off from the people, that is, are seized upon by falses, and are destroyed from the lands, that is, become of no church: So in *Zephaniah*, "I have heard the reproach of *Moab*, and the blasphemies of the sons of *Ammon*, who have reproached My people, have spread themselves over their border; therefore I live, saith *Jehovah* of *Sabaoth*, *Moab* shall be as *Sodom*, and the sons of *Ammon* as *Gomorrhah*, a place left for nettles, and a pit of salt, and they shall be a desolation for ever; this shall be to them for their pride, because they have reproached and spread themselves

over the people of Jehovah of Sabaoth," ii. 8, 9, 10; to reproach the people, and to spread themselves over their border, and over the people of Jehovah of Sabaoth, is lightly to esteem and to reject interior truths, which are the people of Jehovah of Sabaoth; hence good things become evils of a false principle, which are Sodom, and a place left for nettles; and truths become falses, which are Gomorrah and a pit of salt; for it is from internal things that external are good and true: So in David, "Thine enemies take secret counsel treacherously against thy people, they consult over thy hidden ones, go, let us cut them off from a nation, and let not the name of Israel be mentioned any more, for they consult with one heart, over thee they cut off the covenant, and the tents of Edom, and the Ishmaelites, Moab, and the Hagarenes, Gebal, and Ammon, and Amalek, Philisthea with the inhabitants of Tyre, Ashur also is associated to them, they are an arm to the sons of Lot," Psalm lxxxiii. 3 to 9; to consult over the hidden ones, to cut them off from a nation, that the name of Israel may not be mentioned any more, is altogether to reject and spit out things interior; the tents of Edom, the Ishmaelites, Moab, the Hagarenes, Gebal, and Ammon, are those who are principled in the externals of worship and doctrine; Philisthea with Tyre are the things which they speak concerning things internal, but they are not principled therein; Ashur, who is an arm to the sons of Lot, is reasoning whereby they contend for things external, and assault things internal: So in Moses, "A man shall not receive the wife of his father, and he shall not violate the wing of his father, he that is burst by bursting, or bruised in his privy parts, shall not come into the congregation of Jehovah; a Moabite and Ammonite shall not come into the congregation of Jehovah, even their tenth generation shall not come into the congregation of Jehovah for ever," Deut. xxii. 30; chap. xxiii. 1 to 7; hence it is evident what Moab and Ammon signify, in the end of days, or when they are altogether tainted with false principles, viz. those with whom good is adulterated, and truth falsified, in consequence of their despising, rejecting, and at length spitting out all interior things, wherefore also they are here mentioned after filthy adulteries, such as receiving a father's wife, violating a father's wing, nearly like what is related of the daughters of Lot, from whom Moab and Ammon were derived; and likewise after those that are burst with bursting, and bruised in the privy parts, by whom are signified such as reject whatever relates to love and charity; the congregation of Jehovah is heaven, into which they cannot come, because they have no remains, which are



only from interior goodnesses and interior truths, which are signified by the tenth generation, see n. 576, 1738, 2280. They also were amongst the nations who sacrificed their sons and daughters to Molech, whereby is signified in an internal sense, that they extinguished truths and goodnesses, for the god of Moab was Chemosh, and the god of the sons of Ammon was Molech and Milchom, 1 Kings xi. 7, 33; 2 Kings xxiii. 13; to which they are sacrificed, 2 Kings iii. 27; that by sons and daughters are signified truths and goodnesses, may be seen n. 489, 490, 491, 533, 1147. This then is what is signified by Moab and Ammon, but the kinds of the false principle, whereby they adulterate goodnesses, and extinguish truths, are several, which are thus recounted in Jeremiah, but expressed by mere names, "Judgment is come upon the land of the plain, to *Holon* and *Jahzah*, and to *Mephaatah*: And upon *Dibon*, and upon *Nebo*, and upon *Bethdiblathaim*: And upon *Kiriathaim*, and upon *Bethgamul*, and upon *Beth-meon*: And upon *Kerioth*, and upon *Bozrah*, and upon all the cities of the land of Moab, far off and near. The horn of Moab is cut off, and his arm is broken. Make him drunken, because he hath magnified himself above Jehovah: and Moab stamps in his vomit," xlviii. 21 to '26; these are the kinds of the false principle, which meet together in those who are called Moab and Ammon; the nature and quality of each may appear from the signification of each particular name in an internal sense; that names in the Word signify nothing else but things, hath been frequently shewn above.

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### CONCERNING THE MEMORY OF MAN REMAINING AFTER DEATH, AND THE REMEMBRANCE OF THOSE THINGS WHICH HE HAD DONE IN THE LIFE OF THE BODY.

2469. *IT is scarce known to any one at this day, that every man hath two memories, one exterior, the other interior; and that the exterior is proper to his body, but the interior proper to his spirit.*

2470. *Man, during his life in the body, can scarce know that he hath an interior memory, because then the interior memory is almost one in its agency with the exterior memory; for the ideas of thought, which are of the interior memory, flow into the things which are of the exterior memory, as into*

*their recipient vessels, and are there joined together : the case in this respect is the same as when angels and spirits speak with man, on such occasions their ideas, by which they discourse with each other, flow into the expressions of man's language, and join themselves with those expressions in such a manner, that they know no other than that they discourse in man's mother tongue, when yet the ideas alone are theirs, and the expressions into which they flow, are man's, concerning which circumstance I have frequently discoursed with spirits.*

2471. *These two memories are altogether distinct from each other ; to the exterior memory, which is proper to man during his life in the world, appertain all expressions of languages, also all objects of the external things of the senses, and likewise the scientifics which relate to the world : To the interior memory appertain the ideas of the speech of spirits, which are of the interior sight, and all rational things, from the ideas whereof thought itself exists. That these things are distinct from each other, is unknown to man, as well because he doth not reflect thereupon, as because he is in things corporeal, and cannot so easily withdraw his mind from them.*

2472. *Hence it is that men, during their life in the body, cannot discourse with each other, but by languages distinguished into articulate sounds, or expressions, and cannot understand each other, unless they are acquainted with those languages ; the reason is, because this is done from the exterior memory : Whereas spirits converse with each other by an universal language distinguished into ideas, such as are the ideas of thought, and thus can converse with every spirit, of whatsoever language or nation he may have been ; the reason is, because this is done from the interior memory : Every man, immediately after death, cometh into this universal language, because he cometh into this interior memory, which, as was observed, is proper to his spirit ; see n. 1637, 1639, 1757, 1876.*

2473. *The interior memory vastly excels the exterior, and in comparison thereof is as many thousands to one, or as what is bright and lucid to what is obscure and dark ; for ten thousands of ideas of the interior memory flow into one of the exterior memory, and there form a sort of general obscure principle ; hence all the faculties of spirits, and especially of angels, are in a more perfect state than those of men, as well their sensations, as their thoughts and perceptions. The superior excellence of the interior memory to the exterior, may appear from the following example ; suppose one man to call another man to his remembrance, with whose qualities he is*

well acquainted, having long had knowledge of him, (it matters not whether he be a friend or an enemy) in such case, whatever he thinks at that time concerning him, is presented as one general obscure principle, and this because he thinks from his exterior memory; but when the same man becomes a spirit, and recollects another, as above, in this case whatsoever he thinks concerning him is presented as to all the particular ideas which he ever conceived respecting him, and this because he then thinks from the interior memory: The case is similar in regard to every particular thing; when it is recollected by man, although he had much knowledge of it, yet it is presented in the exterior memory as one general obscure principle; but in the interior memory, when man becomes a spirit, it is presented as to all the particulars, the idea whereof hath ever been suggested to him by that thing, and this in a wonderful form.

2474. Whatsoever things a man hears and sees, and is affected with, these are insinuated, as to ideas and ends, into his interior memory, without his being aware of it, and there they remain, so that not a single impression is lost, although the same things are obliterated in the exterior memory: The interior memory, therefore, is such, that there are inscribed in it all the particular things, yea the most particular, which man hath at any time thought, spoken, and done, yea which have appeared to him as a shadow, with the most minute circumstances, from his earliest infancy to extreme old age. Man hath with him the memory of all these things when he comes into another life, and is successively brought into all recollection of them; this is the BOOK OF his LIFE, which is opened in another life, and according to which he is judged; man can scarce believe this, but still it is most true; all the ends of his life, which were to him hidden in an obscure principle, all that he had thought, and likewise all that he had spoken and done, as derived from those ends, are recorded, to the most minute circumstance, in that Book, that is, in the interior memory, and are made manifest before the angels, in a light as clear as day, whensoever the Lord sees good to permit it: This hath at times been shewn me, and evidenced by so much and various experience, that there does not remain the smallest doubt concerning it.

2475. It is known to none at this day, what the state of souls after death is in respect to the memory; but it hath been given me to know, by much and daily experience now during several years, that man after death doth not lose the smallest portion of any thing which hath ever been either in the exterior

or interior memory, so that no circumstance can be conceived so small and trifling, which is not reserved with him; he leaves nothing therefore behind him at death, but only bones and flesh, which, during his life in the world, were not animated of themselves, but received animation from the life of his spirit, this being annexed for that end to the corporeal parts.

2476. With respect, however, to his exterior memory, the case is this, that although all and every thing appertaining thereto is reserved after death, yet it is not permitted him to use that memory, but only the interior memory: The reasons of this are many; the first is, what was observed above, that from the interior memory, in another life, man is enabled to speak and converse with all throughout the universe: A second reason is, that the interior memory is proper to a spirit, and adequate to his state, in which he then is; for exterior things, such as scientific, worldly, and corporeal things, are adequate to man, and correspond to his state, during his abode in the world and the body; whereas interior things, such as rational, spiritual, and celestial things, are adequate and correspond to a spirit.

2477. I once heard spirits discoursing together concerning this circumstance, that whatever is adopted as a principle, whatsoever be its nature and quality, may be confirmed by things innumerable, insomuch, that to him who confirms it, it may at length appear as altogether true, notwithstanding its being false, and that hence arguments may be urged in favour of what is false, rather than in favour of what is true; in order to their fuller conviction herein, it was proposed to them to consider and discourse on this question, whether it is expedient for spirits to use the exterior memory: (spirits, it is to be observed, discourse together on such subjects far more excellently than man can either believe or conceive, but each according to his affection): The spirits, who were disposed to favour worldly and corporeal things, confirmed the expediency by many arguments, endeavouring to shew, that by the use of the exterior memory they should have lost nothing, but after death would have been men, to all intents and purposes, such as they had been before; that thus they might have been able, by means of man, to come again into the world; that in the exterior memory consists the delight of life; and that intelligence and wisdom are grounded solely in this faculty and endowment; besides many other arguments, whereby they confirmed themselves in their principle, until it appeared to them as true. But others then thought and spoke from an opposite principle, knowing that what they said was true, because it was grounded in the Divine order; the arguments they urged were to this effect;

that if spirits were permitted to use the exterior memory, they would in such case be in a state of imperfection like what they had experienced when men; that hereby they would be in gross and obscure ideas, in comparison with those which are in the interior memory; and thus they would not only grow more and more foolish, but would also descend instead of ascending, consequently they would not live to eternity; for to immerse themselves again in things worldly and corporeal, would be to plunge themselves again into a state of death; and further, if it was allowed to spirits to use the exterior memory, mankind would then perish, inasmuch as every man is ruled of the Lord by spirits and angels, and in case that spirits from the exterior memory should flow into man, it would not be possible for man to think from his own memory, but from that of spirits, thus man would no longer enjoy freedom of life and determination in himself as his own, but would be obsessed\*; such was the nature of obsessions in old time; besides many other arguments to the same purport.

2478. In order that I might know the nature of this case, how it is impossible for man to think from his own memory, if spirits flow-in from the exterior memory, it was twice or thrice permitted that the experiment should be made on myself; and at such times I knew no other, than that that was mine which was not mine, but a spirit's, and that I had thought those things before which I never did think; and this I could not perceive before the spirits retired.

2479. A certain spirit, recently deceased, was indignant at not being able to remember more of the things which he had knowledge of during his life in the body, sorrowing on account of the delight which he had lost, and with which he had formerly been particularly gratified; but he was informed, that in reality he had lost nothing, and that he then knew all and every thing which he had ever known, but that in another life it was not allowable for him to call forth such things to observation; and that he should be satisfied to reflect, that it was now in his power to think and speak much better and more perfectly, without immersing his rational principle, as before, in the gross, obscure, material, and corporeal things, which were of no use in the kingdom to which he was now come: and that those things, which were in the kingdom of the world, were left behind, and he had now whatever conduced to the use of eternal life, whereby he might be blessed and happy; thus that it was

\* By the terms *obsession* and *being obsessed*, as here used, by our author, is meant such a possession of man by spirits, that they use his members as their own, against the man's inclination.

a proof of ignorance to believe, that in another life there is any loss of intelligence in consequence of not using the corporeal memory, when the real case is, that in proportion as the mind is capable of being withdrawn from things sensual and corporeal, in the same proportion it is elevated into things celestial and spiritual.

2480. Inasmuch as men after death are in the interior memory, which appertains to their rational principle, it follows as a consequence, that they who have been distinguished in the world for their skill in languages, are not able to call forth into utterance a single expression of those languages; and that they who have been distinguished for their skill in the sciences, are not able to recollect any thing of scientifics, and that these latter are sometimes more stupid than others: Nevertheless, whatsoever either by languages or by sciences hath been so imbibed, as to enter into and form the rational principle, this is brought forth for use in another life; the rational principle thence procured, is that from which spirits think and speak; such as have imbibed false principles by languages and sciences, and have confirmed themselves therein, reason only from false principles, but they who have imbibed truths, reason and speak from true principles; the affection is what giveth life, the affection of evil what giveth life to falses, and the affection of good what giveth life to truths, for every one thinks from affection, and no one without affection.

2481. That men after death, that is, spirits, lose not the smallest portion of the things appertaining to their exterior or corporeal memory, but have reserved with them all and singular the contents thereof, or the all of memory, although it is not allowable to bring forth thence the particulars of their life, hath been given me to know by much experience, as may appear evident from the following relations; two spirits, whom I had been acquainted with during their life in the body, and who were at enmity with each other, met together after death, when I heard one describing the genius and character of the other with many circumstances, reciting an entire epistle which he had written to him, and many more things in a series which were particular, and appertained to the exterior memory, and which the other acknowledged, but without making any reply.

2482. At another time I heard a certain spirit charging another with having defrauded him, by withholding what was his due, and refusing to restore it, and this with particular circumstances appertaining to the exterior memory, so as to make the other ashamed; I heard the other also make his

reply, and declaring the reasons of his doing so, all which particulars were of a mere worldly nature.

2483. A certain female spirit was let into the state, in which she was during her abode in the world, when she attempted to do a wicked deed, and instantly the particulars of all her thoughts, and of all her conversation with another female, came forth as in clear day-light. A certain female spirit of the siren class, being very positive in the denial of what she had been, and of what she had done, during her life in the body, was let into a state of corporeal memory, and instantly her adulteries and enormities, which were scarce known to any one in her life-time, were laid open, and recited in a series, amounting nearly to a hundred, attended with all the particulars relating to the place where, and the persons with whom she had committed adultery, and what contrivances she had used on the occasion, and all this to the life, as in open day, whereby she was convicted: Such particular circumstances are produced from the exterior memory, when any one is desirous to exculpate himself concerning what he hath been, and what he hath done in the body.

2485. A certain spirit on a time was with me, with whom I had no acquaintance in the life of the body, and when I asked him whether he knew whence he was, he could not inform me, but by means of the interior sight he was led by me through several cities where I had been, and at length through the city whence he came, and then through the streets and public squares, all which he was acquainted with, and at last to the street where he himself dwelt, and if I had known the houses, how they were situated, I might also have known his house.

2486. That men have reserved with them in another life all and singular the things appertaining to the corporeal memory, was also very frequently made manifest to me from those, whom I had been acquainted with in their life-time here on earth, in that when I discoursed with them, they recollected all and singular the things which they had done, and which they had spoken, and which at such times they had thought, whilst I was present with them. From these, and several other similar cases, it hath been given me to know experimentally and certainly, that man carrieth with him into another life all things appertaining to the exterior or corporeal memory.

2487. I have been instructed that the exterior memory, considered in itself, is nothing else but a certain organized [part or principle] formed of the objects of the senses,

*especially of the sight and hearing, in substances which are the principles of fibres, and that according to impressions received from those objects, variations of form are effected, which are reproduced, and that those forms are varied and changed according to changes of the state of affections and persuasions. Also that the interior memory is in like manner an organized [part or principle], but purer and more perfect, formed from the objects of interior vision, which objects are disposed into regular series, in an incomprehensible order.*

2488. *I myself was led to imagine, like other people, before I was instructed by living experience, that it was absolutely impossible for any spirit to know what was in my memory, and in my thoughts, those things being solely with myself, and hid from others; but I can now declare of a certainty, that spirits, who are attendant on man, know and observe the minutest particulars of his memory and thoughts, and this more clearly than man himself does; and that angels know and observe the ends and intentions of man's life, how they bend themselves from good to evil, and from evil to good, and many other things which are unknown to man, as those things which he hath immersed in delights, and thereby as it were in nature, and natural propensities, in which case they no longer appear, because he no longer reflects upon them. Let not man therefore any longer believe, that his thoughts are concealed, and that he must not give an account of his thoughts, and of his actions according to the quantity and quality of thought by which they were influenced; for actions have their quality from the thoughts; as thoughts have their quality from the ends proposed.*

2489. *The things appertaining to the interior memory manifest themselves in another life by a certain sphere, whereby spirits are known at a distance as to their natures and qualities, that is, as to their affections and persuasions; this sphere exists from the activity of things in the interior memory; concerning these spheres see n. 1048, 1053, 1316, 1504, 1505, 1506.*

2490. *With the interior memory the case is this, that there are retained therein not only all and singular the things, which man at any time from his infancy hath seen, and heard, and thought, and spoke, and done, but also those things which in another life he sees and hears, and which he thinks, speaks, and acts; but this is with a difference; they who are principled in the persuasion of what is false, and in the lust of what is evil, imbibe and retain all things which agree with such persuasion and lust, for they enter as water into a*



*sponge; other things indeed also approach, but they make such a slight impression, that it is scarce known to be an impression: But they who are principled in the faith of truth, and in the affection of good, retain all things which are true and good, and hereby are continually perfected! hence it is that they are capable of being instructed, and are instructed in another life.*

2491. *There are spirits, of whose birth-place, by the Divine Mercy of the Lord, we shall speak elsewhere; who have relation to the interior memory\**; these wander about in companies, and by wonderful methods call forth whatever others know, and whatever they hear they communicate to their companions.

2492. *The quality of the memories is sometimes presented visible in another life, in forms which there alone appear; (in another life many things are presented visible, which otherwise with men fall only into ideas); the exterior memory is thus presented to appearance like a callous substance, the interior like a medullary substance, such as is in the human brain; hence also it is given to know what is their nature and quality. The callosity of those, who, during their life in the body, have exercised the faculty of memory alone, and thus have not cultivated their rational principle, appears hard, and inwardly striated: With those who have filled the memory with falsities, it appears hairy and rough, and this in consequence of a confused heap of things stored therein: With those who have exercised the memory from motives of self-love and the love of the world, it appears conglutinated and hardened: With those who by scientifics, especially by such as appertain to philosophy, have been desirous to penetrate into Divine arcana, and were unwilling to believe any thing until persuaded by such scientifics, it appears dark and blackish, and is of such a nature as to absorb the rays of light and turn them into darkness: With those who have been deceitful and hypocritical, it appears as if formed of bone and ebony, which reflect the rays of light: But with those who have been principled in the good of love and the truth of faith, no such callous substance appears, because their interior memory transmits the rays of light into the exterior, in the objects or ideas whereof, as in their basis, or as in their ground, the rays are terminated, and there find delightful*

\* That all spirits have relation to some part or other of the GRAND MAN, or heaven, is abundantly shewn by our author in other parts of his works, and will appear more particularly from his doctrine of correspondencies unfolded in a future part of this work.

*recipients; for the exterior memory is the ultimate of order, in which things spiritual and celestial are in softness terminated and reside, when goodnesses and truths are therein.*

2493. I have discoursed with the angels concerning the memory of what is past, and concerning anxiety about what is to come, and have been instructed, that the more interior and perfect the angels are, so much the less concern have they about what is past, or thought about what is to come, and that this also is a ground of their happiness: they say, that it is given them of the Lord every moment what to think, and this with blessedness and happiness, and that thus they are without cares and anxieties; also, that this was meant in an internal sense by the Israelites receiving manna daily from heaven, and by the daily bread prayed for in the Lord's Prayer, and, likewise by the Lord's precept to His Disciples, not to be solicitous about what they eat or drink, or with what they are clothed: But notwithstanding their having no concern about what is past, and no anxiety about what is to come, they have still the most perfect remembrance of what is past, and intuition of what is to come, inasmuch as both what is past and what is to come is in them present; thus they have a more perfect memory than can either be expressed or conceived.

2494. Men, during their abode in the world, who are principled in love to the Lord, and in charity towards their neighbour, have with themselves, and in themselves, angelic intelligence and wisdom, but hidden in the inmost [parts or principles] of their interior memory; which intelligence and wisdom can by no means appear to them, before they put off things corporeal; then the memory of particulars spoken of above, is laid asleep, and they are awakened to the interior memory, and successively afterwards to the angelic memory itself.

# GENESIS.

## CHAPTER THE TWENTIETH.

2495. THAT there is in the Word an internal sense, which doth not appear in the letter, hath been said and shewn above in many places, the nature and quality of which sense is manifest from what hath been explained in the foregoing chapters of Genesis throughout: Nevertheless, as those few at this day, who believe the Word, are still ignorant that it contains such a sense, it may be expedient further to confirm the same: The Lord thus describes the consummation of the age, that is, the last time of the Church, "*Immediately after the affliction of those days, the sun shall be obscured, and the moon shall not give her light, and the stars shall fall from heaven, and the virtues of the heavens shall be moved,*" Matt. xxiv. 29; Mark xiii. 24; that sun here doth not signify sun, nor moon moon, nor stars stars, but that the sun signifies love to the Lord, and charity towards our neighbour, the moon faith grounded in love and charity, and the stars the knowledges of good and truth, was shewn, n. 31, 32, 1053, 1521, 1529, 1530, 1531, 2120, 2441; thus by those words of the Lord, is signified, that in the consummation of the age, or in the last time, there shall no longer be any love, or any charity, consequently no longer any faith: That this is the sense of those words, appears from similar words of the Lord in the Prophets, as in Isaiah, "Behold the day of Jehovah cometh, to set the earth for a desert, and He shall destroy the sinners thereof from out of it; for *the stars of the heavens* and their constellations shall not shine with their light; *the sun shall be darkened* in his arising, and *the moon shall not cause light to shine,*" xiii. 9, 10; where also the subject treated of is concerning the last time of the Church, or, what is the same thing, concerning the consummation of the age: So in Joel, "A day of darkness and of thick darkness, a day of cloud and

of obscurity, before Him the earth was moved, the heavens trembled, *the sun and the moon* were blackened, and the stars gathered together their splendour," ii. 2, 10; speaking on the same subject; again, in the same Prophet, "*The sun* shall be turned into darkness, and *the moon* into blood, before the great and terrible day of Jehovah cometh," ii. 31; again, in the same Prophet, "*The day of Jehovah is near, the sun and the moon* are blackened, and *the stars* have withdrawn their splendour," iii. 14, 15; so in Ezechiel, "When I shall extinguish thee, I will cover the heavens, and I will blacken *the stars* thereof, I will cover *the sun* with a cloud, and *the moon* shall not cause her light to shine, I will blacken all *the luminaries of light* in the heavens, and I will give darkness upon thy land," xxxii. 7, 8. In like manner in the Revelation, "I saw when he opened the sixth seal, when behold! there was a great earthquake, and *the sun* became black as sackcloth of hair, and the whole *moon* became as blood, and *the stars* fell upon the earth," vi. 12, 13; and again, "The fourth angel sounded, so that the third part of *the sun* was smitten, and the third part of *the moon*, and the third part of *the stars*, and the third part of them was darkened," Rev. viii. 12; from these passages it may appear, that the words of the Lord in the Evangelists imply the same thing as the words of the Lord in the Prophets, viz. that in the last times there shall be no charity, or faith; and that this is the internal sense, as also appears yet further in Isaiah, "*The moon* shall blush, and *the sun* shall be ashamed, because Jehovah of Sabaoth shall reign in mount Zion, and in Jerusalem," xxiv. 23; that is, faith shall blush, which is the moon, and charity shall be ashamed, which is the sun, because of their nature and quality; it cannot be said of the moon and sun, that they blush and are ashamed: So in Daniel, "The horn of the goat grew towards the south, and towards the east, and grew even to the host of the heavens, and it cast down of the host, and of *the stars*, to the earth, and trod them down," viii. 9, 10; where it must be obvious to every one, that the host of the heavens does not signify host, nor stars stars.

## CHAPTER XX.

1. AND Abraham journeyed thence towards the land of the south, and he dwelt between Cadesh and Schur, and he sojourned in Gerar.

2. And Abraham said to Sarah his wife, this is my sister; and Abimelech king of Gerar sent and received Sarah.

3. And God came to Abimelech in a dream by night, and said unto him, behold thou wilt die because of the woman whom thou hast received, and she is married to a husband.

4. And Abimelech had not approached near to her, and he said, LORD, wilt thou also slay a just nation?

5. Did he not say to me, this is my sister, and she also herself said, he is my brother; in the rectitude of my heart, and in the immunity of my hands, I have done this.

6. And God said to him in a dream, I also have known that in the rectitude of thy heart thou hast done this, and also I prevented thee from sinning against me, therefore I did not give thee to touch her.

7. And now bring back the man's wife, because he is a Prophet, and shall pray for thee, and thou shalt live; and if thou dost not bring her back, know thou, that dying thou shalt die, and every one appertaining to thee.

8. And in the morning Abimelech rose early [*in matutino*], and called all his servants, and spake all those words in their ears, and the men feared exceedingly.

9. And Abimelech called to Abraham, and said unto him, what hast thou done to us, and wherein have I sinned against thee, that thou hast brought upon me, and upon my kingdom, a great sin? Thou hast done with me deeds which shall not be done.

10. And Abimelech said to Abraham, what has thou seen that thou hast done this word?

11. And Abraham said, because I said, surely there is no fear of God in this place, and they will kill me because of the word of my wife.

12. And also she is truly my sister, she is the daughter of my father, nevertheless not the daughter of my mother, and she became a wife to me.

13. And it came to pass, when God caused me to depart out of the house of my father, and I said to her, this is thy goodness which thou shalt do with me, at every place whither we shall come, say to me he is my brother.

14. And Abimelech took flock and herd, and men-servants, and maid-servants, and gave to Abraham, and restored to him Sarah his wife.

15. And Abimelech said, behold my land before thee, dwell in what is good, in thine eyes.

16. And he said to Sarah, behold I have give a thousand of silver to thy brother, behold it is to thee a covering of the

eyes for all who are with thee, and with all, and she was vindicated.

•17. And Abraham prayed to God, and God healed Abimelech, and his wife, and his maid-servants, and they brought forth.

18. Because JEHOVAH in shutting shut up on that account every womb of the house of Abimelech, because of the word of Sarah, Abraham's wife.

## THE CONTENTS.

2496. IN the twelfth chapter above, the subject treated of was concerning Abraham's sojourning in Egypt, by which was signified the Lord's instruction in scientifics, when He was yet a child: The subject now treated of is concerning Abraham's sojourning in Gerar, where was Abimelech, by which is signified, in like manner, the Lord's instruction, but in the doctrinals of charity and faith. The doctrine of charity and faith is here especially treated of with respect to its origin, viz. that it is spiritual from a celestial origin, but not from a rational.

2497. The state of the Lord is treated of, in which He was when He first instructed Himself in the doctrinals of charity and faith; the state itself is signified by Cadesh and Schur; the doctrine of faith by Abimelech king of Gerar, verses 1, 2. That He first thought concerning the rational principle, that it was to be consulted, verse 2. That still it was not consulted, verses 3, 4, 8, 9. The reasons why He thought so, verses 5, 6, 10, 11, 12, 13. That the doctrine of charity and faith is spiritual from a celestial origin, verse 7. That he was thus instructed; and that then all things rational and also scientific served Him, like a covering or cloathing, verses 14, 15, 16. And thus doctrine was perfect, verse 17. Which would have been otherwise, had it been derived from the rational principle, verse 18.

## THE INTERNAL SENSE.

2498. THAT the historical truths contained in this chapter, like all other parts of the Word, involve Divine arcana, may appear from this consideration, that Abraham now again says, that his wife was his sister, for he had said the same when he

came into Egypt, addressing Sarah at that time in these words, "*Say, I pray, thou art my sister,*" Gen. xii. 13: Nor was this the case with Abraham only, but also with Isaac, when he came to Gerar; for he also then said that Rebëcca, his wife, was his sister, "*The men of the place asked concerning his wife, and he said, she is my sister,*" Gen. xxvi. 6, 7; in which chapter also many similar things occur; so that like historical occurrences are three times related, which would never have been the case, unless for some secret reason respecting the internal sense.

2499. Verse 1. *And Abraham journeyed thence toward the land of the south, and dwelt between Cadesh and Schur, and he sojourned in Gerar.* Abraham journeyed thence toward the land of the south, signifies the Lord's progression in the goodnesses and truths of faith; Abraham is the Lord in that state: and dwelt between Cadesh and Schur, signifies His state in particular; Cadesh is the affection of interior truth proceeding from things rational; Schur is the affection of exterior truth proceeding from scientifics: and he sojourned in Gerar, signifies instruction thence in the spiritual things of faith.

2500. "Abraham journeyed thence toward the land of the south"—that hereby is signified the Lord's progression in the goodnesses and truths of faith, appears from the signification of journeying, as denoting to advance forward, see n. 1557; and from the signification of the land of the south, as denoting the good and truth of faith, see n. 1458. Above, in the twelfth chapter, it was said of Abraham, that he journeyed in going and journeying toward the south, when he went into Egypt, verses 9, 10; by which was signified in an internal sense, that the Lord, when a child, advanced into goodnesses and truths as to the science of knowledges\*, see n. 1456, 1459; here it is now said, that he journeyed toward the land of the south, by which is signified a further and more interior progression, which is into goodnesses and truths as to doctrine of faith, wherefore it is here said *the land of the south*, because land [or earth] in its proper sense signifies the Church, which is the object for which doctrine is designed, see n. 566, 662,

\* It may here be proper to remind the reader, that the author frequently makes a distinction between what he calls science [*scientia*] and knowledge [*cognitio*]; by science he understands in general whatever comes to the notice of the mind from the objects of sense; by knowledge he means all such external notices as immediately respect goodness and truth, whether derived from the Holy Scriptures or elsewhere. Knowledge, therefore, according to the particular sense in which it is used by our author, is the science of goodness and truth.

1067, 2117, 2118. As to what in general concerns the Lord's instruction, the nature and manner thereof are plainly discoverable from this chapter in the internal sense, wherein it appears, that it was effected by continual revelations, and thus by Divine perceptions and thoughts from Himself, that is, from His Divine [principle], which He implanted in Divine intelligence and wisdom, and this even to the perfect union of His human [principle] with His Divine; this way of becoming wise is not possible to be conferred on man, inasmuch as it was an influx from the Divine Itself, which was the Lord's inmost [principle], as appertaining to the Father, of whom He was conceived; consequently proceeding from essential Divine Love, which the Lord alone possessed, and which consisted in a desire to save the whole human race: It is an arcanum, at this day scarce known to any one, that in essential love there is wisdom and intelligence, but the quality of the latter will depend on the former; the ground and reason why in love there is wisdom and intelligence, is, because all influx is into love, or what is the same thing, into good, consequently into the very essential life of man; hence comes the wisdom and intelligence of the angels, which is ineffable; hence also the wisdom and intelligence of men, who are principled in love to the Lord, and charity towards their neighbour; these latter, although they do not perceive it with themselves during their life in the body, yet come ~~into it~~ after ~~death~~ by reason that it is contained in essential love, and in essential charity, see n. 2494. But as to what concerns the Lord's love, it was infinitely above the love in which the angels are principled, being the Divine love Itself, wherefore He had in Himself a supereminence of all wisdom and intelligence, into which, however, as being born a man, and to advance as a man according to Divine Order, He successively introduced Himself, that thus He might unite His human [principle] to the Divine, and might make it Divine, and this by His own proper power.

2501. That Abraham is the Lord in that state, appears from the representation of Abraham as denoting the Lord, and in the present case the Lord in that state, as also above, n. 1893, 1965, 1989, 2011, 2172, 2198.

2502. "And dwelt between Cadesh and Schur"—that hereby is signified His state in particular, appears from the signification of dwelling, as denoting to live, concerning which see n. 1293; this appears also from what goes before, where it is said, that Abraham journeyed thence toward the land of the south, by which is signified the Lord's progression into



the goodnesses and truths of faith, and now it is said, that he dwelt between Cadesh and Schur, by which of consequence nothing else can be signified but the state of the Lord in particular, which is described by Cadesh and Schur, whereof we shall now proceed to speak.

2503. That Cadesh is the affection of interior truth proceeding from things rational, and Schur the affection of exterior truth proceeding from scientifics, may appear from the signification of Cadesh and Schur; that Cadesh signifies truth which is the subject of contention, was shewn, n. 1678, consequently it signifies contention about truth, from what origin it is, whether from the rational principle, as is evident from what follows; but whereas all truth appertaining to the Lord was from a celestial origin, Cadesh hence signifies the affection of truth. There are appertaining to every man truths rational, and truths scientific; truths rational are interior, but truths scientific are exterior; these truths are distinct from each other, just as the two memories of man spoken of, n. 2469 to 2473; hence it follows, that the affections of truth are also two, one interior, which is of things rational, the other exterior, which is of things scientific; the affection of interior truth proceeding from things rational is what is here signified by Cadesh; but the affection of exterior truth proceeding from things scientific is signified by Schur; that Schur signifies scientific truth, may be seen, n. 1928. That names in the Word signify nothing else but things, was proved above, n. 1224, 1264, 1876, 1888, and in many other places.

2504. "And sojourned in Gerar"—that hereby is signified instruction thence in the spiritual things of faith, appears from the signification of sojourning, as denoting to be instructed, concerning which see n. 1463, 2025; and from the signification of Gerar, as denoting the spiritual principle of faith; Gerar is mentioned in some places in Genesis, as in chap. x. 19; chap. xxvi. 1, 6, 17, 20, 26; and in those places signifies faith, and this by reason that Gerar was in Philisthæa, and by Philisthæa is signified the science of the knowledges of faith, see n. 1197, 1198; and Gerar was the place where the king of the Philistines dwelt, hence it is that by Gerar is signified faith itself, n. 1209; and by the king of Gerar the essential truth of faith, for king in an internal sense is truth, see n. 1672, 2015, 2069; thus by Abimelech, of whom more will be said presently, is signified the doctrine of faith. In general there are intellectual things of faith, there are rational things of faith, and there are scientific things of faith; they thus succeed each other, and proceed in order from interiors to

exteriors; the things of faith, which are inmost, are called intellectual; the things thence proceeding are called rational; the things again proceeding hence are the scientifics of faith; these things are comparatively (to use the language of the learned) as what is prior to what is posterior, or, what is the same thing, as what is superior to what is inferior, that is, as what is interior to what is exterior: It appears indeed to man as if the scientific principle of faith is first, and by virtue thereof the rational principle afterwards exists, and lastly the intellectual, and this by reason that man proceeds in this order from childhood; but still the intellectual principle flows continually into the rational, and this into the scientific, which man is ignorant of; for in childhood the influx is obscure, in adult age more evident, and at length, when man is regenerated, it is clearly manifest that such an order hath place, and still more manifest in another life, see n. 1495. All these things are called spiritual, which are thus distinguished into degrees, and succeed in such an order; the spiritual things of faith are all truths which are derived from good, that is, from a celestial origin; whatever is derived from a celestial origin, is a spiritual principle of faith.

2505. Verse 2. *And Abraham said to Sarah his wife, this is my sister; and Abimelech king of Gerar sent, and received Sarah.* Abraham said, signifies the Lord's thought: to Sarah his wife, signifies truth spiritual conjoined to celestial: ~~this is my sister~~, signifies truth rational: and Abimelech king of Gerar sent, signifies the doctrine of faith: Abimelech is the doctrine of faith which has respect to things rational: and received Sarah, signifies an affection of consulting the rational principle.

2506. "Abraham said"—that hereby is signified the Lord's thought, appears from the signification of saying in the historical parts of the Word, as denoting to perceive, and also to think, see n. 1898, 1919, 2061, 2080, 2238, 2260, 2271, 2287.

2507. "To Sarah his wife"—that hereby is signified truth spiritual conjoined to celestial, appears from the signification of Sarah a wife, as denoting truth intellectual conjoined to Divine Good, or, what is the same thing, truth spiritual conjoined to celestial, see n. 1468, 1901, 2063, 2065, 2172, 2173, 2198, what spiritual is, and what celestial, hath been often shewn above, see n. 1155, 1577, 1824, 2048, 2088; that, is called celestial which appertains to good, that is, which appertains to love to the Lord, and charity towards our neighbour; and that is called spiritual, which appertains to truth, that is, which appertains to faith grounded in love and charity.

2508. "This is my sister"—that hereby is signified rational truth, appears from the signification of sister, as denoting intellectual rational truth, concerning which see n. 1495. That rational truth is a sister, can appear only from a consideration of the ground of celestial marriage; for the derivations from that marriage are connected together in like degrees of nearness, as consanguinities and affinities on earth, concerning which see n. 685, 917, and this with an indefinite variety: The essential celestial marriage exists only between Divine Good and Divine Truth; hence with man there is conceived an intellectual, rational, and scientific principle, for without conception by virtue of the celestial marriage, man cannot be endued either with intellect, or reason, or science, consequently he cannot be a man; in proportion, therefore, to what he derives from the celestial marriage, in the same proportion he is a man: In the Lord Himself is the celestial marriage, insomuch that the Lord is that very marriage, being the essential Divine Good, and at the same time Divine Truth; angels and men are in the celestial marriage, in proportion as they are principled in love to the Lord, and in charity towards their neighbour, and in proportion as they are thence principled in faith, that is, in proportion as they are principled in the Lord's good, and thence in truth, and in this case they are called daughters and sons, and amongst each other sisters and brethren, but this with a difference. The reason why rational truth is called sister is because it is conceived by an influx of Divine Good into the affection of rational truths; the good which is thence in the rational principle, is called brother, and the truth which is thence is called sister; but this will better appear from what is said by Abraham in verse 12 of this chapter, "And also she is truly my sister; she is the daughter of my father, nevertheless not the daughter of my mother, and she became a wife to me."

2509. "And Abimelech, king of Gerar, sent"—that hereby is signified the doctrine of faith, appears from what was said above, n. 2504, viz. that by Philisthæa is signified the science of the knowledges of faith, n. 1197, 1198; by Gerar, which was in Philisthæa, is signified faith, n. 1209, 2504; by king, the essential truth of faith, n. 1672, 2015, 2069; hence by Abimelech is signified the doctrine of faith, but the doctrine of faith which hath respect to things rational, as will appear from what follows.

2510. That Abimelech is the doctrine of faith which hath respect to things rational, may appear from this consideration, that he had respect to Sarah, not as the wife of Abraham, but

as the sister, and by Sarah as a sister is signified rational truth, n. 2508; the same also is evident from what follows, where the subject treated of is concerning the doctrine of faith, whether it derives its origin from the rational principle, or from the celestial; hence Abimelech signifies the doctrine of faith which hath respect to things rational. Doctrine is said to have respect to things rational, when nothing else is acknowledged as truth of doctrine, but what may be conceived or comprehended by reason, so that the rational principle is made the judge or examiner of all things appertaining to doctrine; but that the doctrine of faith is not derived from a rational, but from a celestial origin, is taught in what follows in the internal sense.

2511. "And received Sarah"—that hereby is signified an affection of consulting the rational principle, appears from the signification of Sarah as a sister, as denoting rational truth, see n. 2508; also from the signification of receiving her, as denoting affection towards her, consequently an affection of consulting the rational principle. The things contained in this verse involve the Lord's first thought concerning the doctrine of faith, whether it was expedient to consult the rational principle, or not; the reason why His first thought was such, is, because the Lord advanced according to all Divine Order, and it was needful He should put off whatever was human, into which He was born, and which He derived from the mother, that He might put on the Divine; this was the case in respect to this human thought, whether the rational principle was to be consulted in doctrinals of faith.

2512. Verse 3. *And God came to Abimelech in a dream by night, and said unto him, Behold thou wilt die, because of the woman whom thou hast received, and she is married to a husband.* God came to Abimelech, signifies the Lord's perception concerning the doctrine of faith: in a dream by night, signifies that it was obscure: and said unto him, signifies thought thence derived: behold thou wilt die, because of the woman, signifies that the doctrine of faith would be none, if the rational principle was consulted as to the things contained in that doctrine: and she is married to a husband, signifies that the doctrine of true faith, together with what is contained therein, is joined with a celestial principle.

2513. "God came to Abimelech"—that hereby is signified the Lord's perception concerning the doctrine of faith, appears from the signification of God's coming, and from the signification of Abimelech; that God's coming signifies to perceive, is evident, for perception is nothing else but the Divine com-

ing, or influx into the intellectual faculty: that Abimelech signifies the doctrine of faith, was shewn above, n. 2504, 2509, 2510.

2514. "In a dream by night"—that hereby is signified that the perception was obscure, may appear from the signification of a dream, and also of night; dream, when the subject treated of is concerning perception, signifies somewhat obscure in respect to what is perceived when awake, and more so when it is said a dream by night: The reason why the Lord's first perception is called obscure, is, because it was in the human [principle], which He was to put off, and whose shades He was to disperse; the Lord's perceptive faculty, although derived from the Divine [principle], was yet in the human [principle], which is of such a nature, that it does not immediately receive essential light, but successively, as the shades are dispersed which are therein; that He brought Himself into a less obscure principle as to the doctrine of faith, is signified by God's coming again to Abimelech in a dream, where night is not mentioned, verse 6; and that He afterwards attained to a clear perception, is signified by Abimelech in the morning rising early.

2515. "And said unto him"—that hereby is signified thought thence derived, viz. from perception, appears from the signification of saying, as denoting to perceive, and also to think, concerning which see above, n. 2506. Inasmuch as it is here said, that thought was thence derived, it may be expedient briefly to shew how the case is with respect to thought: There are thoughts from perception, thoughts from conscience, and thoughts from no conscience; *thoughts from perception* have place only with the celestial, that is, with those who are principled in love to the Lord; this is the inmost ground of thought with man, and is that which hath place with the celestial angels in heaven; perception from the Lord is the principle, by which and from which the thought of such exists; to think contrary to perception is a thing impossible. *Thoughts from conscience* are inferior, and have place with the spiritual, that is, with those who are principled in the good of charity and faith as to life and as to doctrine; to think contrary to conscience is to such also a thing impossible, for this would be to think contrary to goodness and truth, which is dictated to them from the Lord by conscience. But *thoughts from no conscience* have place with those, who do not suffer themselves to be inwardly ruled by goodness and truth, but by evil and the false, that is, not by the Lord, but by themselves: These believe, that they think as much within themselves, as

those who think from conscience and perception, by reason that they do not know what conscience is, still less what perception is, but the difference is as great as between hell and heaven; they who think without conscience, think from lusts and phantasies of every kind, consequently from hell, or if at any time they think otherwise, it is only from a ground of external decorum, for reputation's sake; but they who think from conscience, think from the affections of goodness and truth, consequently from heaven. With respect to the Lord's thought, it transcends all human understanding, for it was immediately from the Divine [essence, or principle].

2516. "Behold, thou wilt die because of the woman"—that hereby is signified that the doctrine of faith would be none, if the rational principle was consulted as to the things contained in that doctrine, appears from the signification of Abimelech, (who is here meant by thou) as denoting the doctrine of faith; and from the signification of dying, as denoting to become none; and from the signification of sister, who is here called woman, as denoting the rational principle, see n. 2508; hence then, by Abimelech dying because of the woman, is signified, that the doctrine of faith would become none, if the rational principle was consulted. The reason why no doctrine of faith is from the rational principle, is, because the rational principle is in the appearances of good and of truth, which appearances are not truths in themselves, as was shewn above, n. 2053. 2196, 2203, 2209; moreover the rational principle hath underneath it fallacies, which arise from external sensual things confirmed by scientifics, and which cast a shade upon those appearances of truth; the rational principle for the most part is merely human, as may also appear from its nativity; hence then it is, that no doctrinal of faith can be devised, much less be established, from that principle, but must be grounded in the essential Divine [principle] and the Divine-human of the Lord; this is its origin, and indeed in such a sort, that the Lord is essential doctrine, and therefore in the Word is called the Word, the truth, the light, the way, the door; and what is an arcanum, every doctrinal is grounded in Divine Good and Divine Truth, and hath in it the celestial marriage; where this is not the case, the doctrinal is not a genuine doctrinal of faith; hence it is, that in every particular of the Word, whence doctrine is derived, there is a resemblance of a marriage, see n. 683, 793, 801. The doctrine of faith appears indeed, in the literal or external sense of the Word, as if it received many things from the rational principle, yea from the natural, but the reason of this

appearance is, because the Word is designed for man, to whose use it is thus accommodated, nevertheless in itself it is spiritual from a celestial prigin, that is, from Divine Truth joined with Divine Good. That doctrine would become none, in case the rational principle was to be consulted as to the things contained in the doctrine; will be illustrated by examples presently.

2517. "She is married to a husband"—that hereby is signified that the doctrine of true faith is spiritual, and together with the things contained in it, is joined to a celestial principle, appears from the signification of being married to a husband; husband, when named in the Word, signifies good, and in this case wife signifies truth; it is otherwise when husband is called man (*vir*), in this case man signifies truth, and wife signifies good, see n. 915, and in other places; here, therefore, married to a husband signifies that truth was joined to good, in such a manner, that truth also was good: the same further appears from the signification of Sarah a wife, as denoting spiritual truth, and from the signification of Abraham, as denoting celestial good, each being divine, see n. 2501, 2507; and whereas Sarah signifies spiritual Divine Truth, the essential doctrine of true faith is also understood by Sarah a wife, for doctrine is derived from truths: Hence it is evident, that married to a husband denotes, that the doctrine of true faith is spiritual, and together with what it contains, is joined to a celestial principle.

2518. Verse 4. *And Abimelech had not approached near to her; and he said, Lord, wilt thou also slay a just nation?* Abimelech had not approached near to her, signifies that in the doctrine of faith rational truth was not consulted in any manner: and he said, Lord, wilt thou also slay a just nation, signifies would the good and truth of doctrine be extinguished?

2519. "And Abimelech had not approached near to her"—that hereby is signified that in the doctrine of faith rational truth was not consulted in any manner, appears from the signification of Abimelech, as denoting the doctrine of faith, see n. 2504, 2509, 2510; and from the signification of approaching near to her, viz. to Sarah as a sister, as denoting to touch, or to consult in any manner rational truth, which is a sister, see n. 1495, 2508. The reason why the rational principle was not consulted in any manner, is, as was said above, because the doctrinals of faith are all from a Divine principle, which is infinitely above the rational human principle: the rational principle receives from the Divine its good and its truth; the Divine principle may enter into the rational, but the rational

cannot enter into the Divine; just as the soul may enter into the body and form it, but the body cannot enter into the soul; or as light may enter into shade, and modify it variously into colours, but shade cannot enter light: Nevertheless, in consequence of its appearing at first, as if the rational principle ought to be present, because this is what receives the Divine principle, therefore this thought at first occurred, whether the rational principle should not be consulted at the same time; the Lord, however, revealed and replied to Himself, that thus doctrine would become none; wherefore the rational principle was not consulted, which is here signified by these words, that Abimelech had not approached near unto her.

2520. "And he said, Lord, wilt thou also slay a just nation"—that hereby is signified, would good and truth be extinguished? appears from the signification of nation, as denoting good, see n. 1259, 1260, 1416; and whereas it is predicated of the nation of Abimelech, by whom is signified the doctrine of faith, by a just nation is here meant both good and truth, for each is of doctrine. That these words were spoken from a zeal of affection, or love towards the whole human race, is evident; that love directed the Lord's thoughts, when He was yet in the maternal human [principle]; and although he perceived from the Divine [principle] that the doctrine of faith was only from a celestial origin, yet, out of regard to mankind, who receive nothing but what they can form some idea of from the rational principle, it was here said, "wilt thou also slay a just nation," whereby is signified, would the good and truth of doctrine be extinguished? That man doth not receive any thing, unless he can form some idea thereof from his rational principle, may appear from the ideas which he entertains concerning Divine arcana; there always adheres thereto some idea grounded in worldly things, or in things analogous to what is worldly, by which idea they are retained in the memory, and re-produced into thought, for man, without an idea grounded in worldly things, is incapable of thinking at all; wherefore if naked truths from a Divine origin were proposed to him, they would in no wise be received, but would exceed all his comprehension, consequently his belief also, especially with such as are principled in external worship: To illustrate this, the following examples may suffice; the essential Divine [principle] cannot abide except in what is Divine, consequently except in the Lord's Divine-human [principle], and thereby be with man; but, if the rational principle was consulted, it would say, that the essential Divine [principle] is capable of abiding in the human principle of



every one. Again; there is nothing holy but what proceeds from the Lord, consequently from the Divine [principle] which is one; but if the rational principle was consulted, it would say that there were other sources of holiness. Again; man doth not live from himself, he doth not do good from himself, neither doth he believe truth from himself, nay, he doth not think from himself, but good and truth are from the Lord, whereas evil and the false are from hell; and what is more, hell, that is, they who are in hell, do not think from themselves, but receive thus the good and truth of the Lord; yet if the rational principle was consulted, it would reject these truths as inconceivable. So in the case of recompense, that no one is recompensed merely because he doth good, and teacheth truth, the external being of no avail, but only the internal, in proportion to the affection of good in doing good, and to the consequent affection of truth in teaching truth, and this in proportion as they are not grounded in man's self; and so in a thousand other cases, in which, if the rational principle was consulted, it would reject them, because it could not comprehend them. Inasmuch as the rational human principle is such, therefore the Word is written according to man's conception, yea, even according to his genius and temper; hence it is that the internal and external senses of the Word differ from each other, as may plainly enough appear from the Word of the Old Testament, where several things are said according to the apprehension and genius of the people who lived at that time; it is on this account that so little mention is made concerning a life after death, concerning eternal salvation, and concerning the internal man; for such was the nature of the Jewish and Israelitish people, amongst whom the Church at that time was instituted, that if those things had been openly declared, they would not only not have understood them, but would also have derided them; in like manner, if it had been openly declared to them, that the Messiah, or Christ, would come to save their souls to eternity, they would also have rejected this truth as without foundation, as may appear at this day from the same nation, before whom if mention be made of any thing internal, or spiritual, and that the Messiah shall not be the greatest King on earth, it is derided; this was the reason why the Lord spake in like manner as the Prophets throughout, and some things by parables, as he Himself saith in Matthew, "I speak to them by parables, because seeing they do not see, and hearing they do not hear, neither do they understand," xiii. 13; the seeing and the hearing are they who are within the

Church, who although they see and hear, yet do not understand: And in John, "He hath blinded their eyes, and hardened their heart, that they may not see with their eyes, and understand with the heart, and convert themselves, and I should heal them," xii. 40; by converting themselves, and being healed, is implied, that still they would afterwards reject, and would thereby procure, which is attended with eternal damnation, see n. 301, 302, 303, 582, 1008, 1010, 1059, 1327, 1328, 2051, 2426: Nevertheless the Lord laid open the interior things of the Word in many places, but only for the wise.

2521. Verse 5. *Did he not say to me, this is my sister; and she also herself said, he is my brother; in the rectitude of my heart, and in the immunity of my hands, I have done this.* Did he not say to me, signifies exculpation for so thinking: this is my sister, signifies that it was the rational principle which should be consulted: and she also herself said, he is my brother, signifies that the rational principle itself so dictated, that celestial good should be adjoined to it: in the rectitude of my heart, signifies that it was so thought from innocence and simplicity of good: and in the immunity of my hands I have done this, signifies from the affection of truth, and thus from every faculty.

2522. "Did he not say to me"—that hereby is signified exculpation for so thinking, appears from every particular contained in this verse, and also from the signification of saying, as denoting to think, concerning which see n. 2506.

2523. "This is my sister"—that hereby is signified that it was the rational principle which should be consulted, viz. that he so thought, appears from the signification of sister in this chapter, as denoting rational truth, concerning which see n. 2508. In the internal sense of the Word, the Lord's whole life is described, such as it was about to be in the world, even as to perceptions and thoughts, for these things were foreseen and provided, as being from the Divine [principle], for this reason also, that they might be exhibited as present to the angels at that time, who perceive the Word according to the internal sense, and that thus the Lord might be presented before them, and at the same time how He successively put off the human [principle] and put on the Divine; unless these things had been exhibited as present to the angels by the Word, and also by all the rites and ceremonies in the Jewish Church, the Lord would have been obliged to have come into the world immediately after the decline of the most ancient Church, which is called Man, or Adam, for the prophetic declaration concerning the Lord's coming was made at that

time, see Gen. iii. 15; and what is more, the human race which existed at that time could not have been saved. With respect to the Lord's essential life, it was a continual progression of the human [principle] to the Divine, even to absolute union, as hath been frequently said above; for in order that He might fight with the hells, and overcome them, it was needful that He should fight from a human [principle], inasmuch as there can be no combat with the hells from the Divine [principle]; therefore He was pleased to put on the human [principle] as another man, to be an infant as another, to grow up into sciences and knowledges, which were represented and signified by the sojourning of Abraham in Egypt, chap. xii. and now in Gerar, thus as another man to cultivate the rational principle, and thereby dissipate the shade thereof, and introduce it into light, and this by His own power: That the Lord's progression from the human [principle] to the Divine was such, can be doubted by no one, who only considers, that He was an infant, and learnt to speak as an infant, &c.; but there was this difference between the Lord and other men, that the essential Divine [principle] was in Him, as being conceived of Jehovah.

2524. "And she also herself said, he is my brother"—that hereby is signified, that the rational principle itself dictated that celestial good should be adjoined to it, may appear from the signification of sister, who is here understood by *she herself*, as denoting the rational principle, see n. 1495, 2508; and from the signification of brother, as denoting the good of truth, see n. 367, 2508: For the case with respect to Divine Good and Divine Truth is this; they are united to each other as in marriage, whence cometh celestial marriage, and conjugal love even to inferior nature; but the good and truth of the rational principle are not joined together with each other as in marriage, but in consanguinity, as brother and sister; because the rational principle as to truth is conceived by the influx of Divine Good into the affection of sciences and of knowledges, see n. 1895, 1902, 1910; whereas the good of the rational principle is conceived by the influx of Divine Good into that truth, which then becomes the essential good of charity, which is the brother of faith, or, what is the same thing, of truth, see n. 367. Hence it appears, that the good of the rational principle is from the Divine Good, but the truth thereof is not from the Divine Truth, for the truth of the rational principle is procured by sciences and knowledges, which is insinuated by things of sense both external and internal, consequently by an external way; hence it is, that

many fallacies, originating in the things of sense, adhere to the truths thereof, which cause them not to be truths; nevertheless whilst the Divine Good flows into them, and conceives them, they then appear as truths, and are acknowledged as truths, although they are merely appearances of truth: In this case, the essential good in those truths is modified according to the shades there, and becomes a good of such a quality as the truth is; this is one arcanum, which lies concealed in these words, that the rational principle thus dictated, that celestial good should be adjoined to it.

2525. "In the rectitude of my heart"—that hereby is signified that it was so thought from innocence and simplicity of good may appear from the signification of rectitude, and also of heart: rectitude, in the original tongue, is expressed by a term, which signifies also integrity and perfection, and likewise simplicity; but heart signifies love and charity, which have relation to good, as is well known; hence it is, that in rectitude of heart denotes from innocence and simplicity of good.

2526. "And in the immunity of my hands have I done this"—that hereby is signified from the affection of truth, and thereby from every faculty, appears from the signification of immunity, and also of hands; immunity, in the original tongue, is expressed by a term, which also signifies cleanness and purity; hands are predicated of truth, and signify power. Consequently faculty, see n. 878. In the rectitude of my heart and the immunity of my hands I have done this, signifies therefore that the thought was grounded in innocence and simplicity of good, and in the affection of truth, consequently in every faculty; and the ground of such signification is this; good is good by virtue of innocence, and truth is true by virtue of good, and when these are in their order, then there is all or every faculty; that these things are involved in these words, is evident, for a right, or entire, or perfect heart, by which is signified good, cannot be unless innocence be in good, as it was said; hence it becomes simple good; and immune, or clean, or pure hands, which are predicated of truths, cannot be unless good be in truths, as was also said, that is, unless the affection of truth be therein; when thought is thus derived from innocence, and simplicity of good, and from the affection of truth, then it is derived also from every faculty or power, which is also signified by hands, see n. 878.

2527. Verse 6. *And God said to him in a dream, I have also known, that in the rectitude of thy heart thou hast done this, and also I prevented thee from sinning against Me, there-*

fore I did not give thee to touch her. God said to him in a dream, signifies perception less obscure: I have also known, that in the rectitude of thy heart thou hast done this, signifies here, as above, that it was so thought from innocence and simplicity of good, consequently that he was not in fault: and also I prevented thee from sinning against Me, signifies that no hurt was occasioned: therefore I did not give thee to touch her, signifies that the rational principle was not at all consulted.

2528. "God said to him in a dream"—that hereby is signified perception less obscure, appears from what was said and explained above, n. 2514. The reason why in this chapter the name God is used, and not Jehovah, only in the last verse, is, because the subject treated of is concerning things spiritual, that is, the doctrinals of faith, for on such occasions the name God is adopted; but when the subject treated of is concerning things celestial, or love and charity, then the name Jehovah is adopted, see n. 709, 732, 2001.

2529. "I have also known, that in the rectitude of thy heart thou hast done this"—that hereby is signified that it was so thought from innocence and simplicity of good, appears from what was said above, n. 2525, 2526, where the same words occur. No mention is here made, as above, of immunity of the hands, the reason whereof is grounded in this arcanum, that in the affection of truth, which is signified by immunity of the hands, there was somewhat of an human principle; for truth was insinuated into the Lord also by the human principle of His nativity, whereas good was from the Divine [principle] alone, as may appear from the existence of the rational principle as to good and as to truth, see n. 2524.

2530. "And also I prevented thee from sinning against Me"—that hereby is signified that no hurt was occasioned, viz. that in the doctrine of faith the rational principle was not consulted, as also presently follows, may appear without explication.

2531. "Therefore I did not give thee to touch her"—that hereby is signified that the rational principle was not at all consulted, appears from the signification of giving to touch, as denoting to consult, as also to approach to her, verse 4: n. 2519; and from the signification of Sarah as a sister, who is here understood by her, as denoting the rational principle, see n. 1495, 2508. In order that it may be further known how the case is with the doctrine of faith, as being spiritual from a celestial origin, it is to be observed, that that doctrine is Divine Truth grounded in Divine Good, consequently Divine throughout: What is Divine is incomprehensible, as being

above every understanding, even that of angels; nevertheless this Divine, which in itself is incomprehensible, by means of the Lord's Divine-human [principle], is capable of flowing into the rational principle of man, and in this case it is received there according to the truths which are therein, consequently in a different manner with different persons: in proportion therefore as truths with man are more genuine, in the same proportion also the Divine [principle] which flows in is more perfectly received, and in the same proportion man's intellectual principle is enlightened: In the Word of the Lord are essential truths, but in the literal sense thereof are truths, which are accommodated to the apprehension of those who are principled in external worship; whereas in its internal sense are truths accommodated to those who are internal men, viz. who as to doctrine, and at the same time as to life, are angelical; the rational principle of these latter is hence so far enlightened, that the illumination is compared to the brightness of the stars and of the sun, Dan. xii. 3; Matt. xiii. 43; hence it is evident, of what importance it is that interior truths be known and received; these truths may indeed be known, but they cannot be received, except by those who are principled in love or in faith to the Lord; for the Lord, as He is Divine Good, so he is Divine Truth, consequently He is essential doctrine, inasmuch as whatever is in the doctrine of true faith, hath respect to the Lord, and also hath respect to the kingdom of heaven and the Church, and the things relating to the kingdom of heaven and the Church; but all these things are the Lord's, and are intermediate ends, by which the ultimate end, that is, the Lord, is regarded: That the Lord is essential doctrine as to truth and good, consequently that He alone is regarded in doctrines, He Himself teaches in John, where He says, "I am the way, the truth, and the life;" xv. 26, 27; way is doctrine, truth is every thing appertaining to doctrine, life is the essential good which is the life of truth: and that love and faith in Him are receptive, He teaches again in John, where it is written, "His own received Him not; but as many as received, to them gave He power to become the sons of God, believing in His name; who were born, not of bloods, nor of the will of the flesh, nor of the will of man, but of God," i. 11, 12, 13; the born of God are those, who are principled in love and thence in faith.

2532. Verse 7. *And now bring back the man's wife, because he is a Prophet, and shall pray for thee, and thou shalt live; and if thou dost not bring her back, know thou that dying thou*

*shalt die, and every one who appertaineth to thee.* Now bring back the man's wife, signifies that he should render the spiritual truth of doctrine pure and untainted by the rational principle: because he is a Prophet, signifies that thus he should be taught: and he shall pray for thee, signifies thus revelation should be made: and thou shalt live, signifies that thus doctrine should have life: and if thou wilt not bring her back, signifies here, as before, if he should not render the spiritual truth of doctrine pure and untainted by the rational principle: know thou that dying thou shalt die, signifies that the doctrine of truth and good would be none: and every one who appertaineth to thee, signifies all things which related thereto, together.

2533. "And now bring back the man's wife"—that hereby is signified, that he should render the spiritual truth of doctrine pure and untainted by the rational principle, appears from the signification of wife, as denoting spiritual truth, see n. 2509, 2510; and from the signification of the man's, as denoting essential doctrine, for Abraham, by whom the Lord in that state is represented, when he is named man (*vir*), signifies celestial truth, which is the same thing as doctrine from a celestial origin, for man (*vir*)\* in an internal sense is the intellectual principle, see n. 158, 265, 749, 915, 1007, 2517; hence it is evident, that to bring back the man's wife is to render the spiritual truth of doctrine pure and untainted; that it was to be pure and untainted by the rational principle, appears from this consideration, that Abimelech, who was to bring back, signifies doctrine that has respect to things rational, or, what is the same thing, the rational things of doctrine, see n. 2510. It was said above, that although the doctrine of faith is in itself Divine, and thus above all human comprehension, yea even above the comprehension of angels, yet nevertheless in the Word it is dictated according to the comprehension of man in a rational manner; the case in this respect is like that of a parent, who, in the instruction of his infant children, explains all and singular his instructions according to their genius and capacities, although he himself thinks from an interior or deeper ground, otherwise it would be teaching what would not be learnt, or like casting seed on a rock: this is the case also with the angels, who in another life instruct the simple in heart, and who, notwithstanding their being principled themselves in celestial and spiritual

\* See Note, Vol. I. n. 156, concerning the precise signification of the Latin word *vir*.

wisdom, still do not elevate themselves above the comprehension of those whom they teach, but speak simply with them, rising by degrees in their instructions according as they are received; for if they were to speak from angelic wisdom, the simple would not at all comprehend them, consequently they would not be led to the truths and good things of faith; the case would be the same, if the Lord had not taught in the world in a rational manner according to man's comprehension; nevertheless the Word is elevated to the understanding of angels in its internal sense, and yet in that highest elevation, in which it is presented before the angels, it is infinitely beneath what is Divine; hence it is manifest what the nature of the Word is in its origin, and consequently in itself, and thus, that it involves more in every part of it, than the universal heaven is capable of comprehending as to a small portion thereof, although in the letter it appears so trivial and unpolished. That the Lord is the Word, inasmuch as the Word is from Him, and He is in the Word, appears from John, "In the beginning was the Word, and the Word was with God, and God was the Word; in it was life, and the life was the light of men: and the Word was made flesh, and dwelt in us, and we saw His glory, the glory as of the Only-begotten of the Father, full of grace and truth," i. 1, 4, 14: see also Revelation xix. 11, 13, 16. And inasmuch as the Lord is the Word, He is also doctrine, for there can be no other doctrine, which is essentially divine.

2534. "Because he is a Prophet"—that hereby is signified that thus he would be taught, appears from the signification of a Prophet. Prophet is frequently mentioned in the Word, and in the sense of the letter signifies those to whom revelation is made, also abstractedly the revelation itself; but in an internal sense it signifies one who teaches, also abstractedly the doctrine itself which is taught; and whereas the Lord, as it was said, is essential doctrine, or the Word which teaches, He is named Prophet, as in Moses, "*A Prophet shall Jehovah thy God raise up from the midst of thee, out of thy brethren, like unto me, Him shall ye obey,*" Deut. xviii. 15, 18; it is said *like unto Me*, because the Lord was represented by Moses as well as by Abraham, Isaac, Jacob, David, and others; and inasmuch as an expectation prevailed of His appearing, therefore it is said in John, "Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that *Prophet*, which should come into the world," vi. 14. Inasmuch as the Lord in a supreme sense is a Prophet, and "the testimony of Jesus is the spirit of prophecy,"



Rev. xix. 10; it is from this ground that Prophet, in the internal sense of the Word, signifies one that teacheth, also abstractedly doctrine, as may evidently appear from the following passages, "Thou child shalt be called the *Prophet of the Highest*," Luke i. 76, which words were spoken by Zacharias concerning his son John the Baptist; and that he was not a Prophet, but one that prepared the way by teaching and preaching the Gospel concerning the Lord's coming, He Himself declares in the following passage, "They asked him, What art thou? art thou Elias? but he said, I am not; art thou a *Prophet*? He answered no; wherefore they said to him, Who art thou? He said, I am the voice of one crying in the wilderness, make straight the way of the Lord," John i. 21, 22, 23: So in Matthew, "Many will say in that day, *have we not prophesied* by thy name?" vii. 22; where it is evident that by prophesying is signified to teach. So in the Revelation, "It is needful that thou *prophesy* again upon people, and nations, and tongues, and many Kings," x. 11; where to prophesy denotes to teach; what is meant by people, nations, tongues, and kings, hath been above said and shewn in numberless places. Again, "The nations shall tread down the holy city forty and two months, but I will give to My two witnesses that *they may prophesy* a thousand two hundred and three score days, cloathed in sackcloth," Rev. xi. 2, 3; where also to prophesy denotes to teach: So in Moses, "Jehovah said to Moses, see, I have given thee a God to Pharaoh, and Aaron thy brother shall be thy *Prophet*," Exod. vii. 1; where Prophet denotes one that should teach or say what Moses should dictate: So in Joel, "I will pour out My Spirit upon all flesh, and your sons and your daughters *shall prophesy*," ii. 28; where to prophesy is to teach: So in Isaiah, "Jehovah hath poured out upon you the spirit of slumber, and hath closed your eyes, the *Prophets*, and your heads, *them that see* hath He covered, and the vision of all is become to you as the words of a sealed book, which they give to one that knoweth letters, saying, read this, I pray, and he saith, I cannot, because it is sealed," xxix. 10, 11; where by Prophets are meant those who teach truth, and by them that see are meant those who see truth, who are said to be covered, when they know nothing of truth, and see nothing of truth; inasmuch as in old times they were called Prophets who taught, therefore also they were called seeing, (or seers), because to see signified to understand, see ii. 2150, 2325; that they were called seeing, (or seers), may be seen 1 Sam. ix. 9; 2 Sam. xxiv. 11; they were also called *men of God*, from the signification of man (Gen.

see n. 158, 265, 749, 915, 1007, 2517; that they were called men of God, may be seen 2 Kings i. 9 to 16; chap. iv. 7, 9, 16, 21, 22, 25, 27, 40, 42; chap. v. 8, 14, 20; chap. xiii. 19; chap. xxiii. 16, 17. That by Prophets in an internal sense are signified those who teach, appears from Jeremiah, chap. xxiii. throughout; and from Ezechiel, chap. xiii. throughout, where the subject particularly treated of is concerning Prophets; the same appears also from many other places where mention is made of Prophets: Hence also by false Prophets are signified those who teach what is false, as in Matthew, "In the consummation of the age, many *false Prophets* shall arise, and shall seduce many; false Christs shall arise, and *false Prophets*, and shall give great signs, and shall deceive, if possible, even the elect," xxiv. 11, 24; where by false Prophets are meant those who teach what is false; the same is understood by the *false Prophet* in the Revelation, chap. xvi. 13; chap. xix. 20; chap. xx. 10. Hence also it may appear, how much the internal sense of the Word is obscured by the ideas, which are conceived from the representatives of the Jewish Church; for whensoever Prophet is mentioned in the Word, there instantly occurs the idea of Prophets, such as existed at that time, which idea is a great hinderance to the perception of what is signified by them; but in proportion to man's increase in wisdom, the idea conceived from those representatives is more easily removed; as for example, where mention is made of temple, they who think from a deeper ground of wisdom, do not perceive the temple which was at Jerusalem, but the temple of the Lord; so in the case of the mountain of Zion, or Zion, they have no perception of that which was at Jerusalem, but of the Lord's kingdom; and where Jerusalem occurs, they do not think of that city which was in the tribe of Benjamin and Judah, but of the holy and heavenly Jerusalem.

2535. "And will pray for thee"—that hereby is signified that thus revelation will be made, appears from the signification of praying: Prayer considered in itself is discourse with God, and at such time a certain internal intuition of those things which are the objects of prayer, to which corresponds a certain similar principle of influx into the perception or thought of the mind of him who prays, so that there is a kind of opening of man's internals towards God; but this with a difference according to man's state, and according to the essence of the thing which is the object of prayer; if the prayer be grounded in love and faith, regarding only celestial spiritual things as its object and ends, then in the prayer

there exists somewhat resembling a revelation, which is manifested in the affection of the person praying, as to hope, consolation, or some internal joy; hence it is that to pray, in an internal sense, signifies to be revealed; in the present case this is more especially signified, because it is said of a Prophet, and by Prophet is meant the Lord, whose prayer was nothing else but internal discourse with the Divine [principle], and at the same time revelation; that revelation attended the prayer of the Lord, appears from Luke, "It came to pass, when Jesus was baptized, and *prayed*, that heaven was opened," iii. 21: And again, "It came to pass, that Jesus took Peter, James, and John, and went up into a mountain *to pray*; and as *He prayed*, the fashion of His countenance was changed, and his raiment was white glistering," Luke ix. 28, 29: So in John, "When He prayed, saying, Father, glorify Thy name, then came there a voice from heaven, I have both glorified it, and will glorify it again," xii. 27, 28; where it is evident, that the prayer of the Lord was discourse with the Divine [principle], and revelation at that time.

2536. "And thou shalt live"—that hereby is signified the life of doctrine, may appear without explication.

2537. "And if thou wilt not bring her back"—that hereby is signified, if he should not render spiritual truth pure and untainted by the rational principle, appears from what was said above, n. 2533, where the same words occur.

2538. "Know thou that dying thou shalt die"—that hereby is signified that there would be no doctrine of truth and of good, may also appear from what was said above, n. 2516; where similar words occur: In like manner it appears that every one who appertaineth to thee signifies all things relating thereto, viz. to doctrine; the ground and reason why every one signifies every thing, or all things, in an internal sense, is, because persons in the Word signify things, consequently every one who appertained to Abimelech signifies every thing, or all things, relating to doctrine. From what hath been said then it is evident what is the internal sense of the words contained in this verse, viz. that he should render the spiritual truth of doctrine pure and untainted by the rational principle, and that thus he should be taught, and revelation would be made to Him, and hereby doctrine would have life; but if he did not render the spiritual truth of doctrine pure and untainted by the rational principle, then the doctrine of truth and good would be none, as to all and singular the things appertaining thereto: The case with doctrine is this.

so far as the truths thereof are believed from a mere human ground, that is, from a sensual, scientific, and rational ground, so far the doctrine is none; but so far as the sensual, scientific, and rational ground is removed, that is, so far as the truths of doctrine are believed apart from such ground, so far the doctrine becomes alive, for so far a Divine [principle] flows in; the things appertaining to the human principle are what hinder influx and reception: but it is one thing to believe from a rational, scientific; and sensual ground, or to consult those principles in order to believe; and it is another thing to confirm and corroborate what is believed, by things rational, scientific, and sensual; the difference in these two cases will appear from what follows, being treated of in an internal sense in this chapter.

2539. Verse 8. *And in the morning Abimelech arose early and called all his servants, and spake all those words in their ears, and the men feared exceedingly.* In the morning Abimelech arose early, signifies clear perception, and the light of confirmation from celestial good: and called all his servants, signifies things rational and scientific: and spake all those words in their ears, signifies exhortation to confirming proofs thence derived, so that they might be led to obey: and the men feared exceedingly, signifies exhortation even to their being averse to [viz. whatever might defile the truth of doctrine].

2540. "In the morning Abimelech rose early"—that hereby is signified clear perception, and the light of confirmation from celestial good, appears from the signification of rising in the morning; also from the signification of Abimelech, and of early [*in matutino*]; what is signified by morning, was shewn, n. 2333, 2405; whence it is evident that in the present case it signifies clear perception, as is manifest also from the series of the things treated of, in that the perception was at first obscure, see n. 2513, 2514; and afterwards was less obscure, see n. 2528; that Abimelech signifies the doctrine of faith which hath respect to things rational, may be seen above, n. 2509, 2510: Lastly what is signified by early [*matutinum*] appears from the signification of morning; inasmuch as it is here said, "In the morning he rose early," it not only signifies clear perception, but also the light of confirmation from celestial good, for it is from celestial good that the confirming light of truth is derived; hence then it may appear what is signified by these words. The reason why so much is said, in the internal sense of the Word, concerning the perception which the Lord had in the human [principle], and concerning

His thought respecting the rational principle in the doctrine of faith, is, not only what was mentioned above, but also because it is angelical to have a distinct thought of the various things relating to the Lord's life in the world, and how He put off the rational human [principle], and made it Divine by His own proper power; and at the same time concerning the doctrine of charity and faith, what its nature and quality is when the rational principle mixes itself therewith; besides several other things which constitute the interiors of the Church and of man, and which thence depend; these things appear of small consequence to man, whose care and concern are in worldly and corporeal things, and possibly he may think them of no benefit or advantage to him, nevertheless they are precious to the angels, whose care and concern are in celestial and spiritual things; their ideas and perceptions respecting these things are ineffable: Hence it is manifest, that very many things, which are of small consequence in man's eye, because they transcend his comprehension, are esteemed by the angels as of the highest value, because they enter into the light of their wisdom; and on the other hand, those things which appear most valuable to man, as being of a worldly nature, and thus adapted to his comprehension, are lightly esteemed by the angels, as being out of the sphere of the light of their wisdom: This is the case respectively with the internal sense of the Word in many passages.

2541. "And he called his servants"—that hereby are signified things rational and scientific, appears from the signification of servants in the Word, concerning which more will be said presently at verse 14, n. 2567. There are in man, who is in the kingdom of the Lord, or who is a kingdom of the Lord, things celestial, things spiritual, things rational, things scientific, and things sensual, all which are in due subordination to each other; things celestial and spiritual have the pre-eminence, and are of the Lord; things rational are subordinate and subservient thereto; things scientific again are subordinate and subservient to things rational; lastly, things sensual are subordinate and subservient to things scientific; the things which are subservient, or which serve, are respectively servants, and in the Word are called servants; that such a subordination exists, is unknown to man, who thinks only from things sensual and scientific; and he who hath any knowledge thereof, is yet in a most obscure idea, being as yet in things corporeal, whereas the angels have ideas on this subject the most distinct; for a thousand, yea ten thousands of distinct ideas with the angels form but one single obscure idea with

man; as for example, in regard to what is here said, "That Abimelech called his servants, and spake all those words in their ears, and that the men feared exceedingly," the angels perceive herein deeper arcana than man can conceive, or even believe, viz. how the Lord reduced things rational and scientific to obedience, and this in such a sort, that He not only rendered things rational and scientific obedient, but also the affections arising in opposition to the celestial and spiritual things of doctrine, for these being subdued, things rational and scientific were reduced to obedience, and at the same time to order: These arcana are most common and familiar to the angels, which yet possibly to man are most obscure, or unintelligible.

2542. "And spake all those words in their ears"—that hereby is signified exhortation to confirming proofs thence arising, so that they might be led to obey, may appear from the series of the things treated of in an internal sense, and also from the signification of ears; first it may appear from the series of the things treated of, there being several confirming proofs, which accede to whatever the rational principle acknowledges, for it is led to acknowledge only in consequence of such confirming proofs, and hence it is, that when things rational are reduced to obedience, exhortation is made to attend to whatever things may confirm such obedience, such confirming things being ever at hand, and as it were rising up; The same may appear from the signification of ears, which in the internal sense of the Word signify obedience: this signification is grounded in the correspondence which exists between hearing and obeying, which correspondence lies hid in the very expression To hear, and especially in the expression To hearken; the origin of this correspondence is from another life, where they who are obedient and dutiful belong to the province of the ear, yea correspond to hearing itself, which is an arcanum heretofore unknown; but these things will better appear, when we come to speak hereafter, by the Divine Mercy of the Lord, concerning correspondence: That ears have such a signification, may appear from several passages in the Word; suffice it at present to adduce only this from Isaiah, "Make the heart of this people fat, and make *their ears* heavy, and close up their eyes, lest peradventure they should see with their eyes, and *hear with their ears*, and their heart should understand," vi. 10; where to see with the eyes is to understand, and to hear with the ears is to perceive with affection, consequently to obey: And where the Lord saith, "He that hath *an ear to hear*, let him

hear," Matt. xi. 15; chap. xiii. 9, 43; Luke viii. 8; chap. xiv. 35; nothing else is signified.

2543. "And the men feared exceedingly"—that hereby is signified exhortation even to their being averse to [viz. whatever might defile the truth of doctrine], appears from the signification of fearing in this passage, and from the signification of men: Fearing or fear, like every other affection, involves in it several things, although it appears simple, viz. the loss of life, of reputation, of honour, and of gain in worldly things; but the loss of good and of truth, and consequently of life, in celestial things; and inasmuch as it involves in it these things, it involves also an aversion to those things, which have a tendency to destroy good and truth, and this the more especially in proportion as man is the more principled in the affection of good and truth; the aversion is opposite to the affection, wherefore here by fearing is signified to be averse to; how great the Lord's aversion was, appears from the zeal with which the things contained in the subsequent verse are uttered, which zeal was in favour of doctrine, that it might be undefiled by very thing rational and scientific: that the men signify things rational and scientific, or intellectual things of every sort, was shewn, n. 158, 265, 749, 915, 1007.

2544. Verse 9. *And Abimelech called Abraham, and said unto him, what hast thou done to us, and what have I sinned against thee, that thou hast brought upon me and upon my kingdom a great sin? thou hast done with me deeds which shall not be done.* Abimelech called Abraham, and said unto him, signifies the Lord's thought from the doctrine of faith: what hast thou done to us, and what have I sinned against thee, signifies self-reproof for having so thought: that thou hast brought upon me and upon my kingdom a great sin, signifies that hereby the doctrine of faith and all doctrinals were in the greatest danger: thou hast done with me deeds which shall not be done, signifies horror.

2545. "Abimelech called Abraham, and said unto him"—that hereby is signified the Lord's thought from the doctrine of faith, may appear from the representation of Abimelech, and also of Abraham, and from the signification of saying, spoken of above. What it is to think from the doctrine of faith, cannot be explained to the apprehension, for the perception thereof can fall only on angelical ideas, to which it is exhibited in so great a light with celestial representatives, that scarce any thing can be described; as may appear, if it should be said, that the Lord's thought was from intellectual truth, which was above the rational principle, which He thence

looked down upon; but that the perception from which He thought was from Divine Truth; in this case few would be able to comprehend what was meant.

2546. "What hast thou done to us, and what have I sinned against thee"—that hereby is signified self-reproof for having so thought, may appear from the affection and zeal prevalent in these words, (concerning which see above, n. 2543) by reason that the rational principle and the scientific were desirous to arise and to enter, and thus to have somewhat common in the doctrine of faith, which is Divine.

2547. "That thou hast brought upon me and upon my kingdom a great sin"—that hereby is signified that the doctrine of faith and all doctrinals were in danger, appears from the signification of Abimelech, who is here meant by *me*, as denoting the doctrine of faith, and from the signification of kingdom, as denoting the truth of doctrine or a doctrinal. That kingdom in an internal sense signifies the truths of doctrine, and in an opposite sense the falses of doctrine, appears from the Word, as in Jeremiah, "He is the former of all things, and the sceptre of His inheritance, Jehovah of Zebaoth is His name; Thou art my battle-axe, arms of war, and I will disperse in Thee *nations*, and destroy in Thee *kingdoms*," li. 19, 20; speaking of the Lord, who, it is plain, was not to disperse nations, nor destroy kingdoms, but those things which are signified by nations and kingdoms, viz. evils and falses which relate to doctrine: So in *Ezekiel*, "Behold, I will receive the sons of Israel from amongst the nations whither they have gone, and will gather them from all around, and will bring them into their own land, I will make them into one *nation* in the land, in the mountains of Israel, and they shall all have one king for a king, and they shall be no longer two *nations*, and they shall not be divided any more into two *kingdoms*," xxxvii. 21, 22; Israel here denotes the spiritual Church; nation denotes the good of that Church, or of doctrine; that nations are goodnesses, may be seen, n. 1259, 1260, 1416, 1849; kingdom denotes the truths thereof; that by nations and kingdoms somewhat else is here signified than nations and kingdoms, is manifest, for it is said of the sons of Israel, or the Israelites, that they should be gathered together and brought into the land, who yet being dispersed amongst the nations went into the nations: So in *Isaiah*, "I will confound Egypt with Egypt, and they shall fight a man against his brother, and a man against his companion, *city* against *city*, *kingdom* against *kingdom*," xix. 2; where Egypt denotes reasonings from scientifics concerning the truths of faith, see



n. 1164, 1165, 1186; *city* denotes doctrinals, in the present case such as are heretical, see n. 402, 2268, 2449; *kingdom* denotes what is false in doctrinals; hence *city* against *city* and *kingdom* against *kingdom* denotes that heresies and false principles should combat with each other; in like manner as is signified by these words which the Lord spake concerning the consummation of the *ſc*, “*Nation* shall be excited against *nation*, and *kingdom* against *kingdom*,” Matt. xxiv. 7; to denote evils against evils, and falses against falses. The things which Daniel prophesied concerning four kingdoms, chap. ii. 37 to 46; chap. vii. 17 to the end; and concerning the kingdoms of Media and Persia, chap. viii. 20 to the end; and concerning the kingdoms of the king of the south and of the king of the north, chap. xi; and the things which John also in the Revelation saw concerning kings and kingdoms, have no other signification, denoting only states of the Church as to truths and falses; monarchial states and states of the kingdoms of the earth, in the sense of the letter, are states of the Church and of the Lord’s kingdom in an internal sense, in which sense are contained only things spiritual and celestial; for the Word of the Lord, considered in itself, is merely spiritual and celestial, but in order that it may be read and comprehended by men of all natures and qualities whatsoever, the things which relate to heaven are delivered and made manifest by such things as exist here on earth.

2548. “Thou hast done to me deeds which shall not be done”—that hereby is signified horror, appears from the affection prevalent in these words, also from the series of the things treated of, viz. that he was averse to whatever might defile the truth of doctrine, see n. 2543; and also that he reproved himself out of zeal, n. 2546; and in the present case that he conceived horror.

2549. Verses 10, 11. *And Abimelech said to Abraham, what hast thou seen that thou hast done this word? And Abraham said, because I said, surely there is no fear of God in this place, and they will kill me because of the word of my wife.* Abimelech said to Abraham, signifies further thought from the doctrine of faith: what hast thou seen that thou hast done this Word, signifies a looking into the cause: and Abraham said, signifies perception which was an answer: because I said, surely there is no fear of God in this place, signifies thought derived from perception, that they had no regard for spiritual truth in that state in which they were: and they will kill me because of the word of my wife, signifies that thus the celestial things of faith would also perish, if

they thought that spiritual truth alone was capable of being joined to celestial good.

2550. "And Abimelech said to Abraham"—that hereby is signified further thought from the doctrine of faith, appears from what was said above, n. 2545; where nearly the same words occur; its being here repeated signifies further thought, and that concerning the cause: What is meant by thought from the doctrine of faith, may be seen, n. 2545.

2551. "What hast thou seen that thou hast done this word"—that hereby is signified a looking into the cause, appears without explication, and it is also manifest from what follows, where the cause is declared. The reason why it is thus exhibited in order, in the internal sense, how the Lord perceived and thought concerning the doctrine of faith, and concerning the rational principle whether it should be consulted, is, because it is angelical to think on those subjects in such a series: the internal sense of the Word is designed more especially for the angels, consequently it is adapted to their perceptions and thoughts; they are in the enjoyment of their delights, yea of their blessednesses and happinesses, when they think of the Lord, of His Divine and human [principle], and of the latter how it was made Divine, for at such times they are encompassed about with a celestial and spiritual sphere, which is full of the Lord, so that it may be said that they are in the Lord; hence nothing is to them more blessed and more happy, than to think agreeably to the things appertaining to that sphere and the affection thence derived; at such times also they are instructed and perfected, especially in regard to this circumstance, how the Lord by degrees, as He grew up, made the human [principle] into which He was born, Divine, by His Own proper power, consequently how by sciences and knowledges, which He revealed to Himself, He perfected His rational principle, successively dispersed the shades thereof, and let it into the Divine Light: These and innumerable other things are presented before the angels in a celestial and spiritual manner, with thousands and thousands of representatives in the light of life, whilst the Word is reading. But these things, which are so precious to the angels, are to men as things of no importance, being above their comprehension, consequently in the shade of their understanding; and on the other hand, those things which are precious in the eyes of men, as are the things connected with this world, are of no importance to the angels, being beneath their state, consequently in the shade of their wisdom; thus, what is surprising, the things which fall into a shade, with man, and are

almost objects of his contempt, pass into light with the angels, and enter into their affection, as is the case with several things appertaining to the internal sense of the Word.

2552. "And Abraham said"—that hereby is signified perception which was an answer, appears from the signification of saying in the historical parts of the Word, concerning which much hath been said above, as in n. 1791, 1815, 1819, 1822, 1898, 1919, 2061, 2080, 2238, 2260, 2271, 2287. With respect to the Lord's thought from the doctrine of faith being signified by what Abimelech said to Abraham, but perception, which was an answer, being signified by what Abraham said, the case is this; perception is a superior principle, and appertained to the Lord as flowing immediately from the essential Divine [principle], but thought is an inferior principle, and appertained to the Lord as flowing from His intellectual principle; and whereas perception was the principle from which thought was derived, therefore the answer of thought was from perception: This may be illustrated by somewhat similar in the case of man; the celestial man cannot think but from perception, and the spiritual man cannot think but from conscience, see n. 2515; the perception of the former like conscience is from the Lord, and it does not appear to the celestial man whence it is, but the thought of the latter is from the rational principle, and appears to the spiritual man as derived from himself: thus also when he thinks on any subject from the rational principle, in such case the conclusion of the thought, or the answer, comes from perception, or from conscience; consequently he is answered by the Lord according to the state of his life, according to his affection, and according to the truth of doctrine conformably implanted and impressed.

2553. "Because I said, surely there is no fear of God in this place"—that hereby is signified thought derived from perception, that they had no regard for spiritual truth in that state in which they were, appears from the signification of the fear of God, as denoting a regard for Divine or spiritual truth; and from the signification of place, as denoting state, concerning which, see n. 127, 1274, 1275, 1377. The real case is this; man is incapable of comprehending any pure spiritual and celestial, that is, Divine doctrinal, because it infinitely transcends his comprehension, consequently also his faith; all the thoughts of man are terminated in natural things which appertain to his sensual principles, and whatsoever is not said from and according to those principles, that is not comprehended by him, but is lost and perishes, like boundless vision falling on the ocean or the universe; wherefore if doctrinals

were expounded to man in any other way than in agreement with those principles, they would in no wise be received, consequently no regard would be had for them, as may plainly enough appear from many particulars in the Word, where things purely Divine, for the same reason are expounded naturally, yea sensually, as where it is said that Jehovah hath ears, hath eyes, hath a face, hath affections like those of man, hath anger and other such things: This was more especially the case when the Lord came into the world; men at that time did not even know what was meant by a celestial and spiritual principle, nor had they any notion of an internal principle; their minds were wholly immersed in terrestrial and worldly things, consequently in externals, as was the case with the Apostles themselves, who conceived that the Lord's kingdom would be like a kingdom of this world, and therefore requested that they might sit, one on His right hand, and another on His left, and supposed for a long time, that they should sit on twelve thrones judging the twelve tribes of Israel, not yet knowing that in another life they could not judge even the least principle of a single man, see n. 2129 to the end. An attention to this state of the human race was the reason why it was at first considered by the Lord, whether the rational principle was to be consulted in the doctrine of faith, and this in consequence of His love, which required that the salvation of all might be provided for, and that the Word might not perish.

2554. "And they will kill me because of the word of my wife"—that hereby is signified that thus the celestial things of faith would also perish, if they thought that spiritual truth alone could be joined to celestial good, appears from the signification of killing, as denoting to perish; and from the signification of wife, as denoting spiritual truth joined with celestial good, concerning which see n. 2507. This is another reason why the Lord at first considered, whether the rational principle was to be consulted in the doctrine of faith, and the case herein is this; Divine Good, which is here called celestial good, is united, as it were, in marriage with Divine Truth, which is here called spiritual truth, see n. 2508; and although Divine Good is thus united to Divine Truth alone, it nevertheless flows into interior truths, and joins itself with them, but not as by a marriage; yea, it even flows into scientific and sensual truths, which are scarce any thing but fallacies, and joins itself with them; if it were not so, no man could possibly be saved, see what is said on this subject, n. 1831, 1832: It was with a view to the conjunction of Divine Good, with the latter and the former truths; and to the salvation of man

thereby, that the Lord came into the world, for without the Lord's human [principle] made Divine, there could not have been any conjunction, but by Him conjunction is effected. Besides this arcanum, there are several other arcana contained in these words, "They will kill me because of the word of my wife," by which words is signified, that hereby the celestial things of faith would perish, if it was conceived that spiritual truth alone could be joined to celestial good; one of these arcana is, that celestial good would also perish, if no regard was had to spiritual truth, for celestial good perishes on the rejection of spiritual truth: Another of these arcana is, that unless mention had been made by the Lord of the worship of the Father, although there is no access to Him but by the Son, and He who seeth the Son seeth the Father, John xiv. 8 to 12, the worship of the Son would not have been received; not to mention many other arcana.

2555. Verses 12, 13. *And also she is truly my sister, she is the daughter of my father, nevertheless not the daughter of my mother, and she became a wife to me. And it came to pass, when God caused me to depart out of the house of my father, and I said to her, this is thy goodness which thou shalt do with me, at every place whither we shall come, say to me, he is my brother.* And also she is truly my sister, signifies that rational truth had such affinity: she is the daughter of my father, but not the daughter of my mother, signifies that the rational principle is conceived of celestial good as a father, but not of spiritual truth as a mother: and she became a wife to me, signifies that spiritual truth is joined with what is celestial by means of rationality: and it came to pass when God caused me to depart out of the house of my father, signifies when he left the scientific principle and the appearances thence derived, with the delights thereof, which are here the house of his father: and I said to her, signifies thought at that time: this is thy goodness which thou shalt do with me, signifies that thence he should then have this comfort: at every place whither we shall come, signifies all things which he should afterwards conclude concerning rational truth: say to me he is my brother, signifies that it should be said that rational truth was adjoined to celestial good.

2556. "And also she is indeed my sister"—that hereby is signified that rational truth had such an affinity, appears from the representation of Sarah as a sister, as denoting rational truth, concerning which see n. 2508; and also from what immediately follows, as treating of the birth of the rational principle, and its consequent affinity. In general it is to be

observed, that all and singular the things appertaining to a man truly rational, that is, a regenerate man, whether they be the things of his affections, of his perceptions, or of his thoughts, are connected with each other as it were by consanguinity and affinity: for they are so arranged, that they mutually respect each other as families of one house, and this in a most distinct manner, in consequence whereof they are re-produced according to the affinities in which they are constituted; this is an effect of the influx of heaven, that is, of the Lord through heaven; with a man who is truly rational, that is, who is regenerate, all things are arranged in an order like that which prevaleth in heaven, and this by virtue of influx; hence man hath the faculty of thinking, of concluding, of judging, and of reflecting, which is so wonderful as to exceed all human science and wisdom, and infinitely to surpass the analytic forms of reasoning which the industry and art of man have from that faculty deduced. The reason why these things have been heretofore unknown is, because mankind have not believed that all things appertaining to the affections, to the perceptions, and to the thoughts, are the effect of an influx, from hell if they be evil, and from heaven if they be good, thus that they have connection with those things which are out of man; when nevertheless the real truth is, that man, as to his spirit, is so joined together with those things which are without him, that in case the connection was broken, he must instantly perish; which may be known also from this consideration, that there is no such thing in creation as an independent unconnected existence, nor could any thing continue to exist in such a state.

2557. "She is the daughter of my father, nevertheless not the daughter of my mother"—that hereby is signified that the rational principle is conceived of celestial good as a father, but not of spiritual truth as a mother, may appear from the conception of the rational principle, as being effected by an influx of celestial Divine Good into the affection of sciences, concerning which see n. 1895, 1902, 1910. Two arcana are herein contained; one is, that man's rational principle is conceived of celestial Divine Good as a father, and that otherwise no rational principle can exist; the other is, that the rational principle is not conceived of spiritual truth as a mother: In respect to the first of these arcana, viz. that man's rational principle is conceived of celestial Divine Good as a father, and that otherwise no rational principle can exist, it may appear from what was said above, n. 1895, 1902, 1910; and also from what may be known to every considerate man; for it is well known that man is born into no science, nor into any rational

principle, but only into the faculty of receiving them; also, that he learns and imbibes all things by degrees as he grows up, and this especially by means of the senses of hearing and seeing, and in proportion as he learns and imbibes, in the same proportion he becomes rational; that these things are effected by a bodily way, that is, an external way, inasmuch as they are effected by seeing and hearing, is evident; but what man is unacquainted with, in consequence of not reflecting upon it, is, that there is continually an influx of somewhat from within, which receives those things that thus enter and are insinuated from without, and arranges them in order; that which enters by influx, and which thus receives and arranges, is celestial Divine Good, which is from the Lord, hence the things received from without have their life, hence they have their order, and hence, as was said, they have their consanguinities and affinities with each other; from this it may appear, that man's rational principle is from celestial Divine Good as a father, according to what is said in this verse, "She is the daughter of my father." In respect to the other arcanum, viz. that the rational principle is not conceived of spiritual truth as a mother, it may appear from what was said above, n. 1902: For if spiritual truth, like celestial good, entered by influx from within, then man would be born to a complete and perfect rational principle, and at the same time to a complete and perfect scientific principle, so that he would have no occasion to learn any thing; but whereas the nature of man is such, that he is hereditarily in all evil, and consequently in every false principle, and thus that he would adulterate and profane essential truths, if they also entered by influx from within, and would thereby perish eternally, therefore it is provided of the Lord, that nothing of truth enters by influx through man's internal, but only through his external; hence it may appear that man's rational principle is not from spiritual truth as a mother, according to what is said in this verse, "Nevertheless she is not the daughter of my mother." According to like order it pleased the Lord that His rational principle also should be formed, to the intent that He might make human things Divine in Himself by His Own proper power, and might implant and unite Divine spiritual truth with Divine celestial good, and Divine celestial good with Divine spiritual truth.

2558. "And she became a wife to me"—that hereby is signified that spiritual truth was joined with what is celestial by means of rationality, appears from the representation of Sarah as the wife of Abraham, as denoting spiritual truth

conjoined with celestial good, concerning which see n. 2507; and from the representation of the same as a sister, as denoting rational truth, concerning which see n. 2508; hence by becoming a wife from being a sister is signified, that by means of rationality spiritual truth was conjoined with what is celestial; How the case is in this respect, may appear from what was just now said above, n. 2557.

2559. "And it came to pass, when God caused me to depart from the house of my father"—that hereby is signified when he left the scientific principle and the appearances thence derived, with the delights thereof, which are here the house of his father, appears from the signification of departing, as denoting to leave; and from the signification of house, as denoting good, see n. 2233, 2234, in the present case the good of delight arising from the appearances of scientific and rational things, for every delight appears as good: The reason why by the house of his father are here signified the delights of things scientific and rational, consequently of their appearances, is, because they are predicated of Abraham, when he departed from the house of his father, for at that time Abraham with the house of his father worshipped other gods, see n. 1356, 1992; hence it is that it is said in the plural number, "*God caused\* me to depart*;" it might be rendered also, and this agreeably to the original, *gods caused me to wander*, but whereas the Lord is represented by Abraham, we shall render it, *God caused me to depart*: Inasmuch as the first scientifics, and rationals thence derived, were human with the Lord, tainted with what was hereditary from the mother, consequently not purely Divine, therefore they are represented by Abraham's first state; but how far representations extend, may be seen, p. 665, 1097, 1361, 1992.

2560. "And I said unto her"—that hereby is signified thought at that time, appears from the signification of saying, as denoting to think, concerning which much has been said above.

2561. "This is thy goodness which thou shalt do with me"—that hereby is signified that hence he should then have this comfort, may appear from what goes before, and from what follows, thus without further explication.

2562. "At every place whither we shall come"—that hereby are signified all things which he should afterwards conclude concerning rational truth, appears from the signifi-

\* The word *caused* in the original is plural, but as our language makes no distinction herein between the plural number and the singular, it is impossible to express any distinction in the translation.



cation of place as denoting state, concerning which see above, n. 1273, 1274, 1275, 1377; the state of the thing which is here treated of, is the state of conclusion respecting rational truth, that it should be said that rational truth was adjoined to celestial good, according to what follows.

2563. "Say to me he is my brother"—that hereby is signified, that it should be said that rational truth was adjoined to celestial good, may appear from what was said above, n. 2524, where nearly the same words occur.

2564. Verse 14. *And Abimelech took flock and herd, and men-servants and maid-servants, and gave to Abraham: and restored to him Sarah his wife.* Abimelech took, signifies that the doctrine of faith: flock and herd, signifies was enriched with rational and natural good things: and men-servants and maid-servants, signifies also with rational and natural truths and the affections thereof: and gave to Abraham, signifies to the Lord: and restored to him Sarah his wife, signifies when the Divine-spiritual [principle] was adjoined to the Divine-celestial.

2565. "And Abimelech took"—that hereby is signified the doctrine of faith, appears from the signification of Abimelech, as denoting the doctrine of faith, concerning which see n. 2504, 2509, 2510.

2566. "Flock and herd"—that hereby is signified that the doctrine of faith was enriched with rational and natural good things, appears from the signification of flock and herd; they within the Church are called flock, who are truly rational, that is, internal men; hence it is that by flock are signified also, in the abstract, essential-rational, or internal goodnesses, concerning which signification of flock, see n. 343, 415, 1565; but they within the Church are called herd, who are natural, that is, external men; hence also by herd are signified, in the abstract, essential-natural or external goodnesses, concerning which signification of herd, see n. 2180; that such things are signified by beasts, was shewn, n. 45, 46, 142, 143, 246, 714, 715, 1823, 2179: by Abimelech's taking and giving is signified that the doctrine of faith was enriched, for by Abimelech, as was said, is signified the doctrine of faith.

2567. "And men-servants and maid-servants"—that hereby is signified an enriching also with rational and natural truths, and likewise with the affections thereof, appears from the signification of men-servants and maid-servants; mention is frequently made in the Word of men-servants and maid-servants, and thereby are signified in an internal sense such things as are respectively inferior and more vile, as rational

and natural things are in respect to spiritual and celestial things; by natural truths are meant scientifics of every kind, for these are natural: that such is the signification of men-servants and maid-servants, appears from the internal sense of the words where they are mentioned, as in Isaiah, "Jehovah will have mercy on Jacob, and will yet choose Israel, and will place them on their own ground, and the sojourner shall adhere to them, and they shall adjoin themselves to the house of Jacob, and the people shall accept them, and shall bring them to their own place, and the house of Israel shall inherit them for themselves on the ground of Jehovah for *men-servants* and *maid-servants*," xiv. 1, 2; Jacob here denotes the external Church, Israel the internal, the sojourner those who are instructed in truths and goodnesses, see n. 1463, 2025; men-servants and maid-servants denote natural and rational truths with the affections thereof, which were to serve the Church meant by Jacob and Israel; that Jacob and Israel, or the Jews and Israelites, are not here understood, is manifest, for these being dispersed amongst the Gentiles became themselves Gentiles; the Jews indeed still entertain this idea, and expect, according to the letter, that sojourners shall adhere to them, that people shall bring them, and shall be to them for men-servants and maid-servants, when yet the prophetic parts of the Word do not at all treat about Jews and Israelites, where mention is made of them by name; this may be plain to them from this consideration, that it is every where declared of Israel, as well as of Judah, that they should be brought back. Again, in the same Prophet, "Behold Jehovah making the earth void, and making it empty, and He shall spoil the faces thereof, and shall cause the inhabitants thereof to disperse, and as the people shall be, so the priest, as the *man-servant* so his master, as the *maid-servant* so her mistress," xxiv. 1, 2; where earth denotes the Church, see n. 662, 1066, 1850, which is made void, and made empty, and its faces spoiled, and its inhabitants dispersed, when there are no longer in it interior truths and goodnesses, which are the people and the priest, nor exterior truths and goodnesses, which are the man-servant and the maid-servant, and this comes to pass when external things have dominion over internal: Again, in the same Prophet, "I will bring forth seed out of Jacob, and out of Judah an inheritor of my mountains, and my elect shall possess it, and my *men-servants* shall dwell there," lxx. 9; Jacob here denotes the external Church, Judah the internal-celestial Church, the elect the good things thereof, men-servants the truths thereof: So in Joel, "I will pour forth

my spirit upon all flesh and your sons and your daughters shall prophesy; also upon the *men-servants* and *maid-servants* in those days will I pour out my spirit," li. 28, 29; speaking of the Lord's kingdom, where to prophesy denotes to teach; see n. 2534; sons denote essential truths, see n. 489, 491, 533, 1147; daughters essential goodnesses, see n. 489, 490, 491; men-servants and maid-servants denote interior truths and goodnesses, on which the spirit of Jehovah is said to be poured out, when they accede and conform thereto; in this and other passages it does not so plainly appear that such things are signified by men-servants and maid-servants, both on account of the common idea suggested by the names men-servants and maid-servants, and on account of the apparent historical relation with which those names are connected: So in John, "I saw one angel standing in the sun, who cried with a loud voice, saying to the fowls that fly in the midst of heaven, eat the flesh of kings, and the flesh of captains, and the flesh of the mighty, and the flesh of horses and of them that sit on them, and the flesh of all that are free, and of *men-servants*, and of small, and of great," Rev. xix. 17, 18; that the flesh of kings, of captains, of the mighty, of horses, of them that sit on them, of the free, and of men-servants, which were to be eaten, is not here meant, is evident, but the internal and external truths of the Church, which were made flesh to them. That men-servants signify truths, and maid-servants goodnesses, which are subservient, and thus serve spiritual and celestial truths and goodnesses, appears still more manifest from the laws enacted in the representative Church respecting men-servants and maid-servants, all which laws have respect to the state of the Church, and of the Lord's kingdom, in general and in particular, shewing how inferior goodnesses and truths, which are natural and rational, were to serve spiritual and celestial, consequently Divine goodnesses and truths; as where it is said, that an *Hebrew man-servant*, and an *Hebrew maid-servant*, in the seventh year should be free, and that on such occasion they should be presented with gifts from the flock, from the floor and from the wine-press, Exod. xxi. 2, 6; Deut. xv. 12 to 15; Jerem. xxxiv. 14; that the wife should be free, if she entered with him into service, but if the master gave him a wife, that then the wife and the children should be the master's, Exod. xxi. 3, 4; that a poor brother if purchased should not serve servilely, but as an hired servant and a lodger\*, should go forth in the jubilee, together

\* See the note on verse 45, in the 12th chapter of Exodus.

with his children, Levit. xxv. 39 to 43; that if a brother should be purchased by a sojourner, a lodger, he might be redeemed, and that he should go forth in the year of jubilee, Levit. xxv. 47, and the following verses; that men-servants and maid-servants might be bought of the nations round about, and of the sons of lodgers who were sojourners, and that they might be their perpetual possession, and that they might have rule over them, but not over the sons of Israel, Levit. xxv. 44, 45, 46; that if a man-servant was unwilling to depart from service, his ear should be bored through with an awl at the door, and he should be a servant for ever; so also in the case of a maid-servant, Exod. xxi. 6; Deut. xv. 16, 17; that if any one should smite his man-servant or his maid-servant with a rod, and he should die, he should be avenged; but if he survived for a day or days, he should be free, because he is his money, Exod. xxi. 20, 21; if any one should smite the eye, or the tooth, of a man-servant, he should go forth free, Exod. xxi. 26, 27; that if an ox should gore a man-servant or maid-servant, and he should die, the owner should give to their master thirty shekels, and the ox should be stoned, Exod. xxi. 32; that a man-servant should not be shut up, who had escaped from his master, but should dwell in the place where it was pleasing to him, neither should he be afflicted, Deut. xxiii. 15, 16; that a man-servant bought with silver and circumcised should eat of the passover, Exod. xii. 44; that the daughter of any one when bought should not depart from service as men-servants; if she was evil, that her master should not sell her to a stranger; if she should be betrothed to his son, that she should be as a daughter; if he should take another, that he should not diminish her food, her covering, and her marriage due; if he should not do these things, that she might then go out free without money, Exod. xxi. 7 to 12: All these laws derive their origin from the laws of truth and good in heaven, and have relation thereto in an internal sense, but partly by correspondencies, partly by representatives, and partly by significatives; nevertheless, when the representatives and significatives of the Church, which are the most external and lowest principles of worship, were abolished, the necessity of those laws also ceased; if therefore those laws were to be unfolded by the laws of the order of truth and good, and by representatives and significatives, it would plainly appear, that by men-servants nothing else is signified but rational and scientific truths, which are of an inferior kind, and therefore ought to serve spiritual truths; and that by maid-servants are signified the goodnesses of those truths,

which goodnesses, as being of an inferior sort, ought indeed to serve, but in a different manner, which is the reason why some of the laws enacted concerning maid-servants differ from those enacted concerning men-servants; for truths considered in themselves are more servants than goodnesses. By *the law respecting a king* in Samuel, neither is any thing else signified in an internal sense, but the law of truth, and also the law of the false principle, when it begins to have dominion over truth and over good, as may appear from the explication of the words by which it is described, "This shall be *the law of the king* who shall reign over you, he shall take your sons, and appoint them for himself to his chariots, and to his horsemen, and they shall run before his chariots; he shall take your daughters for confectionaries, and for cooks, and for bakers; your *men-servants*, and your *maid-servants*, and your best young men, and your asses, shall he take and make for his work; he shall take the tenth of your flock; at length *ye shall be for servants*; and ye shall cry in that day because of your king, whom ye have chosen to you, and Jehovah will not answer you in that day," 1 Sam. viii. 11, 13, 16, 17, 18: That by king is signified truth, may be seen above, n. 1672, 2015, 2069; thus in an opposite sense kings signify things not true, that is, falses; by sons whom he should appoint for himself to his chariots and to his horsemen, are signified the truths of doctrine, which should be subservient to the principles of what is false, which are chariots and horses; by daughters, whom he should take for confectionaries, cooks, and bakers, are signified the good things of doctrine, by which he would sweeten those things and make them favour him; by men-servants and maid-servants, young men, and asses, by whom he should do his work, are signified things rational and scientific, whereby he would confirm those things; by flock of which he would take the tenth, are signified the remains of good which he would violate; and by their being for servants is signified, that he would cause the celestial and spiritual things of the Word to serve as confirmations to his false principles, and the evils of his lusts, instead of their being exalted to dominion; for there is nothing but what may be brought to confirm false principles, whilst the things which do not favour them are falsely applied, unfairly interpreted, perverted, or rejected; wherefore it is added, if ye shall cry in that day because of your king, whom ye have chosen to you, Jehovah will not answer you in that day.

2568. It was said above in this chapter, that doctrine would become none, if the rational principle was consulted, n. 2510,

2538, and that it was not consulted, n. 2519, 2531 ; but here it is said, that the doctrine of faith was enriched with goodnesses and truths both rational and natural ; this at first sight appear contradictory, but still it is not so : How the case is, with regard to the Lord, hath been said above ; but how it is with regard to man, remains to be now shewn : With regard to man, to respect the doctrine of faith from things rational, is very different from respecting rational things from the doctrine of faith ; to respect the doctrine of faith from things rational, is not to believe the Word, or doctrine thence deduced, before there is a persuasion wrought from a rational ground that it is true ; whereas to respect things rational from the doctrine of faith, is first to believe the Word, or doctrine thence deduced, and afterwards to confirm the same by things rational ; the former case is inverted order, the consequence of which is that nothing is believed, but the latter case is genuine order, which produces a fuller belief ; the former case is described in these words, "Thou shalt die because of the woman," by which is signified that the doctrine of faith would become none if the rational principle was consulted, n. 2516, 2538 ; but the latter case is described in these words, "Abimelech took flock and herd, and men-servants, and maid-servants," by which is signified, that the doctrine of faith was enriched with goodnesses and truths both rational and natural : Much is said in the Word, in its internal sense, concerning these rational and natural goodnesses and truths, especially where Ashur and Egypt are treated of, and the reason is, because whilst the doctrine of faith is respected from things rational, that is, is not believed until man is persuaded by things rational that it is true, in this case it not only becomes none, but is even denied as to all its essentials ; whereas, whilst rational things are respected from the doctrine of faith, that is, whilst the Word is believed, and afterwards the essentials of the doctrine of faith are confirmed by things rational, in this case doctrine is preserved alive, and all its essentials are affirmed : There are therefore two principles, one which leads to all folly and madness, another which leads to all intelligence and wisdom ; the former principle is to deny all things, as when a man says in his heart that he cannot believe such things, until he is convinced of their truth by what he can comprehend or be sensible of ; this principle is what leads to all folly and madness, and may be called the negative principle ; the other principle is to affirm the things appertaining to doctrine derived from the Word, as when a man thinks and believes with himself that they are true because

the Lord hath said so; this principle is what leads to all intelligence and wisdom, and may be called the affirmative principle: They who think from the negative principle, the more they consult things rational, scientific, and philosophical, do but so much the more plunge themselves into darkness; ~~and~~ at length they come to deny all things; the reason is, because no one can from things inferior comprehend things superior; that is, things spiritual and celestial, still less things Divine; inasmuch as they transcend all understanding; and moreover in such case, by reason of the prevalence of the negative principle, all things are involved in the negative workings of that principle; but on the contrary, they who think from the affirmative principle, may confirm themselves in things spiritual and celestial by things rational of whatever kind they be, and by things scientific, yea, by things philosophical, as far as lies in their power, all such things being given them for confirmation, and affording them fuller and more extensive ideas. Moreover, there are some persons, who are in doubt before they deny, and there are others, who are in doubt before they affirm; they who are in doubt before they deny, are those who incline to a life of evil, the consequence of which life is, that the more things spiritual and celestial are the objects of thought, so much the more they are denied; but they who are in doubt before they affirm, are those who incline to a life of goodness, to which life when they suffer themselves to be bended by the Lord, they then affirm the truth of things spiritual and celestial, in proportion as they think about them. Inasmuch as the latter sort of persons are further treated of in the verses which follow, we shall, by the Divine Mercy of the Lord, illustrate the subject more particularly, when we come to explain those verses: see below, n. 2588.

2569. "And gave to Abraham"—that hereby is signified to the Lord, appears from the representation of Abraham as denoting the Lord, on which subject much hath been said above. "And restored to him Sarah his wife"—that hereby is signified, when the Divine spiritual principle was adjoined to the Divine celestial, appears from the signification of Sarah a wife, as denoting spiritual truth adjoined to celestial good, concerning which see above, n. 2507. It is plain, from what has been said, what is the internal sense of the words contained in this verse, viz. that the Lord, when the human [principle] in Him was united to the Divine, and the Divine to the human, had all knowledge not only of Divine-celestial and Divine-spiritual things, but also of infra-celestial and infra-spiritual things, that is, of things rational and natural; for

from the Divine principle, as from the sun of all light, the particulars of all things are seen as present.

2570. Verse 15. *And Abimelech said, Behold my land before thee, dwell in what is good in thine eyes.* Abimelech said, behold my land before thee, signifies the Lord's perception concerning the doctrine of love and charity: dwell in what is good in thine eyes, signifies that He was in every thing where there was good.

2571. "Abimelech said, Behold my land before thee"—that hereby is signified the Lord's perception concerning the doctrine of love and charity, appears from the signification of saying, as denoting to think, concerning which see n. 2506; and from the signification of land (or earth), as denoting the doctrine of love and charity; land (or earth) in an internal sense signifies various things, see n. 620, 636, 1066, but what it signifies particularly, appears from the series of the things treated of; for it signifies the external man of the Church, when heaven signifies the internal man, see n. 82, 913, 1411, 1733; it signifies also the tract of country where the Church is, n. 662, 1066; it signifies the Church itself, and likewise universally the Lord's kingdom in the heavens and in the earths, by reason that the land of Canaan, or the Holy-land, had such a representation, n. 1437, 1585, 1607; the same is also signified by the new heaven and new earth, n. 1733, 1850, 2117, 2118; and inasmuch as it signifies a man of the Church, the Church itself, and the kingdom of the Lord, it also signifies that which is their essential principle, viz. love to the Lord, and neighbourly love, for on this they depend, see n. 537, 540, 547, 553, 2130; consequently it signifies the doctrine of love and charity, which is the doctrine of the Church, and which here is the land of Abimelech, for by Abimelech as a king is signified the doctrine of faith, as was shewn above, but by his land, whence and where he was, is signified the doctrine of love and charity, whence and where faith is. The ground and reason why heretofore the Lord's thought was employed concerning the doctrine of faith, but now concerning the doctrine of love and charity, is, because the Lord adjoined the human [principle] to the Divine by truths, which appertain to faith, although at the same time by Divine goodnesses, appertaining to love, in those truths, according to the order by which man also becomes spiritual and celestial, but not Divine, so as to have life in himself as the Lord had: howbeit, when the Divine marriage of truth and good, and of good and truth was effected in the Lord, which is, signified by Abimelech restoring Sarah the wife to



Abraham, n. 2569; then His thought was employed concerning the doctrine of love and charity, and this also according to Divine order, for when man becomes spiritual and celestial, he then thinks no longer from a principle of truth, but from a principle of good, yet not from Divine good united to Divine truth, as in the Lord's case: This is the reason why the doctrine of love and charity is now first named, although the doctrine of faith considered in itself is the same thing, and the Lord's perception and thought was always from the Divine Love in every particular of faith. Hence it is, that the doctrine of love and charity is real Divine doctrine, and that which was cultivated in the most ancient Churches, and as this made one with the doctrine of faith, they rejected in those Churches such as separated them, see n. 2417.

2572. "Dwell in what is good in thine eyes"—that hereby is signified that He was in every thing where there was good, and in a proximate sense that He was in the good of doctrine, may appear from the signification of eyes, as denoting the intellectual principle appertaining to doctrine; and from the signification of dwelling, as denoting to live, see n. 1293; in the present case denoting To Be, because predicated of the Lord. To be in every thing where there is good, is to be in the omniscience of all things Divine, celestial, spiritual, rational, and natural, and this from the Divine Love, for in the Divine Love is the omniscience of all those things, see n. 2500. Moreover there is both good and truth of doctrine: the good of doctrine is love and charity, the truth of doctrine is faith; they who are in the good of doctrine, that is, in love and charity, are in the truth of doctrine, that is, in faith: but it is one thing to be principled in good, or in love and charity, and another thing to be principled in the good of doctrine; infants, who are principled in love towards their parents and in charity towards other infants, are principled in good, but not in the good of doctrine, consequently not in the truth of doctrine, or in faith; but they are principled in the good of doctrine, who are regenerated by the truths of faith, and these, in proportion as they are principled in good, in the same proportion they are principled in truths, that is, in proportion as they are principled in love and charity, in the same proportion they are principled in faith, and consequently in wisdom and intelligence: The angels, by reason of their being principled in love to the Lord and in mutual love, are also principled in all truth, and thus in all wisdom and intelligence, not only respecting things celestial and spiritual, but also respecting things rational and natural; for by virtue of love, inasmuch as

it is from the Lord, they are in the essential principles or fountains of things, that is, in ends and causes; and to see from principles, or from ends and causes, is to see from heaven all things which are beneath, and even the things which are on earth; the case in this respect is comparatively like that of a person on a high mountain, and in a watch-tower at the top, who can see around, to the compass of several miles, the things which are below, whilst they who are below, especially if they be in a valley, or in a forest, can scarce see to the distance of as many paces: Thus also it is with those who are principled in the good of doctrine, in respect to those who are principled in the truth of doctrine separate from good, although the latter think that they see further than the former; but still they see nothing of good, nor any thing of truth, except very slightly and superficially, and this defiled with false principles: nevertheless the wisdom and intelligence of the angels is finite, and in respect to the Divine Wisdom of the Lord most finite, and scarce of any amount; as may appear from this consideration, that between infinite and finite there is no given proportion, but still a communication by virtue of the Divine Omnipotence; and also from this consideration, that the Lord is essential good, and essential love, consequently the very esse of good, and the very esse of love which influences the angels, and thus the very esse of their wisdom and intelligence. Hence also it is evident, that the Lord in heaven and in earth is in every thing where good is: They are greatly deceived who suppose that the Lord is in truth separate from good, whereas He is only in good and thence in truth, that is, in love and charity, and thence in faith.

2573. Verse 16. *And he said to Sarah, Behold I have given a thousand of silver to thy brother, behold it is to thee a covering of the eyes for all who are with thee, and with all; and she was vindicated.* And he said to Sarah, signifies perception from spiritual truth: Behold I have given a thousand of silver to thy brother, signifies the abundance of rational truth adjoined to celestial good: Behold it is to thee a covering of the eyes for all who are with thee, signifies that rational truths are like a covering or cloathing to spiritual truths: And with all, signifies that the case is the same also with the truths thence derived: And she was vindicated, signifies that thus there was no blame and no hurt.

2574. "And he said to Sarah"—that hereby is signified perception from rational truth, appears from the representation of Sarah as a wife, as denoting spiritual Divine Truth, concerning which see above, n. 2507; and of the same as a sister,

as denoting rational truth, concerning which see n. 2508; and from the signification of saying, as denoting to perceive, concerning which see n. 2506: What is here said to Sarah as a wife, and also as a sister, as a wife, because she was restored, see n. 2569, as a sister, because it is said, I have given a thousand of silver *to thy brother*; and what was said by Abimelech, this was perceived by Sarah in that state, therefore by saying to Sarah is signified to perceive from spiritual truth. That things are here involved, of a more hidden and mysterious nature, than to admit of easy explication, is manifest; and therefore to explain them in any degree, it will be necessary that several other things be first explained, as what is meant by spiritual truth, and that the Lord alone had perception from spiritual truth, and that the Lord, as He implanted rational truth in rational good, so He implanted spiritual truth in celestial good, and thus was continually implanting the human principle in the Divine, that in all particulars there might be a marriage of the human with the Divine, and of the Divine with the human: These and several other things ought to be first understood, before the contents of this verse can be so explained as to be of easy comprehension; for the things contained in this verse are adequate chiefly to angelic minds, which are in the understanding of such things, and for the use of which the internal sense of the Word was intended; to such minds these things are represented in a celestial manner, and by these things, as well as by what is said above in this chapter, is insinuated how the Lord by degrees cast off the human principle which He had from the mother, till at length He was no longer her son; that He did not acknowledge her to be His mother, is evident from Matt. xii. 46, 47, 48, 49; Mark iii. 31, 32, 33, 34, 35; Luke viii. 20, 21; John ii. 4; and how He made the human principle Divine by His Own proper power, till He was one with the Father, as He Himself teaches in John xiv. 6, 8, 9, 10, 11, and in other places; these things are exhibited of the Lord to the angels in a clear light, by myriads of ideas and representations all of them ineffable; the reason is, because such things, as was said, are adequate to their minds, and when they are in the perception of such things, they are then in the blessedness of their intelligence and in the happiness of their wisdom; and moreover, inasmuch as there are angels, who, whilst they were men, conceived an idea of the Lord's human principle, as of that which appertaineth to another man, in order that these may dwell together in another life with the celestial angels, (for ideas inspired by the affection of good are the ground of all con-

junction in another life) such wrong conceptions are dissipated by the internal sense of the Word, and thus they are perfected : hence it may appear, how precious the things contained in the internal sense of the Word are to the angels, although possibly they may appear of small consequence to man, who is in so obscure an idea on such subjects, that it can scarce be called an idea.

2575. "Behold I have given a thousand of silver to thy brother"—that hereby is signified, the infinite abundance of rational truth adjoined to good, appears from the signification of thousand, as denoting much and innumerable, in the present case what is infinite or in infinite abundance, because it is predicated of the Lord, concerning which signification see below ; and from the signification of silver, as denoting rational truth, concerning which, see n. 1551, 2048 : and from the signification of brother, as denoting celestial good adjoined to rational truth, as a brother to a sister, see n. 2524, 2557 ; hence it appears, that by these words, "I have given a thousand of silver to thy brother," is signified the infinite abundance of rational truth adjoined to good ; the reason why it was given to good, which is a brother, but not to truth, is, because truth is derived from good, not good from truth : concerning this infinite abundance, see n. 2572. That a thousand in the Word signifies much and innumerable, and when it is predicated of the Lord, that it signifies what is infinite, appears from the following passages, "I Jehovah thy God, a zealous God, visiting the iniquity of the fathers upon the sons, upon the third, and upon the fourth, to them that hate Me ; and doing mercy to *thousands* that love Me, and keep My commandments," Exod. xx. 5, 6 ; chap. xxxiv. 7 ; Deut. v. 9, 10 : and in Jeremiah, "Jehovah doing mercy to *thousands*, and repaying the iniquity of the fathers into the bosom of their sons after them," xxxii. 18 ; where by thousands is not signified any definite number, but what is infinite, for the mercy of the Lord is infinite, as being Divine : so in David, "The chariots of God are *two myriads, thousands doubled*, the Lord is in them, in the holiness of Sinai," Psalm lxxviii. 17 ; where myriads and thousands denote what is innumerable ; so again, "A *thousand* shall fall on thy side, and a *myriad* on thy right hand, it shall not come nigh thee," xci. 7 ; where thousand and myriad denote also what is innumerable ; and inasmuch as the whole Psalm hath relation to the Lord, who is meant in the Psalms by David, therefore thousand and myriad here denote all who are His enemies : so again, "Our garners are full, affording store from food to food, our flocks bring forth a

*thousand* and *ten thousand* in our streets," Psalm cxliv. 13; where also a thousand and ten thousand, or a myriad, denote things innumerable: again, "*A thousand years* in thine eyes are but as yesterday, when it is past," Psalm xc. 4; where *a thousand years* denote what is without time, consequently what is eternal, which is the infinite of time: so in Isaiah, "*One thousand* from before the rebuke of one, from before the rebuke of five shall ye flee, till ye remain as a mast on the head of a mountain," xxx. 17; where one thousand denotes many, without a definite number, and five denotes few, see n. 649: so in Moses, "*Jehovah the God of your fathers add upon you, as you, a thousand times, and bless you,*" Deut. i. 11; where a thousand times denotes innumerable times, agreeable to the use of the Word in common discourse, in which, speaking of many, it is customary to express it by a thousand, as when we would signify that a thing has been said a thousand times, or done in a thousand ways: in like manner in Joshua, "*One man of you shall pursue a thousand, because Jehovah your God fighteth for you,*" xxiii. 10. Inasmuch as a thousand in calculation is a definite number, it appears in the prophetic parts of the Word, especially when they are connected historically, as if a thousand signified a thousand, when nevertheless it signifies many, or innumerable, without any determinate number; for the historical parts of the Word are of such a nature, that they determine the ideas to those significations of expressions which are nearest and most proper to them, as in the case of names also, when yet by numbers, as well as by names, are signified things, as may appear from what was said above concerning numbers, n. 482, 487, 575, 647, 648, 755, 813, 1963, 1988, 2075, 2752; hence it is, that some also conjecture, that by a thousand years in the Revelation, chap. xx. 2, 3, 4, 5, 6, 7, are signified a thousand years, or a thousand times, by reason, as was said, that things of a prophetic nature are there described historically, when nevertheless by a thousand years, as there applied, nothing is signified but an indeterminate large quantity, and also in other passages the infinity of time, or eternity.

2576. "Behold it is to thee a covering of the eyes for all who are with thee"—that hereby is signified that rational truths are like a covering or cloathing to spiritual truths, appears from the signification of covering, of which we shall speak presently; and from the signification of eyes, as denoting things intellectual, as is evident from many passages in the Word; also from the signification of seeing, as denoting to understand, see n. 2150, 2325; it must be obvious to every

one, that in all the particulars of this verse there are contained arcana, which can only be made manifest from a certain interior sense; as when it is said, that he gave a thousand of silver, and this not to her husband but brother; that it should be a covering of the eyes, both to her, and to all who were with her, and likewise with all, and that thus she was vindicated: a variety of historical conjectures may indeed be deduced from the sense of the letter, but such conjectures contain in them nothing spiritual, much less Divine, according to the true nature and quality of the Word. In respect to rational truths being like a covering or cloathing to spiritual truths, the case is this, the things or principles inmost in man are such as appertain to his soul, but the things or principles, which are exterior, appertain to his body; man's inmost things or principles are goodnesses and truths, from which the soul hath it's life, otherwise it would not be soul; hence exterior things or principles derive their life, and they are all like a body, or, what is the same thing, like a covering or cloathing; this is especially evidenced from appearances in another life, as from the angels, when they are presented visibly, in which case their interiors beam forth from the face, and the exteriors are represented both in the body, and also in their cloathing, insomuch that every one may there know, from their cloathing alone, what is their nature and quality, for they are real substances, consequently essences in form; the case is the same with the angels who have been seen here on earth, and who are described, in the Word, as to their faces and cloathing, for example, with those who were seen in the Lord's sepulchre, Matt. xxviii. 3; Mark xvi. 5: and with the four and twenty elders about the throne, Rev. iv. 4, 5; and with others; and not only with angels, but also with every thing besides, although inanimate, which is mentioned in the Word, the exteriors thereof being a covering or cloathing; this was the case in regard to the ark of the covenant, and to the tent which encompassed it around; the ark, which was inmost, represented the Lord Himself, for there was the testimony; whereas the tent, which was without, represented the Lord's kingdom, and its coverings, or vails and teguments, all and singularly represented exterior celestial and spiritual things in His kingdom, viz. in the three heavens; which may appear from this consideration, that the form thereof was shewn to Moses on Mount Sinai, Exod. xxv. 9; xxvi. 30; hence it had its sanctity, and not from the gold, and the silver, and the sculpture with which it was ornamented: inasmuch as the subject here treated of is concerning rational truths, in that

they are like a covering or cloathing to spiritual truths, and the tent is described in Moses as to its *coverings* or teguments, and also as to the vails which were before the entrance, it may be expedient, for the sake of illustration, to explain what is signified in particular by the *vails* there; what is signified by the teguments, will be shewn elsewhere, by the Divine Mercy of the Lord. The vails were three; first, that which made a distinction between the holy and the holy of holies; secondly, that which is called the tegument for the door of the tent; thirdly, that which was a tegument for the court-gate: concerning the essential vail, which was the first, before the ark, it is thus written in Moses, "Thou shalt make a *vail* of blue, and purple, and scarlet, and fine twined linen, the work of skill, thou shalt make it with cherubs; and thou shalt hang it upon four pillars of Shittim overlaid with gold, and their hooks shall be of gold, upon four bases of silver; and thou shalt hang the *vail* upon taches; and thou shalt bring in thither, within the *vail*, the ark of the testimony, and the *vail* shall distinguish for you between the holy and the holy of holies," Exod. xxvi. 31, 32, 33, 34; chap. xxxvi. 35, 36: this vail represented the proximate and inmost appearances of rational good and truth, in which *the angels of the third heaven* are principled, which appearances are described by blue, purple, scarlet, and fine twined linen, in which the red colour represented the good things of love, and the white its truths; in like manner also the gold and the silver, with which the pillars were overlaid, and of which the hooks and bases were made: that colours are representative, see n. 1042, 1043, 1053, 1624; that gold is the good of love, see n. 113, 1551, 1552; that silver is truth, see n. 1551. 2048: hence it may appear what is signified by the vail of the temple being rent in twain, Matt. xxvii. 51; Mark xv. 38; Luke xxiii. 45, viz. that the Lord entered into the essential Divine principle, having dispersed all appearances, and that at the same time he opened a passage to the essential Divine principle by His human principle made Divine. Concerning the second vail, or the tegument for the door of the tent, it is thus written, "Thou shalt make a *tegument* for the door of the tent, of blue, and purple, and scarlet, and fine twined linen, the work of the needle-worker: and thou shalt make for the *tegument* five pillars of Shittim, and shalt overlay them with gold, their hooks shall be of gold, and thou shalt cast for them five bases of brass," Exod. xxvi. 36, 37; chap. xxxvi. 37, 38: by this tegument were represented the appearances of good and of truth, which are inferior or exterior to the former, and which are the middle appear-

ances of the rational principle, wherein the *angels of the second heaven* are principled; these appearances are described nearly in like manner with the former, only with this difference, that for this latter tegument there were five pillars and five bases, by which number is signified what is respectively small or little, for these appearances do not so cohere, or are not so celestial as the appearances of the inmost or third heaven; concerning the number five as denoting what is small or little, see n. 649, 1386; and inasmuch as these appearances have respect to natural things, it was commanded that the bases should be cast of brass, for by brass was represented and signified rational good, see n. 425, 1551. Concerning the third vail, or the tegument for the court-gate, it is thus written, "For the gate of the court shall be a *tegument* of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, the work of the needle-worker; their pillars shall be four, and the bases thereof four, all the pillars of the court round about shall be filleted with silver, their hooks shall be of silver, but their bases of brass," Exod. xxvii. 16, 17; chap. xxxviii. 18, 19. By this tegument were represented appearances of good and of truth still inferior or exterior, which are the lowest appearances, of the rational principle, in which the *angels of the first heaven* are principled; these appearances, by reason of their corresponding to such as are interior, are described in like manner, only with this difference, that the pillars were not overlaid with gold, but filleted with silver, and that the hooks were of silver, by which are signified rational truths originating immediately in scientifics, and the bases of brass, by which are signified natural goodnesses: hence it may appear, that there was nothing about the tent but was representative of the celestial and spiritual things of the Lord's kingdom, or what was made in all respects to be a type of things celestial and spiritual in the three heavens; also that the coverings or teguments signified those things, which are like body or cloathing, to encompass outwardly what is inmost. Moreover, that coverings, teguments, cloathing, or garments, signify truths respectively inferior, may appear from many passages in the Word, as in Ezechiel, "Fine linen in needle-work from Egypt was thy *expanse*, blue and purple from the isles of Elisha was thy *tegument*," xxvii. 7; speaking of Tyre, whereby are signified interior knowledges of things celestial and spiritual, consequently those who are principled therein, see n. 1201; needle-work from Egypt denotes the scientific principle; that Egypt denotes this principle, may be seen, n. 1164, 1165, 1186, 1462: blue and purple from the isles of Elisha, which was the tegu-



ment, denote rituals corresponding to internal worship, see n. 1156: Again, in the same Prophet, "All the princes of the sea shall descend from their thrones, and shall remove *their robes*, and shall put off the *garments of their needle-work*, they shall clothe themselves with terrors, they shall sit upon the earth," xxvi. 16; speaking also of Tyre, where robes and garments of needle-work denote knowledges grounded in sciences, consequently inferior truths: Again, in the same Prophet, "I clothed thee with needle-work, and shod thee with yew (*taxo*), and I girded thee with fine linen, and I covered thee with silk, and I decked thee with ornament, and gave bracelets upon thy hands, and a necklace on thy neck. Thou hast taken of thy *garments*, and hast made to thyself variegated heights, and hast committed whoredom thereon; thou hast taken *garments of needle-work*, and hast covered them," xvi. 10, 11, 16, 18; speaking of Jerusalem, which is the spiritual Church, described as to its quality in old time, and after it became perverted; its spiritual inferior things, and doctrinals, are garments of needle-work, of fine linen, and of silk: So in Isaiah, "The Lord Jehovah of Sabaoth removing from Jerusalem all the staff of bread, and the staff of water; then a man shall take hold of his brother of the house of his father, thou hast *cloathing*, thou shalt be a prince to us: he shall answer in that day, saying, I will not be a hinder, and in my house there is neither bread, nor *cloathing*, set me not for a prince of the people. The Lord will smite with a scab the crown of the head of the daughters of Zion; and in that day the Lord will remove the adorning of the ornaments of the feet, and of the net-work, and of the little moons, and of the collars, and of the little chains, and of the tinsels; and the bonnets, and the garters, and the head-bands, and the houses of the soul, and the ear-rings; the rings and ornaments of the nose, the *changeable garments*, and *cloathing*, and *robes*, and the crisping-pins, the looking-glasses, and the fine linen, and the hoods, and the cloaks," iii. 1, 6, 7, 17 to 24. In this passage Jerusalem denotes the spiritual Church, Judah the celestial Church, the staff of bread and the staff of water, which should be removed, denote goodness and truth; the garment which the prince had, denotes the truths appertaining to doctrine; the various cloathing and ornaments of the daughters of Zion, which are enumerated, are all and singular kinds and species of good and truth, whereof they were to be deprived; unless the particulars here mentioned had some peculiar signification respecting the Church, they could not belong to the Word of the Lord, in each expression whereof there is contained somewhat Divine;

that by the daughters of Zion, of whom these things are predicated, are signified those things which appertain to the Church, may be seen above, n. 2362: Again, in the same Prophet, "Arise, arise, put on thy strength, O Zion, put on *the garments of thy honourableness*, O Jerusalem, the city of holiness, for henceforth there shall no more come into thee the uncircumcised and unclean," lii. 1, 2; where Zion denotes the celestial Church, Jerusalem the spiritual Church, the garments of honourableness the holy things of faith: Again, in the same Prophet, "Their webs are not for a *garment*, neither are they covered with their works, their works are works of iniquity," lix. 6; webs denote feigned truths which are not for a garment; garment denotes the exterior truths of doctrine and of worship thence derived, hence it is said, neither are they covered with their works: Again, in the same Prophet, "In rejoicing I will rejoice in Jehovah, my soul shall exult in my God, because He will clothe me with *the garments of salvation*, He hath covered me with *the robe of righteousness*," lxi. 10; garments of salvation denote the truths of faith, and the robe of righteousness the good of charity: So in the Revelation, "Thou hast a few names even in Sardis, which have not polluted their *garments*, and they shall walk with me in white, because they are worthy: he that overcometh, the same shall be clothed in *white raiment*," iii. 4, 5; and again, "Blessed is he that watcheth, and keepeth his *garments*, that he may not walk naked," xvi. 15: Again, "On the thrones I saw four and twenty elders sitting, clothed in *white raiment*," Rev. iv. 4; in which passages it is manifest, that garments do not signify garments, but spiritual things appertaining to truth: in like manner, when speaking of the consummation of the age, the Lord said, that they should not return back to take away their *garments*," Matt. xxiv. 18; Mark xiii. 16; where that garments signify truths, may be seen, n. 2454; also where He speaks of one that had not on a *wedding-garment*, Matt. xxii. 11, 12; and when He says concerning John, "What went ye out to see? a man clothed in *splendid garments*?" they that wear splendid things are in kings' houses," Matt. xi. 8; Luke vii. 25; denoting that they are not in the externals of doctrine and worship, but in the internals, wherefore he adds, "What went ye out to see? a Prophet? yea I say unto you, and more than a Prophet," verse 9; where Prophet denotes the external things of doctrine and of worship. Inasmuch as garments signified truths of every kind, therefore it was enjoined the children of Israel, when they came forth out of Egypt, that they should borrow gold, and silver, and *garments*, and should

put them on their sons, Exod. iii. 22; chap. xii. 35, 36; also that they should not be cloathed with *garments of several sorts*, or mixed, Levit. xix. 19; Deut. xxii. 11; and that they should make to themselves fringes in *the borders of their garments*, and should place therein a blue thread, and when they saw it, should remember the commandments, and should do them, Numb. xv. 38, 39, 40: in former times also they *readed* their *garments*, as appears, Josh. vii. 6; Judges xi. 35; 1 Sam. iv. 12; 2 Sam. i. 2, 11; chap. iii. 31; chap. xiii. 40, 31; chap. xv. 32; 1 Kings xxi. 27; 2 Kings v. 7, 8; chap. vi. 30; chap. xxii. 11, 19; Isaiah xxxvi. 22; chap. xxxvii. 1; which signified zeal for doctrine and truth, which was thus torn to pieces; also humiliation, in that they had nothing appertaining to them, which is signified by the ornaument of garments. That such things are signified by coverings, teguments, cloathing, or garments, appears also from the prophecy of Jacob, then Israel, "He shall bind his young colt to the vine, and the son of his ass to the noble vine; he shall wash his *garment* in wine, and his *covering* in the blood of grapes," Gen. xlix. 11; no one can know what is signified by these words, except from the internal sense, viz. what is signified by vine, what by noble vine, what by a young colt, what by the son of an ass, what by wine, what by the blood of grapes, what by garment, and what by covering; that they relate to the Lord, who is there called Shiloh, is manifest; the subject treated of is concerning Judah, by whom is represented the Lord's Divine celestial principle; by the garment which He should wash in wine, and by the covering which He should wash in the blood of grapes, is signified His rational and natural principle, which He should make Divine: To the same purpose in Isaiah, "Who is this coming from Edom, with dyed *garments* from Bozrah, this that is honourable in His *apparel*, going in the multitude of His strength? Wherefore art Thou red as to Thy *garment*, and Thy *garment* as of one that treadeth in the wine-press? I have trodden the wine-press alone, and of the people there was none with Me: Their victory is sprinkled upon *My garments*, and I have polluted all *My cloathing*," lxiii. 1, 2, 3; where also garments and cloathing denote the Lord's human principle, which He made Divine by His Own proper power through temptation-combats and victories, wherefore it is said, I have trodden the wine-press alone, and of the people there was none with Me: The like is implied in Isaac's smelling *the odour of Esau's raiment*, and blessing him, Gen. xxvii. 27. The essential holiness of the Lord's Divine-human principle was also the raiment, which appeared as light, and as white.

glistering, when He was transfigured, concerning which it is thus written in Matthew, "When Jesus was transfigured, His face did shine as the sun, and His *raiment* became white as the light," xvii. 2; and in Luke thus, "Whilst Jesus prayed, the appearance of His countenance was altered, and His *raiment* was *white glistering*," ix. 29; and in Mark thus, "Jesus being transfigured, His *raiment* became *shining*, exceeding white as snow, so as no fuller on earth could whiten it," ix. 3. The like was represented by the garments of holiness, which Aaron put on when he entered within the veil, which were of linen, Levit. xvi. 2, 4; also by the garments of holiness which were for glory and ornament, and appertained to the ministry, concerning which see Exod. xxviii. 2 to the end; chap. xxxix. 1 to the end; in these garments there was not the smallest particular but what had some representation.

2577. "And with all"—that hereby is signified that the case is the same also with the truths thence derived, viz. with scientific and sensual truths, appears from what hath been said above, and also from the series of the things treated of, for it is said immediately above, "Behold it is to thee a covering of the eyes to *all* who are with thee," by which *all* are signified rational truths, which are like a covering to spiritual truths, and now it is again said *with all*, by which therefore are signified truths still inferior, which are derived from rational truths, and these are no other than what are called scientific truths, and sensual truths; that scientific truths and sensual truths are grounded in rational truths, appears from the order of influx, agreeable to which order things interior flow into things exterior, or, what is the same, things superior into things inferior, but not contrary-wise; it appears indeed otherwise, viz. that man becomes rational by things sensual and scientific, but this is a fallacy; good from the Lord through man's rational principle continually flows in, and meets, and adopts to itself scientifics, and in proportion to the quantity thereof which it can adopt, and arrange in due order, man becomes rational: In this respect the case is the same as with the principle of good and with truths which are called the truths of faith; good from the Lord flows into truths, and adopts them to itself, and in proportion to the quantity thereof which it can adopt, man becomes spiritual; although it appears as if truths flowed in, and rendered man spiritual: It is owing also to this appearance, that at this day truth, which is the object of faith, is so much attended to, whilst little or no regard is had to goodness, which appertains to charity.

• 2578. "And she was vindicated"—that hereby is signified

that thus there was no blame and no hurt, appears from all that precedes, whereof this is the close or period.

2579. Verse 17. *And Abraham prayed to God, and God healed Abimelech, and his wife, and his maid-servants, and they brought forth.* Abraham prayed to God, signifies revelation: and God healed Abimelech, signifies soundness of doctrine as to good: and his wife, signifies as to truth: and his maid-servants, signifies as to the affections of doctrinals: and they brought forth, signifies fruitfulness. •

2580. "Abraham prayed"—that hereby is signified revelation, appears from the signification of praying when predicated of the Lord, as denoting to be revealed, concerning which, see n. 2535; and from the representation of Abraham as denoting the Lord, concerning which see above in abundant passages. In the sense of the letter there are two, viz. one who prayed, and another to whom prayer was addressed, for it is said, "Abraham prayed to God," but in the internal sense there are not two, but one, for in Him (viz. the Lord) was God or Jehovah, who revealed, inasmuch as He was conceived of Jehovah; but in proportion to what appertained to Him of the maternal human principle, in the same proportion He was another: How the case is in this respect, is of difficult apprehension according to man's ideas; it may indeed be comprehended easily by angelic ideas, which are in the light of heaven, but not so well by human ideas, which, unless illuminated by those things which appertain to the light of heaven, are without perception; still less can it be conceived by those, to whom every thing regarding the light of heaven is darkness, and of no account.

2581. "And God healed Abimelech"—that hereby is signified soundness of doctrine as to good, appears from the signification of healing, as denoting to make sound: and from the representation of Abimelech, as denoting the doctrine of faith which hath respect to things rational, see n. 2510: That it signifies as to good, appears from this circumstance, that his wife also is said to be healed, by which is signified soundness of doctrine as to truth; for in the Word, when a husband is called a husband, and also when he is mentioned by name, then he signifies good, and the wife truth; but when a husband is called man (*vir*), then he signifies truth, and the wife good, concerning which circumstance, see also n. 915, 1468, 2517.

2582. "And his wife"—that hereby is signified as to truth, appears from the signification of wife, as denoting truth, concerning which see immediately above, n. 2581. •

2583. "And his maid-servants"—that hereby is signified as

to the affections of doctrinals thence derived, appears from the signification of maid-servants, as denoting the affections of things rational and scientific, concerning which see n. 1895, 2566, in the present case the affections of doctrinals, because they are predicated of the doctrine of faith, as appertaining to Abimelech, by whom is signified the doctrine of faith, see n. 2509, 2510; for all things are determined, as to their particular significations, by the subjects whereof they are predicated.

2584. "And they brought forth"—that hereby is signified fruitfulness, appears from the signification of bringing forth and of births: in the internal sense of the Word these expressions are significative only of things spiritual and celestial, wherefore when mention is made of conception or of conceiving, of birth or of bringing forth, of nativity or of being born, of generation or of generating, also of those who beget, as father and mother, and of those who are begotten, as sons and daughters, the expressions in the internal sense are only understood spiritually; for the Word in itself is spiritual and celestial; this is the case also in respect to the expression before us, by which is signified fruitfulness in regard to things appertaining to doctrine: That by births, in the Word, are meant spiritual births, may appear from the following passages, "They that are full of bread are hired out, and the hungry have ceased, until *the barren hath borne seven, and she that hath many children hath failed*; Jehovah killeth and maketh alive, He causeth to go down into hell, and He causeth to rise up," 1 Sam. ii. 5, 6; so in Jeremiah, "*She that hath borne seven languisheth, she breatheth out her soul; her sun goeth down while it is yet day*," xv. 9; and in Isaiah, "Sing, O barren, thou that didst not bear; break forth into singing and cry aloud, thou that *hast not brought forth*, for more are the sons of the desolate than the sons of the married, saith Jehovah," liv. 1; and in David, "The voice of Jehovah causeth the hinds *to bring forth*, and maketh bare the forests; and in His temple every one declares His glory," Psalm xxix. 9; again in Isaiah, "Blush, O Zidon, because the sea hath spoken, the fortification of the sea, saying, I have not *travailed*, nor *brought forth*, nor educated young men, nor brought up virgins, as with the report of Egypt, they shall *bring forth*, according to the report of Tyre," xxiii. 4, 5; again, in the same Prophet, "Before she *travailed*, she *brought forth*; and before her pain came, she was *delivered of a male-child*; who hath heard such a thing? Who hath seen such things? Doth the earth *bring forth* in one day? and shall I cause it to *bring forth*? saith

Jehovah; shall I cause to *bring forth*, and shall I shut up? saith thy God," lxi. 7, 8, 9; so in Jeremiah, "Ask ye now, and see, whether a *male bringeth forth*? Wherefore have I seen every man with his hands upon his loins as in *travail*?" xxx. 6; and in Ezechiel, "I will give fire in Egypt, and in *bringing forth* sin shall be in *travail*," xxx. 16; and in Hosea, "Ephraim, as a bird shall their glory fly away, from *the birth*, and from the *womb*, and from *conception*," ix. 11; again, in the same Prophet, "The pains of a *travailing* woman came upon Ephraim, he is an unwise son, because in time he shall not stand in the *breaking of the matrix* of sons," xiii. 13: So in the Revelation, "A woman encompassed with the sun, and the moon under her feet, and on her head a crown of twelve stars; and she *being with child* cried, *travailing in birth*, and was pained to *bring forth*: and a dragon stood before the woman, who was *about to bring forth*, that when she had *brought forth* her son, he might devour him; and she *brought forth* a male-child, who was to feed all nations with a rod of iron; but the lad was caught up to God and His throne," Rev. xii. 1, 2, 4, 5. From all these passages every one may see, that no other conceptions and births are signified therein, but such as appertain to the Church; the case is the same with what is here said of Abimelech, "That God healed Abimelech, his wife, and his maid-servants, and they *brought forth*; and that *shutting* Jehovah *shut up every womb* of the house of Abimelech, because of the word of Sarah Abraham's wife:" what is signified by these words, in an internal sense, may appear from their explication, as denoting the quality of the doctrine of faith, when it is viewed from Divine Truths, and its quality, when it is viewed from the rational principle, viz. that when it is viewed from Divine Truths, that is, from the Word, then all and singular things both rational and scientific confirm it; but that it is otherwise when viewed from mere human principles, that is, from reason and science, in which case nothing of good or of truth is conceived; for to view it from the Word, is to view it from the Lord, but to view it from reason and science, is to view it from man, and all intelligence and wisdom are from the former sources, but from the latter all folly and senselessness.

2585. Verse 18 *Because Jehovah in shutting shut up on that account every womb of the house of Abimelech, because of the word of Sarah Abraham's wife.* Because Jehovah in shutting shut up on that account every womb of the house of Abimelech, signifies barrenness of doctrine: because of the word of

Sarah, signifies by the rational principle if it had joined itself : Abraham's wife, signifies that spiritual truth might be joined to celestial good.

2586. "Because Jehovah in shutting shut up on that account every womb of the house of Abimelech"—that hereby is signified barrenness, viz. of doctrine, appears from the signification of shutting up the womb, as denoting to hinder conception ; and from the signification of the house of Abimelech, as denoting the good of the doctrine of faith ; hence it is evident that barrenness is signified. The reason why above, in this chapter, mention is made of God, but He is here first called Jehovah, is, because He is named God, where the subject treated of is concerning truth, but Jehovah, where the subject treated of is concerning good ; all conception of doctrine is from the principle of good as a father, but the birth is by truth as a mother, according to what hath been frequently said above ; the subject here treated of is concerning conception, and this being from the principle of good, Jehovah is mentioned, whereas above, where the subject treated of is concerning the birth, this being effected by truth, He is called God, as in the preceding verse, "*God* healed Abimelech, his wife, and his maid-servants, and they *brought forth* ;" in like manner also in other passages in the Word where conception is treated of, as in Isaiah, "*Jehovah* from the *womb* hath called me : Thus saith *Jehovah* My former from the *womb* ; then I shall be precious to *Jehovah* ; and my *God* shall be My strength," xlix. 1, 5 ; where strength is predicated of truth, and therefore mention is made of God : again, in the same Prophet, "Thus saith Jehovah thy maker, and thy former from the *womb*," xlv. 2, 24 ; and in other places ; therefore also mention is made of the house of Abimelech, by which is signified the good of the doctrine of faith ; that house denotes good, may be seen, n. 2048, 2233, 2234 ; and that Abimelech is the doctrine of faith, n. 2509, 2510. That there is some Divine arcanum contained in this circumstance of *bringing forth*, and of the wombs of the house of Abimelech being shut up because of Sarah, is manifest, which arcanum is discoverable only by the internal sense.

2587. "Because of the word of Sarah"—that hereby is signified by the rational principle if it had joined itself, appears from the representation of Sarah, as a sister, denoting rational truth, concerning which see above, n. 2508 ; the word of Sarah, signifies every thing transacted, viz. that she was called sister, that Abimelech received her, but that he did not



approach to her: What these things further signify, will be shewn presently.

2588. "Abraham's wife"—that hereby is signified that spiritual truth might be joined to celestial good, appears from the representation of Sarah, as a wife, denoting spiritual truth joined to celestial good, concerning which see above, n. 1468, 1901, 2063, 2065, 2172, 2173, 2198, 2507; and from the representation of Abraham, as denoting celestial good joined to spiritual truth, concerning which see n. 2011, 2172, 2198, 2501; whether we call it spiritual truth and celestial good, or the Lord, it is the same thing, because the Lord is essential truth and essential good, and the essential marriage of truth and good, and of good and truth. How the case is in this respect, may indeed appear from the explication above, but inasmuch as at this day it is a subject, amongst many others, which is involved in much obscurity, it may be expedient to illustrate it as far as possible: The subject here treated of is concerning the doctrine of faith, of which the Lord thought in His childhood, viz. whether it was allowable to enter into it by means of things rational, and thereby to form to Himself ideas concerning it; the reason why He thought on this subject was from His love of providing for the good of mankind, who were come to such a state, as not to believe what they did not comprehend in a rational manner; but He perceived from the Divine principle, that this ought not to be so, wherefore from the Divine principle He revealed it to Himself, and, at the same time, from the same ground, also all things in the universe, which are subordinate thereto, viz. things appertaining to the rational principle and to the natural principle. How the case is with the doctrinals of faith with respect to men, was shewn above, n. 2568, viz. that there are two principles from which they think, a negative principle and an affirmative; and that they think from a negative principle, who believe nothing unless they are convinced of its truth by things rational and scientific, yea, by things sensual; and that they think from an affirmative principle, who believe things to be true, because the Lord hath declared them in His Word, consequently who have faith in the Lord: They who are in a negative principle in regard to the truth of what is written in the Word, and who say in their hearts, that they will then believe, when they are persuaded by things rational and scientific, are in such a state of mind, that they never believe, no not even when convinced, by the bodily senses, as by the sight, the hearing, and the touch, for they always frame new reasonings.

against such convictions, whereby at length they totally extinguish all faith, and at the same time turn the light of the rational principle into darkness, because into false principles: But they who are in an affirmative principle, that is, who believe what is contained in the Word to be true, because the Lord hath declared it, are in such a state of mind, that by things rational and scientific, yea by things of sense, their faith may be continually confirmed, and their ideas illustrated and corroborated; this is the case with every one who is in an affirmative principle, inasmuch as man hath no light but by means of things rational and scientific; with these latter, doctrine thus by living liveth, and of them it is said, that *they are healed, and bring forth*; but with the former, doctrine by dying dieth, and of them it is said, that the womb by *shutting is shut up*: Hence it is evident, what it is to enter into the doctrine of faith by things rational, and what to enter into things rational from the doctrine of faith; but let this be illustrated by examples: It is deducible from the doctrine of the Word, that the first and principal point of doctrine is love to the Lord and neighbourly love, or charity; they who are in an affirmative principle respecting this doctrine, may enter at pleasure into things rational and scientific, yea, into things sensual, for the confirmation of it, and the more they enter into such things, the more they are confirmed, for universal nature is full of confirming proofs; but they who deny this first and principal point of doctrine, and wish first to be convinced of it by things scientific and rational, never suffer themselves to be convinced, because they deny it in heart, and are continually insisting on some other principle, which they believe essential; at length by confirmations of their own favourite principle, they so blind themselves, that they do not even know what love to the Lord is, or what is neighbourly love; and inasmuch as they confirm themselves in things contrary thereto, they also finally confirm themselves in this, that there cannot be any other love attended with delight, but self-love and the love of the world, and their confirmation herein is such, that, if not in doctrine, yet in life, they embrace infernal love instead of heavenly love: but with those, who are neither in a negative principle, nor in an affirmative, but in a doubtful one before they deny or affirm, the case is as was mentioned above, n. 2508, viz. that they who incline to a life of evil, fall into a negative principle; but they who incline to a life of good, are led into an affirmative. Let us take also another example from one of the primary points of the doctrine of faith, that all good is from the Lord, and all evil from man, or from self; they who are in an affirmative

principle respecting this point of doctrine, may confirm themselves therein by many considerations both rational and scientific; for instance by this, that it is impossible for any good to flow in from any other source but from essential good, that is from the fountain of good, consequently from the Lord, and that this must needs be the beginning or origin of good; and this he may illustrate to himself by all things which are truly good in himself, in others, in the community at large, yea, in the universe of creation; but they who are in a negative principle, confirm themselves in whatever is contrary to the above doctrine by all things which come under their consideration, insomuch that at length they do not know what good is, but dispute with each other concerning the highest good, being in deep ignorance that celestial and spiritual good, which is from the Lord, is that good by which every inferior good is vivified, and that hence delight is truly delightful; some also conceive, that if good was not from themselves, it could not possibly come from any other source. Let us take also another example: It is one of the primary points of the doctrine of faith, that they who are principled in love to the Lord, and in charity towards their neighbour, are in a capacity to receive the truths of doctrine, and to have faith in the Word, but not they who are principled in self-love and the love of the world; or what is the same thing, that they who are principled in good, are in a capacity to believe, but not they who are principled in evil: Such as are in an affirmative principle respecting this point of doctrine, have it in their power to confirm it by innumerable considerations both rationally and scientifically; rationally, by this consideration, that truth and good agree together, but not truth and evil, and that as in evil there is every false principle, so also from evil cometh every false principle, and that if in some cases there be still truth, it is in the lips, and not in the heart; scientifically, by many considerations, as for instance, that truths shun evils, and that evils spew out truths: But they who are in a negative principle, confirm themselves in this persuasion, that every one, of whatever nature and quality he be, even though he live in continual hatred, in the delights of revenge, and in deceit, is capable of believing like others, and this, until they reject altogether the good of life from doctrine, which being rejected they believe nothing. For the further illustration of this subject, let us take another example respecting the Word; they who are in an affirmative principle respecting the Word, that it is so written as to contain an internal sense, which doth not appear in the letter, may confirm themselves herein by

many rational considerations, as by the following, that by the Word man hath connection with heaven; that there are correspondencies of things natural with things spiritual, and that these latter things do not appear as they really are; that the ideas of interior thought are altogether different from natural ideas which fall into expressions of speech; that man, even during his abode in the world, may be in heaven, (inasmuch as he was born to live in both) by means of the Word which is for both; that an influx of a certain Divine light attends some, flowing into their intellects and affections, whilst the Word is reading; that it is necessary somewhat should be written which came down from heaven, and consequently that that somewhat cannot be such in its origin as it is in the letter; that nothing can be holy, but by virtue of an holiness from within: They may also confirm themselves herein by scientific considerations, as by the following, that in old time men were principled in the doctrine of representatives, and that the writings of the ancient Church were according to such doctrine; also that hence the writings of several amongst the Gentiles were according to the same doctrine; and that from this ground the style of those writings became venerable, and was esteemed as holy in the Church, and as learned amongst the heathen; the books of several authors may likewise be appealed to as instances of this kind of writing: But they who are in a negative principle, if they do not deny all this, still they do not believe it; and they persuade themselves that the Word is such as it is in the letter, to appearance indeed of a worldly nature, yet still that it is spiritual; but wherein its spirituality consists, is of no concern to them, though for manifold reasons they are willing to assert it; and this they can confirm by many arguments. In order that the subject here treated of may be accommodated to the apprehension of the simple, it may be expedient to illustrate it scientifically by the following example. They who are in an affirmative principle respecting sight or vision, as not appertaining to the eye, but to the spirit, which by means of the eye, as by an organ of its body, sees the things that are in the world, may confirm themselves herein by many considerations, as for instance by the following, that the things heard in discourse have relation to a certain interior sight, and are transmuted into it, which could not be the case unless there existed an interior sight or vision; also, that whatever is the subject of thought, is seen by an interior sight, by some persons more clearly, and by others more obscurely; besides that, objects are presented to the imagination not unlike the objects of sight; and further, that unless the spirit,

which is in the body, saw that which the eye, as an organ, admits to be seen, the spirit in another life could see nothing, when yet it must needs be, that it will there see numberless astonishing things which the eye of the body is utterly incapable of seeing: moreover they may reflect on dreams, especially those of the Prophets, in which several things were seen as distinctly as by the bodily sight, and yet not by the bodily eyes; lastly, if they have a taste for, and are versed in philosophical investigations, they may confirm themselves in the above truth by this consideration, that things exterior cannot enter into things interior, as things compounded cannot enter into the simple parts whereof they are compounded; consequently the things appertaining to the body cannot enter into the things appertaining to the spirit; and in like manner by several other considerations, till at length they are persuaded, that sight or vision belongeth to the spirit, and not to the eye, except from the spirit: But they who are in a negative principle call all these things phantasies; and when they are told that a spirit exerts and enjoys a more perfect sight or vision than man doth in the body, they ridicule such an idea, and make light of it, believing that they must then live in darkness when they are deprived of bodily sight, although the contrary is true, and they are then in light. From the above examples it appears manifest, what it is to enter from truths into things rational and scientific, and what to enter from things rational and scientific into truths, viz. that the former case is according to order, but the latter contrary to order; and that when it is effected according to order, then man is enlightened, but when contrary to order, then he is blinded; hence it is clear, of how much concern it is that truths be known, and be believed, for by truths man is enlightened, whereas by false principles he is blinded; by truths there is opened an immense and almost unbounded plain to the rational principle, but by false principles there is opened no such plain, although it appears otherwise; hence the angels enjoy so great wisdom, because they are in truths, for truth is the essential light of heaven. They who have blinded themselves by this, that they were unwilling to believe any thing which they could not comprehend by the senses, till at length they believed nothing, were formerly called serpents of the tree of knowledge, for they reasoned much from things sensual and the fallacies therein originating, which gain easy admittance to man's apprehension and faith, and thereby they seduced many, see n. 195, 196: In another life they are readily distinguished from other spirits by this circumstance,

that on every subject relating to faith, they reason whether it be true or not true, and though it is shewn them a thousand and a thousand times to be true, still they raise arguments of a doubting negative nature in opposition to every confirming proof, and this to eternity; they are in consequence blinded to such a degree, that they are bereft of common sense, that is, they cannot comprehend what is good and true; and yet every one of them is under a persuasion, that he has more wisdom than all in the universe besides, making wisdom to consist in this, that they can penetrate into and fathom what is Divine by virtue of their own natural powers and principles; many who have been accounted wise in the world, are of this sort more especially; for in proportion as any one excels in powers of genius and in science, and at the same time is in a negative principle respecting Divine things, in the same proportion he is more unwise than others; but in proportion as he excels in powers of genius and in science, and is in an affirmative principle, he is in a capacity of becoming more wise than others: To cultivate the rational principle by sciences, is in no wise forbidden, but it is forbidden to close up the mind against the admission of the truths of faith, which are the truths of the Word. This subject is much treated of in the internal sense of the Word, especially in the prophetic writings, where Ashur and Egypt are spoken of, for by Ashur is signified reasoning, see n. 119, 1186; and by Egypt science, see n. 1164, 1165, 1186, 1462. *Concerning those, who by things scientific and rational would enter into the doctrinals of faith and things divine, and are thereby made insane, it is thus written in Isaiah, "I will confound Egypt in Egypt, and they shall fight a man against his brother, and a man against his companion, city against city, and kingdom against kingdom: and the spirit of Egypt shall be exhausted in the midst thereof, and I will swallow up the counsel thereof: waters shall fail from the sea, and the river shall be dried up and wasted; and the streams shall retire, the rivers of Egypt shall be lessened and dried up; the reeds and flags shall wither; all the seed of the stream shall wither. Jehovah hath mixed in the midst thereof the spirit of perversities, and they have caused Egypt to err in every work thereof, as a drunken one erreth in his vomiting,"* xix. 2, 3, 5, 6, 7, 14; again in the same Prophet, "Woe to the rebellious sons, who depart to go down into Egypt, but have not asked my mouth, to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt! And the strength of Pharaoh shall be to you for shame, and trust in the shadow of Egypt

for reproach," xxx. 1, 2, 3. Again in the same Prophet, "Woe to them that go down into *Egypt* for help, and stay on horses, and trust in chariots because they are many, but look not unto the Holy One of Israel, neither seek Jehovah; and Jehovah shall stretch out His hand, he that helpeth shall stumble, and he that is holpen shall fall, and they all shall be consumed together: and *Ashur* shall fall by the sword not of a man, and the sword not of a man shall devour him," xxxi. 1, 3, 8; so in Jeremiah, "My people hath done two evils, they have forsaken Me the fountain of living waters, to hew out for themselves cisterns, broken cisterns, which do not hold water. Is not Israel a servant? If he be home-born, why is he become a spoil? Dost thou not do this to thyself by forsaking Jehovah thy God, at the time when He leadeth thee in the way? And now what hast thou to do with the way of *Egypt* to drink the waters of Sihor? or what hast thou to do with the way of *Ashur*, to drink the waters of the river? O generation, see ye the Word of Jehovah; have I been a wilderness unto Israel? a land of darkness? Wherefore have My people said, we shall have rule; we will not come further to thee? Why departest thou in strength to change thy way? Thou also shalt be ashamed of *Egypt*, as thou wast ashamed of *Ashur*," ii. 13, 14, 17, 18, 31, 36; again, in the same Prophet, "Hear the Word of Jehovah, ye remains of Judah, thus saith Jehovah of Sabaoth the God of Israel, if ye in setting set your faces to come into *Egypt*, and shall come to sojourn there, then it shall come to pass, the sword which ye feared shall overtake you there in the land of *Egypt*, and the famine whereof ye were afraid shall there stick close to you in *Egypt*, that ye shall there die: and they shall all be men (*viri*), who have set their faces to come into *Egypt*, to sojourn there, they shall die by the sword, by the famine and the pestilence, and none of them shall survive or escape from before the evil which I bring upon you," xlii. 15, 16, 17, and the following verses: So in Ezekiel, "And let all the inhabitants of *Egypt* know that I am Jehovah; because they have been a staff of a reed to the house of Israel, in taking hold of thee with the hand, thou shalt be broken and shalt rend all their shoulder, and in leaning yourselves upon it, thou shalt be broken, and shalt make all their loins to stand: wherefore thus saith the Lord Jehovah, behold I bring upon thee the sword, and I will cause it to cut off from thee man and beast, and the land of *Egypt* shall be for a desolation and a wasteness, and they shall know that I am Jehovah, because he hath said, the river is mine, and I have made it," xix. 6, 7, 8, 9, and the following verses: So

in Hosea, "Ephraim was like a foolish dove, they called upon *Egypt*, they departed to *Ashur*: when they shall go, I will spread my net over them; woe unto them, because they have wandered from Me," vii. 11, 12, 13. Again, in the same Prophet, "Ephraim feedeth on wind, and followeth after the east-wind, every day he multiplieth a lie and desolation, and they make a covenant with *Ashur*, and oil is carried into *Egypt*," xii. 1, 2. Again, Israel hath committed whoredom under his God, thou hast loved gain upon all corn-floors: Ephraim shall return into *Egypt*, and in *Ashur* they shall eat what is unclean; for lo, they have gone away because of devastation, *Egypt* shall gather them together, Memphis shall bury them, the thorn shall possess what is desirable for their silver, the thistle shall be in their tents: Ephraim is smitten, their root is dried up, they shall not bring forth fruit; yea, though they have begotten, yet will I slay the desires of their belly, my God shall reject them, because they have not heard Him, and they shall be wanderers amongst the nations," ix. 1, 3, 6, 16, 17. Again, in Isaiah, "Woe to *Ashur*, the rod of mine anger, and the staff in their hand of mine indignation, he doth not think what is right, neither doth his heart meditate what is right, because it is in his heart to destroy and to cut off nations not a few; for he saith are not my princes altogether kings? I will visit upon the fruit of the lifting up of the heart of the king of *Ashur*, because he hath said, in the strength of my hand I have done, and in my wisdom, because I am intelligent, and I will remove the boundaries of the people, and I will spoil their treasures, and I will cast down, as a powerful one, the inhabitants; therefore shall the Lord of the lords of Sabaoth send upon his fat ones leanness, and in the place of his glory in kindling shall be kindled the burning of fire," x. 5, 7, 8, 12, 13, 16: in all these passages by *Ashur*, as was shewn, is signified reasoning; by *Egypt* and *Pharaoh*, science; by Ephraim the intellectual principle; and it is described in these and several other passages in other parts of the Word, what is the nature and quality of man's rational principle, when he reasons concerning the truths of ~~truth~~ from a negative principle: the same is implied in what is written in Isaiah, chap. xxxvi. and xxxvii. how Rabshakeh, being sent by the king of *Ashur*, spake against Jerusalem and King Hezekiah, and how the angel of Jehovah then smote in the camp of the king of *Ashur* an hundred and eighty and five thousand, whereby is signified what is the overthrow and slaughter of man's rational things, when he reasons against Divine things, howsoever it may appear to himself that he is



wise in so doing. This reasoning is also called, throughout the Word, whoredom with the sons of Egypt, and with the sons of Ashur, as in Ezechiel, "*Thou hast committed whoredom with the sons of Egypt, thy neighbours, great in flesh, and hast multiplied thy whoredom, and hast committed whoredom with the sons of Ashur, and yet wast not satisfied,*" xvi. 26, 28; chap. xxiii. 3, 5 to 21; see n. 2466. *But concerning those, who from the doctrine of faith enter into things rational and scientific, and thereby become wise, it is thus written, "In that day there shall be an altar of Jehovah in the midst of the land of Egypt, and a statue near the border thereof, to Jehovah, and it shall be for a sign and for a witness to Jehovah of Sabaoth in the land of Egypt: for they shall cry to Jehovah because of the oppressors, and He shall send to them a preserver and a prince, and He shall deliver them, and Jehovah shall be made known to Egypt, and the Egyptians shall know Jehovah in that day, and shall offer sacrifice and an oblation, and shall vow a vow to Jehovah, and shall pay it,"* Isaiah xix. 18 to 21; again, in the same Prophet, "*In that day there shall be a highway from Egypt to Ashur, and Ashur shall come into Egypt, and the Egyptians shall serve Ashur: in that day shall Israel be a third to Egypt and to Ashur, a blessing in the midst of the land, which Jehovah of Sabaoth shall bless, saying, Blessed is My people Egypt and Ashur the work of My hands, and Israel Mine inheritance,*" xix. 23, 24, 25; speaking of the spiritual Church, the spiritual principle whereof is Israel, the rational principle Ashur, and the scientific principle Egypt, which three principles constitute the intellectual things of that Church, and which succeed each other in this order, wherefore it is said, "*In that day shall Israel be a third to Egypt and to Ashur, and blessed is My people Egypt, and Ashur the work of My hands, and Israel Mine inheritance:*" Again, in the same Prophet, "*It shall come to pass in that day, a great trumpet shall be sounded, and they shall come who perish in the land of Ashur, and the outcasts in the land of Egypt, and shall bow themselves to Jehovah in the mountain of holiness, in Jerusalem,*" xxii. 13; again, in the same Prophet, "*Thus saith Jehovah, the labour of Egypt, and the hire of Cush and of the Sabæans, men of a measure, shall pass over to thee, and shall be thine, they shall go after thee, and shall bow themselves unto thee, they shall pray to thee, surely God is in thee, and there is no other God besides,*" xlv. 14; Cush and the Sabæans are knowledges, see n. 117, 1171: so in Zechariah, "*Egypt shall go up to Jerusalem to worship the king Jehovah of Sabaoth,*" xiv. 17, 18; and in Micah,

"I look unto Jehovah, I wait for the God of my salvation, my God will hear me, a day to build thy ruins, this is the day, and they shall even come to thee thence from *Ashur*, and the cities of *Egypt*, and thence from *Egypt* even to the river," vii. 7, 11, 12; and in *Ezekiel*, "Thus saith the Lord Jehovah, at the end of forty years I will gather together *Egypt* from the people whither they were dispersed, and I will bring back the captivity of *Egypt*," xxix. 13, 14; again, in the same Prophet, "Behold *Ashur* a cedar in Lebanon, fair in branches, and a shadowy forest, and of an high stature, and his branch was amongst the entwistings; the waters caused him to grow, with the rivers thereof going about his plantation, and sent forth the conduits thereof to all the trees of the field: therefore his height was exalted above all the trees of the field, and his branches were multiplied, and his branches were made long by many waters: all the fowls of the heavens built their nests in his branches, and all the beasts of the field brought forth under his branches, and in his shade dwelt all great nations; and he became beautiful in his greatness, in the length of his branches, because his root was in many waters: the cedars did not hide him in the garden of God; the fir-trees were not equal to his branches, no tree in the garden of God was equal to him in his beauty: I made him beautiful in the multitude of his branches, and all the trees of Eden, which were in the garden of God, envied him," xxxi. 1 to 8; in this passage the most ancient Church, which was celestial, is described as to the quality of its rational principle, and consequently of its wisdom and intelligence, inasmuch as that Church, being principled in Divine things, regarded thence the things which were beneath, thus from and by essential goodnesses it regarded truths, and thereby whatever was subordinate thereto; *Ashur* and cedar is the rational principle; the entwistings, amongst which the branches were, are scientifics; rivers and waters are spiritual good things, in which is the root; the height and length of the branches is its extension; the garden of God is the spiritual Church; the trees of Eden are perceptions: hence, and from what is said before, it is evident what is the quality of man's rational principle and scientific principle, when they are subordinate to Divine truths, and serve for the confirmation thereof. That things rational and scientific serve those who are in an affirmative principle, as means of becoming wise, was represented and signified by what was enjoined to the sons of Israel, that they should borrow of the *Egyptians* vessels of gold, and vessels of silver, and raiment, *Exod.* iii. 22; *chap.* xi. 2; *chap.* xii. 35, 36; in like manner by what

is said in the Word throughout, that they should possess the goods, houses, vineyards, olive-yards, and several other things, belonging to the Gentiles; and also that the very gold and silver, which was taken from the Gentiles, should be holy, as in Isaiah, "Jehovah shall visit Tyre, and she shall return to her whorish hire, and shall commit whoredom with all the kings of the earth upon the faces of the ground; and her merchandise and her whorish hire shall be *holy to Jehovah*, it shall not be treasured nor laid up, because her merchandise shall be for them that dwell before Jehovah to eat to fulness, and for ancient covering," xxiii. 17, 18; where the merchandise of Tyre denotes knowledges, see n. 1201; which, to those who are in a negative principle, are for whorish hire, but to those who are in an affirmative principle, are holy: the like is also meant by these words of the Lord, "Make to yourselves friends of the mammon of unrighteousness, that when ye shall fail, they may receive you into everlasting habitations; if ye have not been faithful in the unrighteous mammon, who will commit to your trust the true?" Luke xvi. 9, 11.

#### CONCERNING THE STATE AND CONDITION, IN ANOTHER LIFE, OF THE NATIONS AND PEOPLE, WHO ARE BORN OUT OF THE CHURCH.

2389. *IT is a general opinion that they, who are born out of the Church, and who are called Pagans and Gentiles, cannot be saved, by reason that they are without the Word, and consequently are ignorant of the Lord, without whom there is no salvation: but still, that these also are saved, may be known from this single consideration, that the mercy of the Lord is universal, that is, extended to every individual man, and that they who are born out of the Church are nevertheless men, as well as those born within the Church, who are comparatively few in number, and that it is no fault of theirs that they are ignorant of the Lord: wherefore the nature and quality of their state and condition in another life, by the Divine Mercy of the Lord, was made known to me.*

2390. *I have had abundant information, that the Gentiles who have led a moral life, and have been obedient, and have lived in mutual charity, and have received somewhat like conscience agreeable to their religious principles, are accepted in*

*another life, and are there instructed by the angels with the utmost care in the goodnesses and truths of faith: and when they are instructed, they behave themselves modestly, intelligently, and wisely, easily receiving and imbibing what they are taught, inasmuch as they have formed to themselves no principles contrary to the truths of faith, which principles must be preciously removed, much less scandals against the Lord, as is the case with many Christians who have led a life of evil; moreover, such Gentiles indulge no hatred towards others, never revenge injuries, never give into cunning stratagems and artifices, no, nor wish ill to Christians, although Christians, on their part despise the Gentiles, and do them injury to the utmost of their power; but the latter are delivered by the Lord from the unmercifulness of the former, and are protected. For with respect to Christians and Gentiles in another life, the case is this; Christians, who have acknowledged the truths of faith, and at the same time have led a life of good, are accepted in preference to the Gentiles, but such Christians at this day are few in number; whereas the Gentiles, who have lived in obedience and mutual charity, are accepted in preference to the Christians who have not led a good life. For all persons, throughout every globe of earth in the universe, are accepted and saved by the mercy of the Lord, who have lived in good, good being the very essential principle which receives truth, and the good of life being the very ground of the seed, that is, of truth, which evil of life is incapable of receiving; for if they who are principled in evil, were to be instructed a thousand ways, and this instruction was of the most perfect kind, still the truths of faith with them would enter no further than into the memory, and would never penetrate into the affection of the heart; wherefore also the truths of their memory are dissipated, and become no truths in another life.*

2591. *But there are amongst the Gentiles, as amongst the Christians, both wise and simple: and in order that I might be instructed concerning the natures and qualities of each, it was given me to discourse with them for hours and days together; at this day, however, there are scarce any of the Gentiles who may be called wise, whereas in ancient times there were great numbers, especially in the ancient Church, which was the source whence wisdom flowed to many nations: with some of these members of the ancient Church it was granted me to converse familiarly, that I might become acquainted with their natures and qualities; and how far their wisdom*

excelled that of mankind at this day, may appear from the following particulars.

2592. I had an interview with a certain spirit, who had formerly been ranked amongst those of more eminent wisdom, and was consequently well known in the learned world, with whom I discoursed on various subjects; and whereas I knew that he was wise, I was desirous to know his sentiments concerning wisdom, intelligence, order, the Word, and lastly concerning the Lord: concerning wisdom he said, that there is no other wisdom but what has relation to life, and that wisdom cannot be predicated of any other thing: concerning intelligence he said, that it is derived from wisdom: concerning order he said, that it is from the supreme God, and that to live in that order is to be wise and intelligent: in regard to the Word, when I read to him some passages out of the prophetic parts, he was exceedingly delighted therewith, especially when he understood that each particular name, and each particular expression, was significative of interior things, and he greatly wondered that the learned at this day are not delighted with such study: I perceived manifestly, that the interiors of his thought or mind were open, and at the same time that those of some Christians, who were then present, were closed, for they were under the influence of envy against him, and also of incredulity in respect to the Word as containing interior things; inasmuch that when I proceeded to read the Word, he said, that he could not be present, because the influence which he perceived was too holy for him to bear it, so inwardly was he affected; whereas the Christians on the other hand declared loudly, that they could be present, by reason that their interiors were closed, and the holy things contained in the Word did not affect them. At length I discoursed with him concerning the Lord, in that he was born a man, but conceived of God, and that He put off the human principle, and put on the divine, and that He it is who governs the universe; to this he replied, that he was acquainted with other particulars concerning the Lord, and that he perceived in his way, that this must needs have been the case, or mankind could never have been saved: in the mean time certain wicked Christians infused various scandals, but he was unconcerned at them, observing, that it was no wonder they gave into such prejudices, since in the life of the body they had imbibed such persuasions as were not becoming, and that before such persuasions were removed, they were not capable of admitting proofs of confirmation, like those persons who are in ignorance. This spirit was a Gentile.

2593. *It was also given me to discourse with others, who lived in ancient times, and who were then ranked amongst the more eminent for wisdom; they were first seen in front at a distance, and there they were enabled to perceive the interiors of my thoughts, consequently several things fully, discovering an entire series from a single idea, and filling it with the delightful things of wisdom attended with pleasing representations; hence it was perceivable, that they were highly graduated in wisdom, and I was told that they were of the ancients; and thus they approached nearer to me, and when I read to them some passages out of the Word, they were most highly delighted; it was given me to perceive their delight and satisfaction, which arose principally from this consideration, that all and singular the things, which they heard from the Word, were representative and significative of things celestial and spiritual; they said that in their time whilst they lived in the world, their manner of thinking and speaking, and also of writing, was of this sort, and that herein consisted their wisdom, and the study of it.*

2594. *But as to what concerns the modern Gentiles, they are not so wise as the ancients, being in most respects simple in heart; nevertheless such of them, as have lived in mutual charity, receive wisdom in another life, and of these I am at liberty to relate the following particulars.*

2595. *I heard a kind of sonorous choir, but denser than usual, and from the sound I knew that it consisted of Gentiles; it was told me by the angels, that they were Gentiles who had been raised up three or four days before; the choir, or chorus, was heard for several hours, and it was perceivable, even during that short space of time, that they were more and more perfected; being much surprised at this, I was informed that they are capable of being initiated into choirs, consequently into harmony and agreement, in the space of a single night, whereas with many Christians it requires a space of thirty years to effect the same purpose: choirs or chorusses are such companies of spirits as speak together at the same time, all as one, and each as all: but concerning such choirs, by the Divine Mercy of the Lord, more will be said elsewhere.*

2596. *One morning a single choir was perceivable at a distance from me, and by the representations thereof it was given to know that they were Chinese; for they presented an appearance of a woolly he-goat, also of a cake made of millet, and an ebony spoon, and likewise the idea of a native city; they desired to approach nearer to me, and when they applied themselves to me, they said, that they wished to be alone*

with me, that they might open their thoughts; but it was told them, that they were not alone, and that there were others attendant, who had indignation at their wishing to be alone, when yet they were received kindly; on perceiving their indignation, they began to think whether they had committed any offence against their neighbour, and whether they had claimed any thing to themselves which belonged to others: (All thoughts are communicated in another life :) it was given to perceive their disturbance, and that the cause of it arose from an apprehension that possibly they had done an injury, and also from a sense of shame thence resulting; together with other good affections, whereby it was discoverable that they were principled in charity: presently I entered into discourse with them, and at length our subject was concerning the Lord; but when I called Him Christ, a kind of repugnance was perceivable amongst them, the cause, however, was perceived to be this, that they had contracted a prejudice against that name, during their abode in the world, by observing that Christians lived worse lives than Gentiles, and were not principled in charity; but when I simply called Him Lord, they were then inwardly moved; afterwards they were instructed by the angels, that the Christian doctrine inculcates love and charity above any other doctrine in the whole earth, but that there are few who live according to it.

2597. There are some Gentiles, who, during their abode in the world, have learnt by conversation and report, that Christians lead the worst of lives, being addicted to adulteries, to hatreds and quarrels, to drunkenness, and the like enormities, which the Gentiles are shocked at, as being contrary to their laws, their manners, and religious principles; these in another life are more fearful than others of receiving the truths of faith, but they are instructed by the angels, that the Christian doctrine and real essential faith teaches what is utterly contrary to such crimes, and that the Christians are less influenced in life by their doctrinals than the Gentiles; when they perceive this, they receive the truths of faith, and adore the Lord, but not without some hesitation.

2598. Whilst I was once reading the 17th and 18th chapters of Judges concerning Micah, how the sons of Dan took away his graven image, the Teraphim, and the Levite, there was present at the time a Gentile spirit, who in the life of the body had worshipped a graven image; he was very attentive, and when he heard what was done to Micah, and in what grief he was because of his graven image which the Danites took away, he was also overtaken and affected with

*grief, insomuch that he scarce knew what he was thinking of; his grief was perceivable, and at the same time the innocence which influenced all his affections: some Christian spirits were also present, who observing him, wondered that a worshipper of graven images should be moved with such an affection of tenderness and innocence: afterwards some good spirits discoursed with him, telling him that a graven image ought not to be worshipped, and that he was capable of understanding this as being a man, but that he ought to remove his thoughts from the graven image, and fix them on God the creator and governor of the universal heaven and universal earth, and believe that God to be the Lord: when these things were told him, it was given to perceive the interior affection of his adoration, which was communicated with me, and that it was much more holy than with Christians; whence it might appear that the Gentiles have a more easy admission into heaven than Christians at this day, who are not affected with so holy influence, according to the Lord's words in Luke, chap. xiii. 29, 30; for in the state in which this Gentile spirit was, he was capable of imbibing all things relating to faith, and of receiving them with interior affection, inasmuch as he was principled in the tenderness of love, and in his ignorance there was innocence, and whenever this is the case, all things appertaining to faith are received as it were spontaneously, and this with joy: he was finally received amongst the angels.*

*2599. There was also another Gentile spirit, who had lived in the good of charity, and when he heard the Christian spirits reasoning together about matters of faith, (spirits reason together much more fully and acutely than men do, especially about goodneses and truths, because these things appertain to another life) he wondered at their disputes, and said that he had no inclination to hear them, for that they reasoned from fallacies, instructing them thus, "If, says he, I am good, by virtue of what is good I can know the things that are true, and what I do not know, I can receive."*

*2600. Upright Gentiles, in another life, are generally instructed according to the states of their lives, and according to their religious principles, so far as it is possible, consequently in different manners; I am at liberty to relate here three of these different manners of instruction.*

*2601. Some of them are reduced into a state of tranquillity resembling a kind of sleep, and then they seem to themselves to build small cities, and in the midst thereof to hide a secret thing, which they are desirous may remain inviolated; those cities they present to others, with intreaty not to violate the*



*secret thing in the midst thereof ; innocence is thus insinuated into them, and also charity, with an idea that the secret thing is concerning the Lord ; in this state they are kept a considerable time ; it is a state of ignorance in which there is innocence ; they are protected by infants, to prevent any one doing them harm. I have discoursed with them on such occasions, and been much affected with the state of their innocence and charity, and also with their solicitude in hiding the secret thing, and their holy fear lest it should be violated.*

2602. *There is one nation, said to be from the Indies, who have this religious principle, that in worshipping the great God, they first make themselves great, but presently prostrate themselves as worms ; they believe also, that above the universe, which they suppose to be in a constant revolution, is the great God, who sees thence whatsoever they do : such being their religious persuasions in this life, they are brought again into them in another life ; I have discoursed with them when they have been under the influence of such imaginations ; they are for the most part modest, obedient, and simple in heart. They are successively delivered by the angels from this phantasy, being instructed according to their religious principle, that the great God is the Lord, and that they may make themselves great by this, that they can adore Him, and that they are still like worms, and that the Lord from the highest sees all things both in general and in particular : thus by their own religious principles they are conveniently introduced to the knowledges of goodness and truth.*

2603. *There are certain Gentiles from those countries where they are black, who in consequence of persuasions imbibed in the world, when they come into another life, are desirous of harsh and severe treatment, believing that no one can come into heaven but by means of punishment and affliction, and that when they have been punished and afflicted, they are afterwards made sensible of greater joys, which, they call paradisiacal joys : such agreeable to their religious principle, are at first treated harshly in another life by some, whom they call devils, and are afterwards introduced into paradisiacal delights, see n. 1622 ; but they are instructed by the angels, that punishments and afflictions are turned into good to them by the Lord, as is the case with those who are in temptations ; also that paradisiacal things are not heaven, but that heaven consists in the affection of celestial and spiritual things, which are in things paradisiacal ; and that they have been in a certain way of truth but in a shade of ignorance. They discoursed with me a long time ; during their afflictive state*

their discourse was as it were with a kind of collision, thus distinguished from the discourse of other spirits; but when their afflictive state was past, and they were taken up to a paradisiacal state, they had then no longer such collision in their discourse, but it was almost angelical: they said, that when they are treated harshly, they are then black, but that afterwards they put off their blackness, and put on whiteness, knowing that their souls are white, but their bodies black.

2604. It is common for the Gentiles, who have worshipped any God under an outward figure, or statue, or any graven image, when they come into another life, to be introduced to certain spirits, who are in the place of their Gods or idols, in order that they may put off their phantasies, and when they have been with such spirits for some days, they are then taken away from them. They who have worshipped men also, are sometimes introduced to them, or to others in their place; this is the case with several of the Jews, who are thus introduced to Abraham, Jacob, Moses, and David; but when they perceive that these have a like human principle with others and can afford them no help, they are ashamed and are conveyed to their places according to the principle of their life. Amongst the Gentiles in another life, the Africans are most beloved, inasmuch as they receive the good things and truths of heaven more easily than others: they are particularly desirous to be called obedient, but not faithful; they say that Christians, by reason of their possessing the doctrine of faith, may be called faithful, but themselves not so, unless they receive it, or as they say, are capable of receiving it.

2605. I have discoursed with some who were in the ancient Church, and who then knew concerning the Lord that he was to come, and who imbibed the good things of faith, but still fell away, and became idolaters; they were in front towards the left, in a dark place, and in a miserable state; their speech was like the sound of a pipe, of one tone, nearly void of any rational principle of thought; they said, that they had been there for several ages, and that they are occasionally taken thence, to serve others for certain uses which are vile. From their state it was given to reflect on that of many Christians, who are not outwardly but inwardly idolaters, and deny the Lord in heart, consequently also the truths of faith, and to think what a lot awaits them in another life.

# GENESIS.

## CHAPTER THE TWENTY-FIRST.

2606. **THE** Word of the Old Testament was formerly called *the law and the Prophets*; by the law were meant all the historical parts, which are the five books of Moses, the book of Joshua, of Judges, of Samuel, and of the Kings; by the Prophets were meant all the prophetical parts, which are those of Isaiah, of Jeremiah, of Ezechiel, of Daniel, of Hosea, of Joel, of Amos, of Obadiah, of Jonah, of Micah, of Nahum, of Habakkuk, of Zephaniah, of Haggai, of Zechariah, of Malachi, and also the Psalms of David. The historical parts of the Word are also called Moses, and hence instead of the law and the Prophets, it is usual to say Moses and the Prophets; the prophetical parts are called Elias, see the preface to the 18th chapter of Genesis.

2607. As to what concerns the historical parts, all things contained therein are historically true, except what is written in the first chapters of Genesis, which are historical facts, or things described in an historical form, concerning which see what hath been said above in the explication of those chapters: the historical parts, notwithstanding their being historically true, have still an internal sense, and in that sense, like the prophetical parts, treat solely of the Lord; they treat also of heaven and of the Church, and of the things appertaining to heaven and the Church, but as these things are of the Lord, therefore by these things the historical parts of the Word respect the Lord, and hence they are the Word; all the historical relations are representative, and the particular expressions, by which they are described, are significative; that the historical relations, are representative, may appear from what hath been heretofore explained concerning Abraham, and will further appear from what remains to be explained, by the Divine Mercy of the Lord, concerning Isaac, and Jacob, and his twelve sons, concerning Egypt, and the sojourning of the people in the wilderness, and their entrance into the land of

Canaan, and concerning other subjects; that all the particular expressions, by which these historical relations are described, are representative, appears also from what hath been already shewn, as that names signify things, Egypt signifying science, Ashur the rational principle, Ephraim the intellectual principle, Tyre knowledges, Zion the celestial Church, Jerusalem the spiritual Church, and so of the rest; in like manner expressions are significative, king signifying truth, priest good, and so in all other cases, as in the expressions kingdom, city, house, nation, people, garden, vineyard, olive-yard, gold, silver, brass, iron, birds, beasts, bread, wine, oil, morning, day, light, and this constantly, both in the historical and prophetical books, although they were written by various persons, and at different times, which constant signification could never have had place, unless the Word had come down from heaven. Hence it may be known, that there is in the Word an internal sense, as appears also from this consideration, that the Divine Word could not possibly treat of mere men, as of Abraham, Isaac, Jacob, and their posterity, which was the worst of nations, of their kings, wives, sons, daughters, concubines, rapines, and the like, which subjects considered in themselves are not worthy to be mentioned in the Word, unless by them were represented and signified such things as appertain to the Lord's kingdom, which are worthy to be mentioned.

2608. Agreeable to what hath been above observed, are several passages in the Prophets, as that quoted n. 1888, and also this in Isaiah, "Moab shall howl, Moab wholly shall howl, for the foundations of Kerhareseth, ye mourn howsoever worn out, for the fields of Heshbon have failed, the vine of Sibmah; the Lords of the nations bruise the young shoots, even from Jaser have they reached, they have wandered in the wilderness, the young shoots thereof are plucked off; they have passed over the sea, therefore will I with weeping bewail Jaser, the vine of Sibmah; I will water thee with my tears O Heshbon and Elealeh, because the shouting is fallen on thy vintage and on thy harvest," xvi. 7, 8, 9: and in Jeremiah, "The voice of a cry in Horonaim, wasting and great bruising, Moab is broken to pieces, her younger ones have caused a cry to be heard, because in the going-up of Luhith in weeping hath gone up weeping, because in the going-down of Horonaim the enemies have heard the cry of a breach. Judgment cometh to the land of the plain, to Holon, and to Jahazah, and to Maphaath, and upon Dibon, and upon Nebo, and upon Beth-diblathaim, and upon Kiriathaim, and upon Beth-gamul,

and upon Beth-meon, and upon Kerieth, and upon Bozrah," xlviii. 3, 4, 5, 21, 22, 23, 24: such are the prophetical parts of the Word in many passages, which would be of no use unless they had an internal sense, when yet it is necessary that the Word, as being Divine, should contain in it the laws of the heavenly kingdom, into which man is about to come.

2609. But as to what concerns *precepts* of life, such as are all the laws of the Decalogue, and several injunctions contained in the law and the Prophets, these, inasmuch as they are serviceable to man's life, are of use in each sense, both the literal and the internal; the things contained in the literal sense were for the people of that time, who did not comprehend internal things; and the things contained in the internal sense were for the angels, who disregard things external: had not the precepts of the Decalogue also contained internal things, they would never have been promulgated in such a miraculous manner on Mount Sinai; for several injunctions contained therein, as that parents ought to be honoured; that theft, murder, and adultery, should not be committed, that another's property should not be coveted, were precepts known even to the Gentiles, and prescribed in their laws, and which the children of Israel, as being men, ought to have known without such promulgation; but inasmuch as those precepts were serviceable to life in both senses, and were as external forms produced from internal, which correspond to each other, therefore they descended from heaven on Mount Sinai in so miraculous a manner, and in the internal sense were spoken and heard in heaven, whilst in the external sense they were spoken and heard on earth; as for example; when it was said, that they who honour their parents should prolong days on the earth, the angels in heaven by parents perceived the Lord, and by earth His kingdom, which they who worship Him from a principle of love and faith, should possess for ever as sons and heirs; but men on earth by parents understood natural parents, by earth the land of Canaan, and by prolonging of days years of natural life; so when it was said, "Thou shalt not steal," the angels in heaven perceived, that they should take nothing from the Lord, and should not attribute to themselves any thing of righteousness and merit; but men on earth understood the words as spoken of natural theft; that the commandment is just and true in both senses, is evident: so again, when it was said, "Thou shalt not kill," the angels in heaven perceived, that they should not bear hatred towards any one, and that they should not extinguish any thing of goodness and truth in any one; but men on earth understood

the words in relation to the natural murder of men like themselves: and so in the case of the other commandments.

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## CHAPTER XXI.

1. **AND** JEHOVAH visited Sarah, as He said; and JEHOVAH did to Sarah, as He spake.

2. And Sarah conceived and bare Abraham a son to his old age, at the stated time, as GOD spake with him.

3. And Abraham called the name of his son born to him, whom Sarah bare to him, Isaac.

4. And Abraham circumcised Isaac his son, a son of eight days, as GOD commanded him.

5. And Abraham was a son of an hundred years, when Isaac his son was born to him.

6. And Sarah said, GOD hath caused laughter to me, every one that heareth will laugh to me.

7. And she said, Who would have said unto Abraham, Sarah shall suckle sons, because I have borne a son to his old age.

8. And the child grew, and was weaned, and Abraham made a great feast on the day when he weaned Isaac.

9. And Sarah saw the son of Hagar the Egyptian, whom she bare to Abraham, mocking.

10. And she said to Abraham, cast out this handmaid and her son, because the son of an handmaid shall not inherit with my son, with Isaac.

11. And the word was exceedingly evil in the eyes of Abraham by reason of his son.

12. And GOD said to Abraham, let there not be evil in thine eyes upon the boy, and upon thy handmaid; in all that Sarah hath said to thee, hearken to her voice, because in Isaac shall seed be called to thee.

13. And also the son of the handmaid will I place into a nation, because he is thy seed.

14. And Abraham rose early in the morning, and took bread, and a flagon of water, and gave to Hagar, he placed them on her shoulder, and the boy, and sent her away, and she went and wandered in the wilderness of Beersheba.

15. And the waters were wasted out of the flagon, and she cast the boy under one of the shrubs.

16. And she went and sat to herself over-against, removing herself far off about a bow-shot, because she said, let me not see the death of the boy, and she sat over-against, and lifted up her voice, and wept.

17. And God heard the voice of the boy, and the angel of God cried to Hagar out of heaven, and said to her, What aileth thee Hagar? fear not, because God hath heard the voice of the boy, where he is:

18. Arise, take up the boy, and strengthen thine hand in him, because into a great nation will I place him.

19. And God opened her eyes, and she saw a well of water, and went, and filled the flagon of water, and gave the boy to drink.

20. And God was with the boy, and he grew and dwelt in the wilderness, and was a shooter of the bow.

21. And he dwelt in the wilderness of Paran, and his mother took to him a wife from the land of Egypt.

22. And it came to pass at that time, that Abimelech said, and Phicol the chief of his army, to Abraham, saying, God is with thee in all that thou doest.

23. And now swear to me unto God here, if thou hast lied to me, and to my son, and to my grandson; according to the kindness which I have done with thee, do with me, and with the land in which thou hast sojourned.

24. And Abraham said, I will swear.

25. And Abraham reprov'd Abimelech, by reason of a well of water, which the servants of Abimelech had taken away.

26. And Abimelech said, I have not known who hath done this word, and also thou hast not shewn me, and also I have not heard, but to-day.

27. And Abraham took flock and herd, and gave to Abimelech, and they both struck a covenant.

28. And Abraham set seven ewe-lambs of the flock by themselves.

29. And Abimelech said to Abraham, what are these seven ewe-lambs, which thou hast set by themselves?

30. And he said, because thou shalt receive seven ewe-lambs from my hand, that it may be to me for a witness, that I have digged this well.

31. Therefore he called that place Beersheba, because there they both swear.

32. And they struck a covenant in Beersheba; and Abimelech arose, and Phicol the chief of his army, and returned to the land of the Philisthines.

33. And he planted a grove in Beersheba, and there he called on the name of the God of eternity.

34. And Abraham sojourned in the land of the Philisthines many days.

## THE CONTENTS.

2610. **THE** subject here treated of, in an internal sense, is, first concerning the Lord's Divine rational principle, which is represented by Isaac, verses 1, 2, 3, 4, 5, 6, 7, 8.

2611. Next concerning the mere human rational principle, that then it was separated, which is the son of Hagar the Egyptian, verses 9, 10, 11, 12.

2612. After this was separated, the spiritual Church is represented by the same, viz. by the son of Hagar, and also by the mother, concerning which Church and the state thereof, see verses 13, 14, 15, 16, 17, 18, 19, 20, 21.

2613. Concerning human rational things adjoined to the doctrine of faith, which is in itself Divine, verse 22 to the end.

2614. Doctrine with those things adjoined is Beersheba, verses 14, 31, 33.

## THE INTERNAL SENSE.

2615. Verse 1. *AND Jehovah visited Sarah, as He said, and Jehovah did to Sarah, as He spake.* Jehovah visited Sarah, signifies the presence of the Divine celestial [principle] in the Divine spiritual: as He said, signifies as He had perceived: and Jehovah did to Sarah, signifies a state of union: as He spake, signifies as He thought.

2616. "*Jehovah visited Sarah*"—that hereby is signified the presence of the Divine celestial [principle] in the Divine spiritual, appears from the signification of Jehovah, as denoting the Divine celestial [principle], that is, the Divine Good, or real Esse, which as appertaining to love and mercy, is essential good; and from the signification of visiting, as denoting to



be present; and from the signification of Sarah, as denoting the Divine spiritual [principle], that is, Divine Truth, concerning which see n. 1468, 1901, 2063, 2065, 2507.

2617. "As He said"—that hereby is signified as He had perceived, appears from the signification of saying in the historical parts of the Word, as denoting to perceive, concerning which see n. 2238, 2260, 2552.

2618. "And Jehovah did to Sarah"—that hereby is signified a state of union, viz. of the Lord's Divine spiritual [principle] in His Divine celestial, appears from the signification of doing, when it is predicated of the Lord's Divine [principle], as denoting the All of effect, consequently of state; and from the signification of Jehovah, and also of Sarah, concerning which see n. 2616. As to what concerns the state of the union of the Lord's Divine spiritual [principle] in His Divine celestial, it is the very essential marriage of good and truth, whence comes the heavenly marriage, which marriage is the Lord's kingdom in the heavens and the earths, therefore the Lord's kingdom is so often in the Word called a marriage and compared to a marriage; the mysterious reason whereof is, because from the marriage of Divine Good and Truth, and of Divine Truth and Good in the Lord, comes all conjugal love, and thereby all love celestial and spiritual: the further arcana involved in these words, "Jehovah visited Sarah as He said, and Jehovah did to Sarah, as He spake," cannot be uttered, because they are inexpressible, as comprehending the essential state of union of the Lord's Divine [principle] with His human, the appearances whereof are presented of the Lord before the angels, by celestial lights, and are illustrated by ineffable representations, but cannot be presented before men, inasmuch as they do not fall upon such things as appertain to this world's light, yea, and are even rendered more obscure by descriptions taken from such things.

2619. "As He spake"—that hereby is signified as He thought, appears from the signification of speaking, as denoting to think, concerning which see n. 2271, 2287; perception, which is signified by Jehovah saying, was from the Divine celestial [principle], but thought, which is signified by Jehovah speaking, was from the Divine celestial [principle] by the Divine spiritual, therefore in the sense of the letter there is as it were a repetition, viz. as He said, and as He spake: But what it is, to perceive from the Divine celestial [principle], and to think from the Divine celestial by the Divine spiritual [principle], is a subject which is not accommodated to the apprehension of man, even though most

lightened by what appertains to the light of this world; hence it is manifest, how there may be in the Word an infinity of other things which man cannot apprehend: that thought is grounded in perception, may be seen n. 1919, 2515: with respect to man, the case is this; it is the principle of good from which he perceives, but the principle of truth by which he thinks; good appertains to love and the affections thereof, consequently perception is thence, but truth appertains to faith, consequently thought is from this origin; the former is signified in the Word by *saying*, but the latter by *speaking*; howbeit, when there is mention made of *saying* alone, it sometimes signifies to perceive, and sometimes to think, because saying involves both.

2620. Verse 2. *And Sarah conceived and bare to Abraham a son to his old age, at the stated time, as God spake with him.* Conceived and bare, signifies that it was and existed: Sarah to Abraham, signifies from the union of the Lord's Divine spiritual [principle] with the Divine celestial: a son signifies the Divine rational [principle]: to his old age, signifies when the days were completed that the human principle should be put off: at the stated time, signifies when the rational principle was such as to be recipient: as God spake with him, signifies as He willed.

2621. "Conceived and bare"—that hereby is signified that it was and existed, viz. as follows, the Divine rational principle from the union of the Divine spiritual with the Divine celestial of the Lord, appears from the signification of conceiving and bearing: that no other conceptions and births are meant, in the internal sense of the Word, but spiritual and celestial, may be seen n. 2584; but in the present case are meant Divine conceptions and births, because the subject treated of is concerning the Lord's rational principle made Divine, of whom, viz. the Lord, is principally predicated *To Be* (*esse*) and *To Exist* (*existere*), for He alone Is and exists. As to what further concerns being and existing, it appears as if they were nearly the same thing, but they are not so; every person and every thing hath its being (*esse*) from conception, but its existing (*existere*) from birth, consequently, as conception is prior to birth, so is being prior to existing: the soul is the very essential being of man, but the sensitive or corporeal principle is his existing, for the former exists in the latter: celestial and spiritual love is the very essential being (*esse*) of the regenerate man, but the rational and sensitive principle; when it is influenced by that love, is his existing (*existere*); the case is thus with all and singular things

in the universe, for there is nothing given, which hath not its conception in order that *it may be*, and its birth in order that *it may exist*; which may also be illustrated by this consideration, (but this is for the learned) that every effect hath its cause, and every cause hath its end, and the end is the being (*esse*) of the cause, and the cause is the existing (*existere*) of the end; in like manner the cause is the being of the effect, but the effect is the existing of the cause.

2622. "Sarah to Abraham"—that hereby is signified from the union of the Divine spiritual [principle] with the Divine celestial, appears from the representation of Sarah, as denoting the Divine spiritual principle, or Divine Truth, concerning which see n. 1468, 1901, 2063, 2065, 2172, 2193, 2198, 2507; and from the representation of Abraham, as denoting the Divine celestial principle, or Divine Good, concerning which see n. 1989, 2011, 2172, 2198, 2501: concerning the union of the Divine spiritual principle with the Divine celestial, see what was said above n. 2618.

2623. "A son"—that hereby is signified the Divine rational [principle], appears from the signification of son; son in the internal sense of the Word signifies truth, see n. 489, 491, 533; and whereas truth is the chief or prevailing principle in the rational principle, n. 2072, 2189, therefore the rational principle is also signified by son; but in the present case is signified the Divine rational, wherein good is the chief or prevailing principle; this Divine rational is also represented by Isaac, who is the son here spoken of, of whom more will be said presently.

2624. "To his old age"—that hereby is signified when the days were fulfilled that the human principle should be put off, may appear from the signification of old age, as denoting a state when the human principle should be put off, and the Divine should be put on, concerning which see n. 2198; for Abraham was at that time an hundred years old, and that by this number is signified a full state of union, will appear in the explication of verse 5.

2625. "At the stated time"—that hereby is signified when the rational principle was such as to become recipient, may appear from the signification of time: there are two things, which, during man's life in the world, appear essential, because they are proper to nature, viz. space and time; hence to live in space and time, is to live in the world or nature, but these two things become none in another life; still they appear in the world of spirits as something, by reason that spirits lately deceased have with them an idea of natural things.

nevertheless they afterwards perceive, that in the spiritual world there is neither space or time, but instead thereof states, and that states in another life correspond to spaces and times in nature, to spaces states as to being (*esse*), and to times states as to existence (*existere*); concerning space or place see n. 1274, 1379, 1380, 1382: hence it may be evident to every one, what sort of idea it is possible man may have, whilst he is in the world or in nature, concerning those things which appertain to another life, and concerning several arcana of faith, whilst he is unwilling to believe them, unless he can comprehend them by worldly and sensual things; for he must needs be led hereby to suppose, that if he should put off the idea of space and time, and especially if he should put off space and time themselves, he would be altogether annihilated, and thus that nothing would be left remaining with him, whereby he might be capable of feeling and thinking, but a kind of confused incomprehensible principle, when yet the case is altogether otherwise; the angelic life is such, which is of all lives the wisest and happiest: this is the reason why by ages in the Word are not signified ages in an internal sense, but states, consequently in this verse by old age is not signified old age; also that by numbers are not signified numbers, but certain states in particular, as by the number of an hundred years, of which we shall speak presently: from what hath been said then it may appear, that by a stated time is signified a state, when the rational principle was such as to become recipient. As to what concerns this point, viz. that the Lord's Divine rational principle was and existed from the union of the Divine spiritual with the Divine celestial principle, when the days were fulfilled for the putting off the human principle, and when the rational principle was such as to become recipient, which things are signified, in an internal sense, by "Sarah's conceiving and bearing to Abraham a son to his old age, at the stated time," it is to be observed, that the human principle begins in the inmost of the rational principle, see n. 2106, 2194: and that the Lord successively advanced to the union of the human essence with the Divine, and of the Divine with the human, n. 1864, 2033, 2523; and this by His Own proper power, n. 1921, 2025, 2026, 2083; by continual temptations and victories, n. 1737, 1813, 1690; and by continual revelations from His Divine [principle], n. 1616, 2500: and this till at length he expelled all the human maternal principle, n. 1414, 1444, 2574; and that thus He made His human principle Divine as to the rational principle, according to what is contained in this verse: hence it is evident how this

expression is to be understood, "When the days were filled that the human principle should be put off, and when the rational principle was such as to become recipient;" some idea of this matter may be formed from what is effected with those who are regenerated; the celestial things appertaining to love, and the spiritual things appertaining to faith, are not at once implanted in them by the Lord, but successively, and when man's rational principle is thereby become such, as to be capable of receiving those things, then first he is regenerated, for the most part by temptations wherein he conquers; when this is effected, the days are fulfilled, for putting off the old man and putting on the new; concerning the regeneration of man, see n. 677, 679, 711, 848, 986, 1555, 2475.

2626. "As God spake with him"—that hereby is signified as He willed, may appear from the signification of speaking as denoting to think, concerning which see n. 2271, 2286, 2619; but the reason why it here signifies to will is, because it is said that God spake, for to think, when applied to the Divine Being, is to will.

2627. Verse 3. *And Abraham called the name of his son born to him, whom Sarah bare to him, Isaac.* Abraham called the name of his son born to him, signifies his quality as being Divine: whom Sarah bare to him, signifies to be and to exist from the Divine spiritual principle united to the Divine celestial: Isaac signifies the Divine rational principle.

2628. "Abraham called the name of his son born to him"—that hereby is signified his quality as being Divine, appears from the representation of Abraham, as denoting the Lord in respect to the Divine celestial principle, or the Divine Good, concerning which much hath been said above; and from the signification of calling by a name, as denoting quality, concerning which see n. 144, 145, 1754, 1896, 2009; and from the signification of son, as denoting the rational principle, concerning which see n. 2623; also from the signification of born to him, as denoting to exist from the Divine principle; hence it is evident, that by Abraham calling the name of his son born to him, is signified his quality as being Divine. From these few words light is thrown upon three arcana for the use of those who are in the internal sense; the *first* is, that the Lord's Divine human [principle] existed from the essential Divine [principle], which subject is further treated of in this verse. The *second* is, that the Lord's Divine human [principle] was not only conceived of Jehovah, but also born of Jehovah, hence the Lord, as to his Divine human [principle], is called the Son of God, and the Only-begotten, John

i. 14, 18, 49; chap. iii. 16, 18, 35, 36; chap. v. 19 to 27; chap. vi. 69; chap. ix. 35; chap. x. 36; chap. xi. 27; chap. xiv. 13, 14; chap. xvii. 1; chap. xx. 31; in like manner with the other Evangelists. The *third* is, that the Lord's Divine human [principle] is the name of Jehovah, that is, His quality; see John xii. 28.

2629. "Whom Sarah bare to him"—that hereby is signified to be and to exist from the Divine spiritual [principle] united to the Divine celestial, appears from the signification of bearing, as denoting to exist, concerning which see n. 2621, and whereas birth implies conception, and birth or existing is from the Divine spiritual principle, and conception or being from the Divine celestial, which in the present case were united, hence to bear here signifies both to be and to exist; also from the representation of Sarah, as denoting the Divine spiritual [principle] united to the Divine celestial, concerning which see n. 1468, 1901, 2063, 2065, 2172, 2193, 2198, 2507. The arcana contained in this verse are of too deep a nature to admit of any description, or even illustration by worldly things, being designed for angelic minds, to which they are exhibited in the light of heaven by things ineffable.

2630. That Isaac signifies the Divine rational [principle], appears from what has been said above concerning Abraham, Isaac, and Jacob, n. 1893, 2066, 2083, viz. that Abraham represents the supreme Divine [principle], Isaac the Divine rational, and Jacob His Divine natural, as will further appear from what follows concerning Isaac.

2631. Verse 4. *And Abraham circumcised Isaac his son, to son of eight days, as God commanded him.* Abraham circumcised Isaac his son, signifies the purification of the rational principle: a son of eight days, signifies a beginning and continuation: as God commanded him, signifies according to Divine order.

2632. "Abraham circumcised Isaac his Son"—that hereby is signified the purification of the rational principle, appears from the signification of being circumcised, as denoting to be purified, concerning which see n. 2039: and from the representation of Isaac, as denoting the Divine rational principle, concerning which see n. 2630. That the Lord's first rational principle was born as with others, viz. by scientifics and knowledges, was shewn above in speaking of Ishmael, by whom that first rational principle is represented; this principle, inasmuch as it was born by scientifics and knowledges, consequently by an external way, which is that of the senses and of sensual things, must needs partake of many things of a worldly

nature, the ideas of the rational principle being supplied from the world, and this the more by reason of what was hereditary from the mother; these worldly things, and this hereditary principle, were what the Lord successively expelled from His rational principle, and this until it became such, as to be capable of receiving the Divine principle, see n. 2624, 2625; then was born the Lord's Divine rational principle, which is represented by Isaac, see n. 2630, and this not by an external way, which is that of the senses and of sensual things, as the former rational principle, but by an internal way from the essential Divine principle, see n. 2628, 2629; and whereas this was not effected at once, but successively, see n. 1690, 2033, therefore it was purified, and this continually, which is signified by what is here said, that Abraham circumcised his son, a son of eight days: That the Lord successively made His rational principle Divine, and was continually purifying it, appears also from what is written in John, "Jesus said, Father glorify Thy name; there came therefore a voice from heaven, I have both glorified it, and will glorify it again," xii. 28; that to glorify is to make Divine, may be seen, n. 1603, 1999. By circumcision also in the ancient Church, nothing else was represented and signified, but the purification of man from self-love and the love of the world, and this likewise successively and continually, see n. 2039, 2046, 2049, 2056, especially when he is born a-new, or when he is made regenerate, for then the Lord flows-in by an internal way, that is, by the good of conscience, and separates successively and continually those things, which adhere in consequence of hereditary and actual evil.

2633. "A son of eight days"—that hereby is signified beginning and continuation, appears from the signification of the eighth day, on which circumcision was performed, as denoting every beginning, consequently continuation, concerning which see n. 2044.

2634. "As God commanded him"—that hereby is signified according to Divine Order, appears from the signification of God commanding, or of the commandments; the commandments of God, or the things which God hath commanded, have all and singularly relation to Divine Order, inasmuch that Divine Order is nothing but a perpetual commandment of God: wherefore to live according to the commandments of God, and in the commandments of God, is to live according to Divine Order, and in Divine Order; hence it is, that by God's commanding is here signified according to Divine Order. It was according to Divine Order, that every male should be cir-

circumcised on the eighth day from his nativity, not that circumcision availed any thing, or that they who were circumcised entered into the kingdom of God in preference to the uncircumcised; but because such a rite in the representative Church corresponded to purification of heart, concerning which correspondence, by the Divine Mercy of the Lord, we shall speak elsewhere: That the heart, that is, the interiors of man, are successively and continually to be purified from the evils appertaining to lusts, and from the false principles appertaining to the phantasies originating therein, is according to Divine Order, the commandments concerning purification of the heart having all and singularly relation to Divine Order; in proportion therefore as man lives in those commandments, in the same proportion he lives in Divine Order; and in proportion as he lives in Divine Order, in the same proportion all things are disposed in him by the Lord according to the order which prevails in the heavens from the Lord, viz. both his rational and his scientific principles; hence man becomes a little heaven, corresponding to the grand heaven.

2635. Verse 5. *And Abraham was a son of an hundred years, when Isaac his son was born to him.* Abraham was a son of an hundred years, signifies a full state of union: when Isaac his son was born to him, signifies when the Lord's rational principle was made Divine.

2636. "Abraham was a son of an hundred years"—that hereby is signified a full state of union, appears from the signification of an hundred, as denoting what is full, of which we shall speak presently; and from the signification of years as denoting a state, concerning which see n. 482, 487, 488, 493, 893, in the present case a state of union. What is meant by a full state of the union of the Lord's Divine [principle] with His human, or, what is the same thing with the rational, for the human [principle] begins in the inmost of the rational, see n. 2106, 2194, cannot be so well explained to the apprehension, nevertheless it may be illustrated by those things, which with man are called a full state, when he is reformed and regenerated: it is well known, that man is not capable of being regenerated except in an adult age, because he then first attains to power and strength of reason and judgment, and thus can receive good and truth from the Lord; before he comes into this state, he is prepared of the Lord by the insinuation of such things into him, as may serve for a ground to receive the seeds of truth and good, which things are the several states of innocence and charity into which he is led, and also the knowledges of good and truth which he imbibes, with the thoughts thence



derived, and this is effected for several years before he is regenerated; when man has imbibed these things, and is thereby prepared, then his state is said to be full, for then his interiors are fitly disposed to receive; all these things in man, with which he is gifted of the Lord before regeneration, and by which he is regenerated, are called remains, which in the Word are signified by the number ten, see n. 576, 1738, 2284, and also by an hundred, when the state is full for regeneration: This may serve by way of illustration, to shew what is signified by a full state of union of the human [principle] with the Divine in the Lord, viz. when He of His Own proper power, by temptation-combats and victories, and by the powers of Divine wisdom and intelligence, had procured to Himself such a measure of the Divine [principle] in the human, that is, in the rational, that He could unite the essential Divine [principle] to the Divine [principle] acquired in the rational: In order that this state might be represented, it came to pass, that although Abraham had sojourned several years in the land of Canaan, yet Isaac was not born until Abraham was an hundred years old: These are the arcana which are contained in the number of an hundred years, which was the age of Abraham: that the number hundred signifies what is full, may appear also from other passages in the Word, as in Isaiah, "There shall not be thence any more an infant of days, and an old man who hath not filled his days, for the child *a son of an hundred years* shall die, and the sinner *a son of an hundred years* shall be accursed," lxxv. 20; where hundred manifestly denotes what is full, for it is said, there shall not be any more an infant of days, and an old man who hath not filled his days, and a child and a sinner of an hundred years, that is, when his state is full: So in Matthew, "Every one who hath left houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive an *hundred-fold*, and shall inherit eternal life," xix. 29; Mark x. 29, 30; where hundred-fold denotes what is full, or the good measure, pressed down, shaken together, and running over, spoken of in Luke, vi. 38: So in Luke, "Other seed fell on good ground, and springing forth brought forth fruit *an hundred-fold*," viii. 8; Matt. xiii. 8, 23; Mark iv. 20; where hundred also denotes what is full, which number would not have been mentioned, unless it had had that signification: In like manner where the Lord in a parable speaks of the debtors, "That one owed an *hundred* measures of oil, and another an *hundred* measures of wheat," Luke xvii. 5, 6, 7; so also in other places where mention is made of an hundred: the case is

similar, in respect to thousand, concerning which number see n. 2575.

2637. "When Isaac his son was born to him"—that hereby is signified when the Lord's rational principle was made Divine, appears from the signification of being born, as denoting to exist, concerning which see n. 2584, 2621, 2629; and from the representation of Isaac, as denoting the Divine rational principle, concerning which see n. 2630; this is said to be born to Abraham, when it was made Divine, as also above, verse 3; "Abraham called the name of his son *born to him*," see n. 2628.

2638. Verses 6, 7. *And Sarah said, God hath caused laughter to me, every one that heareth will laugh to me. And she said, Who would have said to Abraham, Sarah shall suckle sons, because I have borne a son to his old age?* Sarah said, signifies perception from the Divine spiritual [principle]: God hath caused laughter to me, signifies the affection of celestial truth: every one that heareth shall laugh to me, signifies that all things therein should have affection: and she said, signifies thought: who would have said to Abraham, Sarah shall suckle sons, signifies that the Lord by His Own power implanted the human [principle] in the Divine: because I have borne a son to his old age, signifies that this was effected when the days were fulfilled.

2639. "Sarah said"—that hereby is signified perception from the Divine spiritual [principle], appears from the signification of saying, as denoting to perceive, concerning which see above in many places; and from the representation of Sarah, as denoting the Divine spiritual [principle], or Divine Truth, concerning which see n. 2622.

2640. "God hath caused laughter to me"—that hereby is signified the affection of celestial truth, appears from the signification of laughter, as denoting the affection of truth, concerning which see n. 2072, 2216; and from the signification of God causing, as denoting the celestial principle wherein that affection originated.

2641. "Every one that heareth shall laugh to me"—that hereby is signified that all things therein should have affection, appears from the signification of hearing and of laughing; to hear in the Word is predicated of the things appertaining to affection, but to see is predicated of the things appertaining to thought, as may appear from many passages in the Word, and also from correspondencies, see n. 2542; in the present case, inasmuch as the subject treated of is concerning the affection of celestial truth, it is said, "Every one that heareth,"

by which are signified all things appertaining to affection: That to laugh is to be affected with truth, or to have the affection of truth, see n. 2072, 2216, 2640.

2642. "And she said"—that hereby is signified thought, appears from the signification of saying, as denoting to perceive, and also to think, concerning which see above in many places, particularly n. 2619.

2643. "Who would have said to Abraham, Sarah shall suckle sons"—that hereby is signified that the Lord by His Own proper power implanted the human [principle] in the Divine, appears from the representation of Abraham, and also of Sarah, and from the signification of suckling and of sons. That Abraham represents Divine Good, and Sarah Divine Truth, was shewn above; that milk (suck) is the spiritual principle from a celestial origin, or truth grounded in good, may be seen, n. 2184, consequently to give milk, or to suckle, is to implant that principle; that sons are truths, in the present case truths in the rational principle, appears from the signification of sons, n. 489, 490, 491, 533: That hereby is signified in an internal sense, that the Lord by His Own proper power implanted the human [principle] in the Divine, is, because Divine Truth is the same thing as the Divine human [principle], of which when it is said that it suckles sons to Abraham, thereby is signified that it implanted the human principle in the Divine, and as being human, it was by Its Own proper power: but these things hardly admit of a clearer explication, and if more should be said concerning them, they would but be rendered more obscure; for being in themselves Divine, and capable of being exhibited to the angels only by things celestial and spiritual, in case they were declared to man in any more elevated style, they would fall upon the material and corporeal ideas which appertain to man. Moreover it is to be observed, that the Lord's Divine rational principle, as to its quality when it was first born, is described in these words, *God hath caused laughter to me, every one that heareth shall laugh to me: and she said, Who would have said to Abraham, Sarah shall suckle sons;* for it was an ancient custom, when an infant was born, to give it a name significative of a state, and that the state should then also be described, as when Cain was born to Adam and Eve, Gen. iv. 1; and when Seth was born to them, Gen. iv. 25; and when Noah was born to Lamech, Gen. v. 25; and when Esau and Jacob were born to Isaac, Gen. xxv. 25, 26; and when the twelve sons were born to Jacob, Gen. xxix. 32, 33, 34, 35; chap. xxx. 6, 8, 11, 13, 18, 20, 24; chap. xxxv. 18; and

when Pharez and Zarah were born to Tamar, Gen. xxxviii. 29, 30; and when Manassch and Ephraim were born to Joseph, Gen. xli. 51, 52; and when Gershon and Eliezer were born to Moses, Exod. ii. 22; chap. xviii. 4; what all these represent, and what they signify in an internal sense, is involved in the description adjoined to the name which was given; the same is the case here in respect to Isaac; but what is involved appears in some measure from the summary explication above; nevertheless deeper arcana are contained therein, which being Divine, are incapable of being expressed by any forms or formulas of words.

2644. "Because I have borne a son to his old age"—that hereby is signified that this came to pass when the days were fulfilled, appears from the explication of nearly the same words in verse 2, concerning which see n. 2621, 2622, 2623, 2624.

2645. Verse 8. *And the child grew and was weaned, and Abraham made a great feast on the day when he weaned Isaac:* The child grew, signifies the further perfection of the Lord's rational principle: and was weaned, signifies the separation of the merely human rational principle: and Abraham made a great feast, signifies cohabitation and union: on the day when he weaned Isaac, signifies a state of separation.

2646. "The child grew"—that hereby is signified the further perfection of the Lord's rational principle, appears from the signification of growing, as denoting to be perfected; and from the signification of child, or son, as denoting the Lord's Divine rational principle, concerning which see n. 2623.

2647. "And was weaned"—that hereby is signified the separation of the mere human rational principle, appears from the signification of being weaned, as denoting to be separated, as infants are separated from the mother's paps: That the mere human rational principle was separated, is further described in this chapter, and is represented by the son of Hagar, in that he was cast out from the house.

2648. "Abraham made a great feast"—that hereby is signified cohabitation and union, appears from the signification of a feast, as denoting cohabitation, concerning which see n. 2341, and in the present case denoting also union, inasmuch as the subject treated of is concerning the Lord, whose human [principle] was united to the Divine, and the Divine to the human, and whereas this union is treated of, it is called a great feast.

2649. "On the day when he weaned Isaac"—that hereby

is signified a state of separation, appears from the signification of day, as denoting state, concerning which see n. 23, 487, 488; 493, 893; and from the signification of being weaned, as denoting to be separated, concerning which see n. 2647. From the first verse of this chapter the subject treated of is concerning the union of the Lord's Divine essence with the human, in this order; *concerning the presence of the Divine [principle] in the human, for the sake of union*, verse 1. *Concerning the presence of the human [principle] in the Divine, thus concerning reciprocal union, respecting which see n. 2004*, verse 2. *That by virtue of that union, the human principle was made Divine*, verse 3. *And this successively and continually during the Lord's abode in the world*, verse 4. *And that this commenced when the rational principle was in a state to receive*, verse 5. The state of union as to its quality is described, with several arcana, verses 6, 7: What now follows is concerning the separation of the human maternal principle, which subject is continued even to verse 12; which separation is signified in this verse by the weaning of Isaac, and in the following verses is represented by Hagar's son, in that he was sent away from the house; and whereas the union of the Lord's Divine [principle] with His human, and of the human with the Divine, is the essential marriage of good and of truth, and consequently is the celestial marriage, which is the same thing as the kingdom of God, therefore mention is made of a great feast, which Abraham made when Isaac was weaned, whereby is signified the commencement of the marriage, or the first union, which feast, as also the weaning, would never have been mentioned, unless some arcanum had been signified thereby. Inasmuch as what now follows is concerning the separation of the former human principle, which the Lord had from the mother, and lastly concerning its full rejection, it is to be observed, that the Lord successively and continually, even to the last period of His life in the world, when He was glorified, separated from Himself, and put off that which was merely human, viz. what He derived from the mother, till at length He was no longer her son, but the son of God, as well with respect to nativity as to conception, and thus became one with the Father, and Himself Jehovah: That He separated from Himself and put off all the human principle which He had from the mother, so that He was no longer her son, appears plain from the Lord's words in John, "When they wanted wine, the mother of Jesus said to Him, they have no wine; Jesus said unto her, *What to Me and to thee woman,*" ii. 3, 4; and in Matthew, "Then said one unto Him, Behold

Thy mother, and Thy brethren stand without, seeking to speak to Thee; but Jesus answering said to him that had told him, *Who is My mother, and who My brethren?* and stretching forth His hand over His disciples He said, *Behold My mother, and My brethren;* for whosoever shall do the will of My Father, who is in the heavens, the same is My brother, and sister, and mother," xii. 47, 48, 49; Mark iii. 32, 33, 34, 35; Luke viii. 20, 21; and in Luke, "A certain woman of the people lifting up her voice said unto Him, Blessed is the womb which bare Thee, and the paps which Thou hast sucked: But Jesus said, Blessed are they who hear the Word of God and keep it," xi. 27, 28; where when the woman spake of a mother, the Lord spake of those above-mentioned, viz. whosoever shall do the will of My Father, the same is My brother, My sister, and mother, which is the same thing with what is here said, Blessed are they who hear the Word of God and keep it: So in John, "Jesus seeing the mother, and the disciple standing by whom he loved, said to His mother, *Woman*, behold thy son; then said He to the disciple, *behold thy mother*, wherefore from that hour the disciple took her to himself," xix. 26, 27; from which words it is evident, that the Lord spake to her agreeably to what she thought when she saw Him on the cross, but still He does not call her mother, but woman, and transfers the name of mother to those who are signified by the disciple, wherefore He said to the disciple, *Behold thy mother*: This appears still more manifestly from the Lord's words in Matthew, "Jesus asked the Pharisees, saying, What think ye concerning Christ? whose son is He? They say unto Him, David's. He saith unto them, How then doth David in spirit call Him Lord, saying, the Lord said unto My Lord, sit on My right hand, until I make Thine enemies Thy footstool; *if David therefore call Him Lord, how is He his son?*" xxii. 41, to the end; Mark xii. 35, 36, 37; Luke xx. 42, 43, 44; thus He was no longer the son of David as to the flesh. As to what further concerns the separation and putting off of the maternal human principle, it is to be observed, that it is inconceivable to those, who form merely corporeal ideas concerning the Lord's human principle, and think of it as of the human principle of another man, whereby they are offended at it; such persons are not aware, that according to the nature and quality of the life, such is the man, and that the Lord had by conception a Divine esse of life, or Jehovah, and that a like esse of life had existence in His human principle by union.

2650. Verse 9. *And Sarah saw the son of Hagar the Egyptian, whom she bare unto Abraham, mocking.* Sarah saw,

signifies the Lord's view from the Divine spiritual principle: the son of Hagar the Egyptian, signifies into the rational principle merely human; Hagar the Egyptian is the affection of the sciences, whence that rational principle was born, as of a mother: whom she bare to Abraham, signifies that it existed from the Divine celestial principle as a father: mocking, signifies not in concord with and favouring the Divine rational principle.

2651. "Sarah saw"—that hereby is signified the Lord's view from the Divine spiritual principle, appears from the signification of seeing, as denoting to understand, concerning which see n. 897, 2150, 2325, which is the same thing as viewing by the mind's vision; and from the representation of Sarah, as denoting the Divine spiritual principle, or Divine Truth, concerning which see n. 2622: By Sarah's seeing is signified that the Divine spiritual principle viewed, which is the same thing as the Lord's viewing from the Divine spiritual principle.

2652. "The son of Hagar the Egyptian"—that hereby is signified the rational principle merely human, and that Hagar the Egyptian is the affection of sciences whence that rational principle is born as of a mother, appears from the signification of son, viz. of Ishmael, as denoting the Lord's first rational principle, concerning which see above, Gen. chap. xvi. treating of Hagar and Ishmael; and from the representation of him, and of Hagar the Egyptian his mother, concerning which see also the same chapter: That the Lord's first rational principle, or that which was merely human, was conceived of the Divine celestial principle as a father, and born of the affection of sciences as a mother, may be seen n. 1895, 1896, 1902, 1910.

2653. "Whom she bare to Abraham"—that hereby is signified that it existed from the Divine celestial principle as a father, appears from the signification of bearing, as denoting to exist, concerning which see n. 2621, 2629; and from the representation of Abraham, as denoting the Divine celestial principle, concerning which see n. 1989, 2011, 2172, 2198, 2501: That that rational principle existed from the Divine celestial principle as a father, may be seen, n. 1895, 1896, 1902, 1910.

2654. "Mocking"—that hereby is signified not in concord with and favouring the Divine rational principle, may appear from the signification of mocking, as denoting an affection contrary to that, which is not in concord with and doth not favour itself. In the foregoing verse it was said, that the child grew, and was weaned, and that Abraham made a great feast

when he weaned Isaac, by which words was signified, that when the Lord's rational principle was made Divine, the former rational principle should be separated; therefore here immediate mention follows concerning the son of Hagar the Egyptian, by whom that former rational principle is understood, according to what was shewn in the explication of the 16th chapter above, where Ishmael and Hagar are treated of; hence also it is manifest, that the things contained in the internal sense of the Word are connected together in a continual series. With respect to the Lord's first rational principle, inasmuch as it was born like the rational principle appertaining to other men, viz. by sciences and knowledges, it must needs be in the appearances of truth, which appearances are not truths in themselves, as may appear from what was adduced above, n. 1911, 1936, 2196, 2203, 2209, 2519; and being in the appearances of truth, it was impossible that truths without appearances, such as are Divine Truths, could be in concord with it, or could favour it, as well because it hath no conception of them, as because they are in contrariety to it: As for example; the human rational principle, which hath its birth from worldly things by means of the senses, and is afterwards formed of things analagous to what are worldly by scientifics and knowledges, if it was to be told that it did not live of itself, but that it appeared to it as if it lived of itself, it would ridicule or mock at such information, especially if it was to be told further, that he liveth more, that is, more wisely and more intelligently, more blessedly and more happily, who is more confirmed in the belief that he doth not live of himself, and that this is the life of the angels, particularly of those who are celestial, and the inmost or nearest to the Lord; for they know that no one liveth of himself, except Jehovah alone, that is, the Lord. The same rational principle would further mock, if it was to be told that it had no *proprium* (self-hood, or proper principle of its own independent of another), but that it is a fallacy or appearance that it has such a *proprium*, and still more if it was to be told, that the more it is confirmed in the fallacy that it hath such a *proprium*, so much the less it hath it, and *vice versa*; in like manner if it was to be told further, that whatever it thinks and acts from *proprium* is evil, although it was good; and that it is never truly wise, until it believes and perceives that all evil is from hell, and all good from the Lord; all the angels are in this belief, yea, in this perception, and yet they have a more abundant *proprium* than all others, but they know and perceive that it is from the Lord, and yet that it appears altogether as their



own. Again, the same rational principle would mock, if it was to be told that in heaven they are the greatest who are the least; and that they are the wisest, who believe and perceive themselves to be least wise; and that they are the happiest, who desire others to be most happy, but themselves least so; and that heaven consists in desiring to be beneath all, but hell in desiring to be above all; consequently, that in the glory of heaven there is nothing at all of the glory of this world. In like manner the same rational principle would mock, if it was to be told that in another life there is nothing of space and time, but that there are states according to which are appearances; and that the life is more celestial, in proportion as it is more removed from the things appertaining to space and time, and approaches nearer to those things which are eternal, wherein there is nothing that has any connexion with time, or with any thing analogous thereto: And so in innumerable other instances. That such things were in the rational principle merely human, and that therefore this rational principle mocked at Divine things, was seen by the Lord, and from His Divine spiritual principle, which is here signified by Sarah seeing the son of Hagar the Egyptian, see n. 2651, 2652: That man, from an interior principle, can look into those things appertaining to himself, which are beneath, is known by experience to those who are in perception, and even to those who are principled in conscience, for they see so far as to reprove or check their own thoughts; hence the regenerate are enabled to see what was the quality of the rational principle which they had before regeneration; but such perception with man is from the Lord, whereas the Lord's perception was from Himself.

2655. Verse 10. *And she said unto Abraham, cast out this handmaid and her son, because the son of this handmaid shall not inherit with my son, with Isaac.* She said unto Abraham, signifies perception from the Divine [principle]: cast out this handmaid and her son, signifies that the things appertaining to the merely human rational principle should be exterminated: because the son of this handmaid shall not inherit with my son, with Isaac, signifies that the rational principle merely human could not have a common life with the rational principle essentially Divine, either as to truth or as to good.

2656. "She said unto Abraham"—that hereby is signified perception from the Divine [principle], appears from the signification of saying in the historical parts of the Word, as denoting to perceive, concerning which much hath been said above; and from the representation of Abraham, as denoting

the Divine celestial [principle] or Divine Good, concerning which, see n. 2622.

2657. "Cast out this handmaid and her son"—that hereby is signified that the things appertaining to the rational principle merely human should be exterminated, appears from the signification of casting out, as denoting to exterminate; and from the signification of handmaid, as denoting the affection of things rational and scientific, consequently the good of those things, concerning which see n. 2567; and from the signification of son, as denoting the truth of that rational principle, concerning which see n. 264, 489, 533, 1147; but it is apparent good and truth, which are predicated of this first or merely human rational principle, and hence it is, that by casting out this handmaid and her son, is signified, that the things appertaining to the rational principle merely human should be exterminated. How the case is, in regard to the extermination of the first rational principle, when the Divine succeeded, hath been said and shewn above in many places, but inasmuch as the subject is here more particularly treated of, therefore it may be expedient to explain it further in a few words. There appertain to every man who is regenerated, two rational principles, one before regeneration, the other after regeneration: The first, which is before regeneration, is procured by exercises of the senses, by reflections on things in civil and moral life, by the sciences, and by reasonings grounded therein and directed thereby, and also by knowledges of things spiritual derived from the doctrine of faith, or from the Word; but these things at that time enter no further into man than a little above the ideas of the corporeal memory, which ideas are respectively very material; whatsoever therefore he thinks at that time is grounded in such things, or semblances of such things are formed comparatively or analogically, in order that they may be comprehended together at one view by the interior or intellectual sight; such is the nature of the first rational principle, or of that which exists before regeneration. But the rational principle after regeneration is formed of the Lord by the affections of spiritual truth and good, which affections are wonderfully implanted by the Lord in the truths of the former rational principle, and thus the things therein which are in concord with, and favour those affections, are vivified (made alive), whilst other things are separated thence, as of no use, till at length spiritual goodnesses and truths are bound together as it were into little bundles [*fasciculos*], the things, not agreeing therewith, and not capable of being vivified, being rejected as it were to the

circumference; and this successively, in proportion to the increase of spiritual goodnesses and truths with their affections; hence it is evident what is the nature and quality of the other rational principle. How the case is in regard to these things, may be illustrated by comparison with the fruit of trees; the first rational principle is in the beginning like unripe fruit, which successively ripens, till the seeds within are deposited in it; and when it is of such an age, as to begin to separate itself from the tree, then is its state full, concerning which state see above, n. 2636: But the other rational principle, with which man is gifted of the Lord, when he is regenerated, is like the same fruit in good ground, in which there is a decay, or rotting, of those parts which encompass the seeds, and the seeds themselves shoot forth from their inmost principles, and emit a root, and also a stem above ground, which grows into a new tree, and unfolds itself, till at length it is multiplied into new fruits, and afterwards into gardens and paradises, according to the affections of good and of truth which are received, see Matt. xiii. 31, 32; John xii. 24. But inasmuch as examples are most convincing, let us take an example from the *proprium* (self-hood or own proper life) which man hath before regeneration, and the *proprium* which he hath after regeneration; by virtue of the first rational principle, which he procures to himself by the means above-mentioned, man believes that he thinks what is true, and doeth what is good, from himself, consequently from *proprium*, and this first rational principle cannot conceive otherwise, even though it be instructed that all the good of love and all the truth of faith is from the Lord: But when man is regenerated, which is in his adult age, by virtue of the other rational principle with which he is gifted of the Lord, he begins to think that goodness and truth is not from himself, or from the *proprium*, but from the Lord, yet still that he doeth good and thinketh truth as from himself, see n. 1937, 1947; in this case, the more he is confirmed herein, so much the more is he brought to the light of truth on the subject, till at length he believes that all good and all truth is from the Lord, and then the *proprium* of the former rational principle is successively separated, and man is gifted of the Lord with a celestial *proprium*, which is the *proprium* of the new rational principle. Let us take another example; the first rational principle in the beginning is acquainted with no other love than self-love and the love of the world, and though it is informed that heavenly love is altogether different from these, yet it doth not comprehend it; and afterwards, when it doeth any thing

that is good, it perceiveth no other delight thence arising, but from the thought of meriting favour and approbation, or of being reputed a good Christian, or of securing thereby eternal happiness: But the other rational principle, with which man is gifted of the Lord by regeneration, begins to be made sensible of delight in goodness and truth themselves, and to be affected with this delight, not for the sake of any thing of its own, but for the sake of goodness and truth, and being led to do good by this delight, it then rejects all ideas of self-merit, till at length it renounces it as enormous; this delight successively increases in this rational principle, and becomes blessed, and in another life happy, and its essential heaven. Hence then it may appear how the case is in respect to each rational principle appertaining to man who is regenerated. But it is to be observed, that with man, although he is regenerated, still all and singular the things appertaining to the first rational principle remain, and are only separated from the other rational principle, and this miraculously of the Lord; whereas the Lord utterly exterminated the first rational principle, so that nothing thereof remained, inasmuch as the mere human principle and the Divine cannot abide together; hence He was no longer the son of Mary, but Jehovah as to each essence.

2658. "Because the son of this handmaid shall not inherit with my son, with Isaac"—that hereby is signified that the rational principle merely human could not have a common life with the rational principle essentially Divine, either as to truth or as to good, appears from the signification of inheriting, as denoting to have another's life, of which we shall speak presently; and from the signification of the son of an handmaid, as denoting a rational principle merely human as to truth and as to good, concerning which see n. 2657; and from the signification of my son, Isaac, as denoting the Divine rational principle as to truth, which is my son, and as to good, which is Isaac, concerning which see n. 2623, 2630; that Isaac is the Divine rational principle as to good, appears from the signification of laughter, whence he had his name, as denoting the affection of truth or the good of truth, see verses 6, 7, n. 2640, 2641, 2643; hence it is evident, that by these words, The son of this handmaid shall not inherit with my son, with Isaac, is signified, that the rational principle merely human could not have a common life with the Divine rational principle either as to truth or as to good: That it cannot have a common life, appears from this single consideration, that the Divine [principle] is essential life itself, and thus hath life in itself, whereas

the mere human principle is an organ of life, and thus hath not life in itself: the Lord's human principle, when made Divine, was no longer an organ of life, or a recipient of life, but was essential life itself, such as appertains to Jehovah Himself; He had this first by virtue of a real conception from Jehovah, as evidently appears from the Lord's own words, "*As the Father hath life in Himself, so hath He given to the Son, to have life in Himself,*" John v. 26: the Divine human [principle] is what is called the Son, see n. 1729, 2159, 2628; so again, "*In Him was life, and the life was the light of men,*" John i. 4; again, in the same Evangelist, "Jesus said, I am the way, the truth, and *the life,*" xiv. 6; again, "Jesus said, I am the resurrection, and *the life,*" he that believeth on Me, though he die, yet shall *he live,*" xi. 25; and again, "The bread of God is He, who cometh down from heaven, and giveth life to the world," vi. 33; but that man is not life, but an organ or recipient of life, may be seen, n. 2021, and in many other places: hence it may appear evidently, that when the Lord was made Jehovah even as to the human principle, what was not life in itself, that is, what was merely human, was expelled; and this is signified by the son of the handmaid not inheriting with the son Isaac. That to inherit, in an internal sense, when it is predicated of the Lord, signifies to have the life of the Father, consequently to have life in Himself, and when it is predicated of man, that it signifies to have the Lord's life, that is, to receive life from the Lord, appears from several passages of the Word; to have life in Himself, is the very esse of life, that is, Jehovah; but to have the Lord's life, or to receive life from the Lord, is to receive the Lord by love and faith, and inasmuch as all such are in the Lord, and are the Lord's, therefore they are called heirs and his sons. In the Word of the Old Testament *inheritance* is predicated as well of the celestial principle, or good, as of the spiritual principle, or truth, but still it is differently expressed as predicated of each, and when predicated of the former, we may interpret the expression by *possessing hereditarily*, but when predicated of the latter, by *inheriting*; the former expression also, in the original tongue, implies possession, but the latter implies derivation thence, just as is the case with the celestial principle in regard to the spiritual, or with good in regard to truth; in this verse, where by Isaac is represented the Divine rational, or the Divine human principle of the Lord, the expression used hath relation to possession by hereditary right, because the Lord's Divine human principle is alone possessor heir, as He Himself teaches in the parable,

Matt. xxi. 33, 37, 38. Mark xii. 7. Luke xx. 14; and He every where declares, that all things appertaining to the Father are His. That to possess hereditarily, and to inherit, when it is predicated in the Word concerning men, signifies to receive life from the Lord, consequently to receive eternal life and heaven, (for they alone receive heaven, who receive the Lord's life) appears from the Revelation, "He that overcometh, *shall hereditarily receive* all things, and I will be to him a God, and he shall be to Me a son," xxi. 7; and from Matthew, "Every one that hath left houses, or brethren, or sisters, for My name's sake, shall receive an hundred fold, and *shall obtain the inheritance of eternal life*," xix. 29. Chap. xxv. 34. Mark x. 17. Luke xviii. 18; heaven is here called eternal life, in other places simply life, as in Matt. xviii. 8, 9. Chap. xix. 17. John iii. 36. Chap. v. 24, 29; by reason that the Lord is essential life, and whosoever receives His life, He is in heaven. So in David, "God shall save Zion, and shall build the cities of Judah, and they shall dwell there, *and shall possess it hereditarily*, and the seed of his servants *shall inherit it*, and they that love his name shall dwell therein," Psalm lxix. 35, 36; where to possess hereditarily is predicated of those who are principled in celestial love, and to inherit is predicated of those who are principled in spiritual love: so in Isaiah, "He that trusteth in Me *shall inherit* the earth, and shall *possess hereditarily* the mountain of My holiness," lvii. 13; in like manner in Moses, "I will lead you to the land upon which I have lifted my hand, to give it to Abraham, Isaac, and Jacob, and I will give it for *an hereditary possession*," Exod. vi. 8; which words in the sense of the letter signify that the land of Canaan should be given to them for an hereditary possession, which was also done: but in an internal sense they signify, that heaven should be given to those who are principled in love and faith to the Lord; for as the Lord is represented by Abraham, Isaac, and Jacob, so by the same is signified essential love and essential faith, consequently those who are principled in love and faith, and thus those who are in the Lord: the same is also signified by Abraham, Isaac, and Jacob, with whom many shall sit down in the kingdom of the heavens, see Matt. viii. 11; for in heaven it is not known who Abraham, Isaac, and Jacob are, but it is only known what is represented and signified by them, in like manner what by sitting down and eating with them; for that all names in the Word signify things, may be seen, n. 1224, 1264, 1876, 1888: and that the land of Canaan is the heavenly Canaan, or heaven, may be seen, n. 1585, 1607, 1866, which is also simply called earth

or land, n. 1413, 1607, 1733, 2571; as also in Matthew, "Blessed are the meek, for they shall *inherit* the earth," chap. v. 5.

2659. Verse 11. *And the word was exceeding evil in the eyes of Abraham, by reason of his son.* The word was exceeding evil in the eyes of Abraham, signifies the Lord's first state when he thought of separating from himself that rational principle: by reason of his son, signifies on account of this that he loved that rational principle.

2660. "The Word was exceeding evil in the eyes of Abraham"—that hereby is signified the Lord's first state, when He thought of separating from Himself that rational principle, viz. that it was a state of grief arising from love, may appear without explication.

2661. "By reason of his son"—that hereby is signified on account of this that he loved that rational principle, appears from the signification of son, viz. of the handmaid, as denoting the rational principle merely human, or the first rational principle, concerning which see above. The reason of grief in the present case is not indeed mentioned, but still it is manifest from what follows, that it arose from love, for it is said, "By reason of his son," which son is treated of in what follows from verse 13 to 21; in order, however, to see more clearly the cause and ground of grief in the present case, and why the word was exceeding evil in the eyes of Abraham by reason of his son, it may be expedient to attend to the following observations; the Lord came into the world, not to save the celestial, but the spiritual; the most ancient Church, which was called man, was celestial, and if this had remained in its integrity, there would have been no need for the Lord to be born man, wherefore as soon as this Church began to decay, the Lord foresaw that the celestial Church would entirely perish from off the earth, and therefore immediately at that time a prediction was made concerning the Lord's coming into the world, Gen. iii. 15; after the time of that Church, there was no longer a celestial Church, but a spiritual Church; the ancient Church, which was after the flood, was a spiritual Church, concerning which much was said in the beginning of this work; this Church, or they who were of the spiritual Church, could not have been saved, unless the Lord had come into the world; this is what is meant by the Lord's words in Matthew, "They that are sound have no need of a physician, but they that are sick; I came not to call the righteous, but sinners to repentance," ix. 12, 13; and also by these words, "And I have other sheep, which are not of this fold; them also must I bring with

Me, and they shall hear My voice, and they shall become one flock, and one shepherd," John x. 16; also by the parable concerning the hundred sheep, Matt. xviii. 11, 12, 13: now since by Isaac, as the Lord's Divine rational principle is represented, so also are signified the celestial, who are called heirs; and since by Ishmael, as the Lord's rational principle merely human is represented, so also are signified the spiritual, who are called sons, according to what was shewn above, n. 2658; hence grief arose to the Lord from a principle of Divine Love, and hence the words which are in this verse; hence also what follows from verse 13 to 21, where by the son of Hagar, and the mother, is represented the spiritual Church, and the state of that Church, or of those who are of that Church, is treated of, see n. 2612: these arcana cannot at present be more fully unfolded; only it is to be observed, that by the Lord, whilst He was in the world, all the states of the Church were represented, and how they were saved by Him; wherefore also the same states of the Church are likewise signified by the same names.

2662. Verse 12. *And God said unto Abraham, let there not be evil in thine eyes upon the boy, and upon thine handmaid; all that Sarah saith to thee, hearken to her voice, because in Isaac shall seed be called to thee.* God said unto Abraham, signifies the Lord's perception from the Divine [principle]: let there not be evil in thine eyes upon the boy, and upon thine handmaid, signifies a change of state towards that rational principle: all that Sarah saith to thee hearken to her voice, signifies that he should act according to spiritual truth: because in Isaac shall seed be called to thee, signifies that from the Lord's Divine human [principle] all salvation is to those who are principled in good.

2663. "God said unto Abraham"—that hereby is signified the Lord's perception from the Divine principle, appears from the signification of saying in the historical parts of the Word, as denoting to perceive, concerning which see above in many places; and whereas the perception was from the Divine principle, it is said, that God said unto Abraham; the Lord is understood by both, as well by God, as by Abraham; that the historical things of the Word, which appertain to the sense of the letter, divide the ideas, but that the internal sense unites them, is evident from this passage; in the historical sense of the letter there are two, viz. God and Abraham, who discourse together, but in the internal sense there is only one, viz. the Lord as to the Divine principle; hence also it is manifest, that when there are three in the sense of the letter, there is



only one in the internal sense, as Father, Son, and Holy Ghost, who are not three Gods, but One, and that in the Lord the whole Trinity (*Trinum*) is perfect, viz. in Him is the Father, as He Himself saith, and from Him is the Holy Ghost, as He Himself also saith.

2664. "Let there not be evil in thine eyes upon the boy and upon thine handmaid"—that hereby is signified a change of state towards that rational principle, appears from this consideration; according to the words in the proximate internal sense is signified, that He should not grieve at separating from Himself the rational principle merely human, and also that He did not grieve, for it was perceived from the Divine principle, that such a separation was necessary, inasmuch as mankind could not otherwise have been saved; this change of state is what is here signified.

2665. "All that Sarah saith to thee hearken to her voice"—that hereby is signified that he should act according to spiritual truth, appears from the representation of Sarah, as denoting the Divine spiritual principle; or Divine Truth, concerning which see n. 2622; and from the signification of hearkening to a voice, as denoting to act according to it, concerning which see n. 2542. What it is to act according to spiritual truth, cannot be so well explained to the apprehension, as it may be perceived by those who are principled in the internal sense of the Word, wherefore if its nature should be declared agreeable to such perception, it would scarce be acknowledged; a further reason whereof is, that several arcana must needs be first unfolded, yea and believed, before the thing explained can enter into the ideas of faith; what it signifies in general, may in some measure be declared, viz. that the Lord concluded from the human Divine [principle], and acted according thereto, consequently from His Own proper power; for Divine Truth was that principle whereby He united the human to the Divine, and Divine Good was that principle whereby He united the Divine to the human; that union was reciprocal, may be seen, n. 2004.

2666. "In Isaac shall seed be called to thee"—that hereby is signified that from the Lord's Divine human [principle] all salvation is to those who are principled in good, appears from the representation of Isaac, as denoting the Divine rational principle; concerning which see above, consequently the Divine human principle, for the human principle commences in the inmost of the rational, see n. 2106; and from the signification of seed, which is predicated of Isaac, as denoting the rational principle, or what is the same thing, those who

eclestial, concerning which see n. 2085, 2661; thus by seed being called to thee is signified that they are heirs, consequently that they have salvation; the spiritual are also seed, but from the son of the handmaid, as it is said in the following verse, "And also the son of the handmaid will I place into a nation, because he is thy seed;" wherefore they likewise have salvation if they are principled in good, as will appear from the internal sense of those words; the Lord also teaches the same thing in many places, and plainly in John, where it is written, "As many as received Him, to them gave He power to become the sons of God, believing in His name, who were born not of bloods, nor of the will of the flesh, nor of the will of man, but of God;" i. 12, 13.

2667. The subject treated of from the first verse of this chapter to the seventh is, concerning the union of the Lord's human principle with the Divine, and of the Divine with the human, and that by that union the Lord's human principle was made Divine; the contents of each particular verse may be seen n. 2649: the subject next treated of is, *concerning the rational principle merely human, that it should be separated*, verse 8; *because it was not in concord with the Divine rational principle*, verse 9; *nor could have a common life therewith, either as to truth or as to good*, verse 10; *that the separation at first was a grief to the Lord*, verse 11; *but that He perceived from the Divine principle, that mankind could not otherwise be saved*, verse 12. The subject which now follows is concerning those who are of the spiritual Church, and who are signified by the son of Hagar, after that he was put away.

2668. Verse 13. *And also the son of the handmaid will I place into a nation, because he is thy seed.* Also the son of the handmaid will I place into a nation, signifies the spiritual Church which should receive the good of faith: because he is thy seed, signifies that from the Lord's Divine human principle they also have salvation.

2669. "Also the son of the handmaid will I place into a nation"—that hereby is signified the spiritual Church which should receive the good of faith, appears from the signification of the son of the handmaid, and also of nation; the son of the handmaid, or Ishmael, whilst he was in the house of Abraham, or with Abraham, represented the Lord's first rational principle, as was shewn above, n. 2652, 2653, 2657, 2658; but now, when separated, he puts on another repre-

sentation, viz. that of the spiritual Church, see n. 2666; in like manner as Lot above, who, whilst he was with Abraham, represented the Lord's external man, see n. 1428, 1429, 1434, 1547, 1597, 1598, 1698; but when separated from Abraham, he represented the external Church, and the several states of that Church, see n. 2324, 2371, 2399, 2422, 2459; and the 19th chapter of Genesis throughout: that nation signifies good, may be seen, n. 1159, 1258, 1259, 1260, 1416, 1849; in the present case the good of faith, because it is predicated of the spiritual Church; hence then by these words, "Also the son of the handmaid I will place into a nation," is signified the spiritual church, which should receive the good of faith, that is, charity. The kingdom of the Lord in the heavens and the earth is celestial and spiritual, wherefore the angels are distinguished into celestial and spiritual, see n. 202, 337; to the celestial angels the Lord appears as a sun, to the spiritual as a moon, see n. 1053, 1521, 1529, 1530, 1531; in like manner men are distinguished into celestial and spiritual; they who were of the most ancient Church before the flood, were celestial, concerning whom see n. 607, 608, 780, 895, 920, 1114 to 1125; but they who were of the ancient Church, which was after the flood, were spiritual, concerning whom see n. 640, 641, 765; what is the difference between those Churches may be seen, n. 597, 607; also what is the difference between celestial and spiritual, may be seen, n. 81, 1155, 1577, 1824, 2048, 2069, 2088, 2227, 2507. The celestial are those of whom the Lord thus speaks, "He calleth His own sheep by their name, and leadeth them forth, and when He hath led forth His own sheep, He goeth before them, and the sheep follow Him, because they know His voice;" but the spiritual are those of whom He thus speaks, "And other sheep I have, which are not of this fold, them also must I bring with Me, and they shall hear My voice, and they shall become one flock and one shepherd," John x. 3, 4, 16. The good of love is what constitutes the Church celestial; but the good of faith is what constitutes the Church spiritual; the truth of faith doth not constitute the Church, but introduces thereto.

2670. "Because he is thy seed"—that hereby is signified that from the Lord's Divine human principle they also have salvation, may appear from what was said above, n. 2666; that seed is faith, but faith grounded in charity, may be seen, n. 255, 880, 1025, 1447, 1610, 1949.

2671. The subject treated of in this verse 13 to 21, is in ~~general~~ concerning the Lord's spiritual kingdom, and in particular concerning those who become spiritual, and this

in order, from the first state of their reformation to their last: concerning their state before reformation, it is shewn to be wandering in the doctrinals of faith, verse 14: And that they are reduced even to ignorance, so that they know nothing of truth, verse 15: That hence they have grief, verse 16: And that then they have comfort and help from the Lord, verse 17: And illustration, verse 18: And instruction from the Word, verse 19: That still their state after reformation, compared with that of the celestial, is obscure, verse 20: But that they have light from the Lord's Divine Human principle, in their affection of sciences, and of apparent truths, verse 21.

2672. Verse 14. *Abraham rose early in the morning, and took bread and a flagon of water, and gave to Hagar, and placed them on her shoulder, and the boy, and sent her away, and she went and wandered in the wilderness of Beersheba.* Abraham rose early in the morning, signifies the Lord's clear perception from the Divine principle: and took bread and a flagon of water, signifies good and truth: and gave to Hagar, signifies implantation in her life: and placed on her shoulder, signifies as much as she could receive: and the boy, signifies spiritual truth: and sent her away, signifies that he left her in the *proprium*: and she went and wandered in the wilderness of Beersheba, signifies a state wandering in the doctrinals of faith.

2673. "Abraham rose early in the morning"—that hereby is signified the Lord's clear perception from the Divine principle, appears from the signification of morning, and of rising early (*in matutino*), as denoting to perceive clearly, concerning which see n. 2540, where the same words occur; and from the representation of Abraham, as denoting the Lord's Divine principle, concerning which see above in many places. The Lord had a clear perception from the Divine principle concerning the state of His spiritual kingdom, or concerning the nature and quality of those, who are of that kingdom or of that Church, in every period of their progress from first to last; for every state of theirs is exactly and fully described, in the internal sense, from verse 12 to 21 of this chapter.

2674. "And he took bread and a flagon of water"—that hereby is signified good and truth, appears from the signification of bread, as denoting what is celestial or good, see n. 276, 680, 2165; and from the signification of water, as denoting what is spiritual or true, see n. 28, 680, 739: it is said a flagon of water, because it is but very little of truth, with which the spiritual are at first gifted, viz. so much as they are then

capable of receiving, which is signified by these words, "He placed them on her shoulder," see n. 2676. Every one may see that these historical circumstances involve arcana, as is manifest from this consideration, that Abraham, who was rich in cattle and herds, and also in gold and silver, thus put away his handmaid by whom he had a son, and the boy Ishmael whom he much loved, giving them only a little bread and water, when he must needs foresee, that this provision being spent they must die, as would indeed have come to pass, had not they received help from an angel; and moreover, what is here related concerning bread and a flagon of water, is a matter of but small account to be recorded in the Word; but all this was done, and is recorded, because the particular circumstances thereof involve and signify the first state of those who become spiritual, to whom at first somewhat of good and somewhat of truth, and this but in a small portion, is imparted, and afterwards water faileth them, and then they receive help from the Lord.

2675. "And gave to Hagar"—that hereby is signified implantation in the life, appears from the signification of Hagar, as denoting the life of the exterior man, concerning which see n. 1896, 1909; the life of the exterior man is the affection of sciences, which is signified in particular by Hagar the Egyptian: with those who become spiritual, good and truth are implanted of the Lord in the affection of sciences, in order that they may be willing to know and learn what is good and true, to the end and purpose that they may become rational and spiritual, for the affection of sciences is the mother by which is born the rational principle containing the spiritual, see n. 1895, 1896, 1902, 1910; there is a like influx with all from the Lord, but no others receive it for this end and this use, than such as are capable of being reformed: others receive it for other ends and other uses, which are innumerable, and respect themselves, and the world.

2676. "Placed them on her shoulder"—that hereby is signified as much as she could receive, appears from the signification of shoulder, as denoting all power, concerning which see n. 1085, consequently as much of good and truth as they are capable of receiving.

2677. "And the boy"—that hereby is signified the spiritual principle, appears from the signification of boy, as denoting in the present case that principle which is called spiritual; for Ishmael, or the son of the handmaid, here represents the man of the spiritual Church, and because he represents him at present in the first stage of life, he is called boy.

2678. "And sent her forth"—that hereby is signified a leaving in *proprium*, [or selfhood], appears from the signification of being sent forth, when it is done by Abraham, by whom the Lord is represented; also from the first state of those who are reformed and become spiritual; their first state is, that they suppose they do good and think truth from themselves, consequently from *proprium*, knowing no other at that time; and when it is told them, that all good and all truth is from the Lord, they do not indeed reject the doctrine, but then they do not acknowledge it in heart, because they are not sensible, nor do they inwardly perceive, that any thing enters by influx from any other source than from themselves; inasmuch as all who are reformed are at first in such a state, therefore they are left of the Lord in *proprium*, but still they are led of Him by their *proprium*, themselves being ignorant of it.

2679. "And she went and wandered in the wilderness of Beersheba"—that hereby is signified a state at that time wandering in the doctrinals of faith, appears from the signification of going and wandering in a wilderness, as denoting a wandering state; and from the signification of Beersheba, as denoting the doctrine of faith, concerning which we shall speak at the end of this chapter, where it is said, that Abraham and Abimelech made a covenant in Beersheba, verse 32; and that Abraham planted a grove in Beersheba, verse 33. In this verse is described the nature and quality of the state of those who are reformed, as it is at the beginning of reformation, viz. that they are carried away into various errors; for it is impressed on them of the Lord, to think much about eternal life, consequently much about the truths of faith, but inasmuch as they do this from *proprium*, as was said above, they must needs wander hither and thither, as in doctrine so in life, catching at that as truth, which was inseminated in their early years, or which is impressed upon them by others, or which is the object of their own thoughts, whilst in the mean time they are led away by various affections, which they are ignorant of; they are therefore like fruits as yet unripe, wherunto form, beauty, and flavour, cannot be in a moment imparted; or they are like tender blades of corn, which cannot in a moment put forth their flowers, and grow up into the full corn in the ear; nevertheless, the things which enter at that time, although for the most part erroneous, are yet such as may serve to promote growth, and these things in process of time, when reformation is effected, are partly separated, partly made serviceable for the purpose of introducing as it were nourishments and juices into the future life, partly are adapted, as far

as may be, to the goodnesses and truths afterwards implanted of the Lord, and partly administer to spiritual things as ultimate planes whereupon to operate; thus they serve as continual means [or mediums] for reformation, which means [or mediums] follow in a regular and constant connexion and order, for the least things appertaining to man are foreseen by the Lord, and provided for in regard to his future state to eternity, and this for his good, so far as it is at all possible, and man suffers himself to be led of the Lord.

2680. Verse 15. *And the waters were wasted out of the flagon, and she cast the boy under one of the shrubs.* The waters were wasted out of the flagon, signifies the desolation of truth: and she cast the boy under one of the shrubs, signifies desperation in that she perceived nothing of truth and good.

2681. "The waters were wasted out of the flagon"—that hereby is signified the desolation of truth, appears from the signification of being wasted, as denoting to be desolated; and from the signification of water, as denoting truth, see n. 28, 680, 739.

2682. "And she cast the boy under one of the shrubs"—that hereby is signified desperation in that she perceived nothing of truth and of good, appears from the signification of boy, as denoting spiritual truth, see n. 2669, 2677; and from the signification of shrub, or plant, as denoting perception, but so little as to be scarce any, (wherefore also it is said under *one* of the shrubs) in like manner as trees, but in a lesser degree; that trees signify perceptions, may be seen, n. 103, 2163; the same also appears from the affection prevalent in this act, which is that of desperation: hence it is evident, that by casting the boy under one of the shrubs, is signified desperation, in that she perceived nothing of truth and good: that to be cast under one of the shrubs, signifies to be desolated as to truth and good even to desperation, appears from Job, "In want and in hunger solitary; fleeing to dryness, the past night, *desolation* and *wasteness*; gathering the mallow under the *shrub*; to dwell in the cleft of the valleys, in holes of dust and of rocks; *they groaned amongst the shrubs*, under the thistle they were joined together," xxx. 3, 4, 6, 7; speaking of the desolation of truth, which is described by forms of speaking, customary in the ancient Church, (for the book of Job is a book of the ancient Church) as to be solitary in want and hunger, to fly to dryness, the past night, desolation and ~~wasteness~~, to dwell in the clefts of valleys and of rocks, also to gather the mallow under the shrub, and to groan amongst the

shrubs: so also in Isaiah, "They shall come and shall rest all in the rivers of *desolations*, in the clefts of the rocks, and in all shrubs, and in all conduits," vii. 19; speaking also of the desolation of truth, which is described by like forms of expression, viz. by resting in the rivers of desolations, in clefts of rocks, and in shrubs. The subject treated of in this verse is concerning another state of those who are reformed, which is, that they are reduced to ignorance, so as to know nothing of truth, and this even to desperation; the reason of their being reduced to such ignorance is, that persuasive light\* may be extinguished, which is of such a nature, as to illuminate false and true principles alike, and to induce a belief of what is false by truths, and a belief of what is true by falses, and at the same time self-confidence; and further, that they may be brought into experimental knowledge respecting this truth, that nothing of good and nothing of truth is from man's self, or *proprium*, but from the Lord; they who are reformed are reduced to ignorance, even to desperation, and then they have comfort and illumination, as appears from what follows; for the light of truth from the Lord cannot flow into the persuasive principle, which is grounded in *proprium*, this principle being of such a nature, as to extinguish that light; it appears therefore in another life like winter's light, but on the approach of the light of heaven, it becomes dark instead of light, in which darkness all ignorance of truth is involved. This state is called a state of the desolation of truth with those who are reformed, and is also much treated of in the internal sense of the Word. But few are capable of knowing any thing respecting that state, because few at this day are regenerated; to those who are not regenerated, it is the same thing whether they know what is true, or do not know it, and also whether what they know be true or not true, if so be they can only make it appear as true; but they who are regenerated, think much about doctrine and life, because they think much about eternal salvation, and therefore if truth fails them, they grieve at heart, inasmuch as truth is the object of their thought and affection: the nature and quality of the state of one and the other, may appear from this consideration; man, during his abode in the body, lives in heaven as to his spirit, and in the world as to his body, being born to each, and being so created, that he may actually as to his spirit be with angels, and at the

\* By persuasive light the Author here means a light grounded in the persuasions of the mind, whether true or false, which persuasions, it is well known, may be sometimes stronger in favour of false principles, than of true.



same time, by means of the things appertaining to the body, be with men ; but inasmuch as there are few who believe, that they have a spirit which is to live after death, therefore there are few who are regenerated ; they who believe, make little account respectively of the world, inasmuch as another life engages the whole of their thought and affection ; but they who do not believe, give the whole of their thought and affection to the world, and make little account respectively of another life ; the former are capable of being regenerated, but the latter are not capable.

2683. Verse 16. *And she went, and sat to herself over-against, removing herself far off about a bow-shot, because she said, let me not see the death of the boy, and she sat over-against, and lift up her voice and wept.* She went and sat to herself over-against, signifies a state of thought : removing herself far off about a bow-shot, signifies a state as far absent as could be from the doctrine of truth ; a bow is the doctrine of truth : because she said, let me not see the death of the boy, signifies grief that he should thus perish : and she sat over-against, signifies a state of thought : and she lift up her voice and wept, signifies a further state of grief.

2684. "She went and sat to herself over-against"—that hereby is signified a state of thought, may appear from the signification of going, and also of sitting to herself, and this over-against, when applied to what precedes and to what follows ; to go, which in the present case is to go away from the boy, signifies removal from spiritual truth, which is further expressed and determined by removing herself far off about a bow-shot ; to sit to herself, signifies a solitary state, such as is that of the thought in grief and desperation ; over-against, signifies that she might not behold, and yet might behold ; that to behold, (or to look on) is to think, may be seen, n. 2245, which is also further expressed and determined by what she said, "Let me not see the death of the boy, and she sat over-against:" thus in these words is involved a state of those, who are in desolation of truth, and thereby in desperation.

2685. "Removing herself far off about a bow-shot"—that hereby is signified a state as far absent as could be from the doctrine of truth, appears from the signification of removing far off, as denoting to be absent ; and from the signification of bow, as denoting the doctrine of truth, of which we shall speak presently ; shot signifies that it was as far absent as could be, that is, as far as an arrow can be shot from a bow : the expression *bow-shot* is here used, because bow is predicated of the spiritual man, and he is a shooter of the bow, as is said

of him verse 20, "And he dwelt in the wilderness, and was a shooter of the bow."

2686. That bow is the doctrine of truth, appears from its signification; in the Word, wheresoever wars are treated of and named, no other wars are signified, in the internal sense; but such as are spiritual, see n. 1664; there were also books in the ancient Church, which were entitled the Wars of Jehovah, as appears from Moses, Numb. xxi. 14, 15, 16; which being written in the prophetic style, had an internal sense, and treated of the Lord's combats and temptations, and also of those of the Church, and of the members of the Church; the same appears from other books of that Church, which were called the books of prophetic enunciators, concerning which see Numb. xxi. 27, 28, 29, 30; in which nearly the same words occur as in Jeremiah, compare Numb. xxi. 28, and Jer. xlviii. 45; whence also it may be concluded, that the ancient Church had writings both historical and prophetical, which were Divine and inspired, and which in an internal sense treated of the Lord and of His kingdom, and that these writings were the Word to the members of that Church, as the historical and prophetical books of our Word are to us, which in the literal sense treat of the Jews and Israelites, but in an internal sense, of the Lord, and of things appertaining to Him, since war in the Word, as also in the books of the ancient Church, signified spiritual war, so all arms, as a sword, a spear, a shield, a buckler; weapons, arrows, and bows, signified such things in particular as appertain to war understood in a spiritual sense; concerning the specific signification of such particular arms, by the Divine Mercy of the Lord, we shall speak elsewhere; at present suffice it to shew what is signified by bow, viz. the doctrine of truth, and that this signification is derived from arrows, or darts, which are doctrinals, from which and with which they especially fight who are spiritual, and who thence were formerly called shooters of the bow; that bow signifies the doctrine of truth, may appear from the following passages, "The arrows of Jehovah are sharp, and all His bows strung, the hoofs of His horses are counted as rocks, and His wheels like storms of wind," Isaiah v. 28, speaking of truths of doctrine, where arrows denote spiritual truths, bow doctrine, horses hoofs natural truths, wheels the doctrine thereof; which things, having such a signification, are therefore attributed to Jehovah, to whom they can only be attributed in a spiritual sense, otherwise they would be empty and improper expressions: so in Jeremiah, "The Lord hath bent His bow as an enemy, His

right hand stood as an adversary, and hath slain all the desirable things of the eye in the tent of the daughter of Zion. He hath poured out His fury like fire," Lam. ii. 4; where bow denotes the doctrine of truth, which appears as an adversary and enemy to those who are in false principles; no other bow can be predicated of the Lord: so in Habakkuk, "Thou, O Jehovah, ridest on Thy horses, Thy chariots are salvation, *Thy bow* being made bare shall be bared," iii. 8, 9; where also bow is the doctrine of good and of truth: so in Moses, "The archers shall sorely vex him, and *shoot at him*, and hate him, he shall sit in the *firmness of his bow*, and the arms of his hands shall be made strong by the hands of the mighty Jacob, hence the shepherd, the stone of Israel," Gen. xlix. 23, 24; speaking of Joseph, where bow denotes the doctrine of good and of truth: so in the Revelation, "I saw, when behold a white horse, and he that sat on him *had a bow*, and a crown was given him," vi. 2; where white horse denotes wisdom, he that sat on him denotes the Word, as is declared plainly, chap. xix. 13; where a white horse is again treated of; and inasmuch as he that sat on him is the Word, it is evident that bow is the doctrine of truth. So in Isaiah, "Who hath raised up righteousness from the east, called him to the following of him, given the nations before him, and made him to have rule over kings, given them as the dust to his sword, as driven stubble to *his bow*?" xli. 2; speaking of the Lord, where sword denotes truth, and bow denotes doctrine derived from Him: again in the same Prophet, "I will set in them a sign, and I will send those that escape of them unto the nations Tarshish, Pul, and Lud, that *draw the bow*, Tubal, and Javan," lxvi. 19; where they that draw the bow denote those that teach doctrine; what is signified by Tarshish, may be seen n. 1156; what by Lud, may be seen, n. 1195, 1231; what by Tubal, n. 1151; what by Javan, n. 1152, 1153, 1155: so in Jeremiah, "Because of the voice of the horseman, and of him that *draweth the bow*, the whole city fleeth, they have entered into clouds, and have gone up into rocks, the whole city is forsaken," iv. 29; where horseman denotes those who declare truth, and bow denotes the doctrine of truth, which they flee from, or are afraid of, who are in false principles: again, in the same Prophet, "put yourselves in array against Babel round about, all ye that *draw the bow shoot at her*, spare not the arrow, because she hath sinned to Jehovah," l. 14, 29; chap. li. 2, 3; where they that ~~shoot~~ and draw the bow denote those that declare and teach the doctrine of truth: so in Zechariah, "I will cut off the *chariot* from Ephraim, and the horse from Jerusalem, and the *bow of*

war shall be cut off, and he shall speak peace unto the nations," ix. 10; where Ephraim denotes the understanding of the truth of the Church, and bow denotes doctrine: so in Samuel, "David lamented a lamentation over Saul, and over Jonathan his son, and said, *to teach the sons of Judah the bow*," 2 Sam. i. 17; where the subject treated of is not concerning a bow, but the doctrinals of faith: so in Ezekiel, "Thus saith the Lord Jehovih, this is the day of which I spake, and the inhabitants of the cities of Israel shall go forth, and shall set on fire and burn the weapons, and the shield, and the buckler, the *bow* and the *arrows*, and the staff of the hand, and the spear, and shall kindle fire in them seven years," xxxix. 9; the arms here mentioned are all arms of spiritual war: the bow with the arrows denote doctrine and the truths thereof, for truths themselves, separate from goodnesses, appear as weapons in another life, when they are represented to the sight. As bow signifies the doctrine of truth, so also in an opposite sense it signifies the doctrine of what is false; similar expressions in the Word have for the most part an opposite sense, as hath been frequently said and shewn above: so in Jeremiah, "Behold a people coming from the land of the north, and a great nation shall be raised up from the sides of the earth, they *lay hold of the bow* and the spear, they are cruel, and shall not pity, their voice shall roar like the sea, they shall ride upon horses, instructed as a man for war, against thee, O daughter of Zion," vi. 22, 23; where bow denotes the doctrine of what is false; again, in the same Prophet, "Behold a people coming from the north, and a great nation, and many kings shall be raised up from the sides of the earth, they hold the *bow* and the spear, they are cruel, and shall not shew pity," l. 42; where the signification is the same; again in the same Prophet, "They stretch their tongue, *their bow is a lie*, and not for *truth*, they prevail in the earth, because they have gone forth from evil to evil, and have not known Me," ix. 3; where it is very manifest that bow denotes the doctrine of what is false, for it is said, that they stretch the tongue, their bow is a lie, and not for truth; again, in the same Prophet, "Thus saith Jehovah of Sabaoth, Behold, I *break the bow of Elam*, the beginning of their might," xlix. 35: so in David, "Go, see the works of Jehovah, who places desolations in the earth, causing wars to cease even to the extremity of the earth, *He breaketh the bow*, He cutteth the spear in sunder, He burneth the carriages with fire," Psalm xvi. 8, 9; and again, "God is known in Judah, His name is great in Israel, His tabernacle shall be in Salem, and His habitation in Zion, there

*brake* *He the fiery arrows of the bow, the shield, and the sword, and the battle,*" Psalm lxxvi. 1, 2, 3; and again, "*Lo, the wicked bend the bow, they prepare their arrows upon the string, to shoot in darkness at the upright in heart,*" Psalm xi. 2; where bow and arrows evidently denote doctrinals of what is false.

2687. "Because she said, let me not see the death of the boy"—that hereby is signified grief that he should thus perish, appears from the signification of seeing death, as denoting to perish, and from the signification of boy, as denoting spiritual truth, concerning which see above; hence, and from the affection of desperation on account of the desolation of truth, it is evident, that there is in these words a principle of interior grief.

2688. "And she sat over-against"—that hereby is signified a state of thought, appears from what was said above, n. 2684, where the same words occur. The reason why the words are repeated is, because the state of thought even to the ultimate state of grief was increased and aggravated, as is evident from the words immediately preceding, "Let me not see the death of the boy;" and from the words which immediately follow, "She lifted up her voice and wept."

2689. "And she lifted up her voice and wept"—that hereby is signified a further degree of grief, may appear from the signification of lifting up the voice and weeping, as denoting the ultimate of grief, for weeping with a loud voice has no other signification. A state of desolation of truth, and also of removal from truths, with such as become spiritual, is described in this verse; how the case is in respect to what is thus described, it may be expedient briefly to unfold: They, who are in no capacity of being reformed, are altogether ignorant of what it is to grieve on account of being deprived of truths, and suppose it impossible for any one to be troubled and tormented on such account; the sole cause of anxiety, in their imagination, is the loss of corporeal and worldly goods, as health, honour, fame, wealth, and life: But they, who are in a capacity of being reformed, entertain other and contrary thoughts; they are preserved by the Lord in the affection of what is good, and in the thought of what is true, and therefore they come into anxiety when they are deprived of such affection and thought: It is well known, that all anxiety and grief arise solely from the deprivation of those things, with which any one is affected, or which he loves; they who are affected only with corporeal and worldly things, or who love only such things, are made sensible of grief when they are deprived of

them ; but they who are affected with spiritual goods and truths, and who love these things, are made sensible of grief when they are deprived thereof, the life of every one being nothing but affection and love ; hence it may appear what is the state of those who are desolated as to goodnesses and truths, with which they are affected, and which they love, viz. that it is a state of grief more grievous, as being more interior, and as not regarding the life of the body, which they have no concern about, but eternal death ; it is the state of such which is here described. It may be expedient further to shew briefly, who they are, who are in a capacity of being preserved by the Lord in the affection of good and of truth, and thereby of being reformed and rendered spiritual, and who are not in such a capacity : Every one in his early years, when he is first principled in goodnesses and truths, is held by the Lord in an affirmative principle concerning the truth of what is said and taught by parents and by masters ; this affirmative principle, with such as are capable of becoming spiritual men, is confirmed by scientifics and knowledges, for whatsoever they learn, which has any connexion with such principle, insinuates itself therein, and strengthens it, and this more and more even to affection, and these are they who become spiritual men, according to the essence of truth in which they believe, and who conquer in temptations : But the case is otherwise with those, who are in no capacity of becoming spiritual ; these, notwithstanding their being held in an affirmative principle during childhood, still admit doubting principles as they advance in years, and thereby infringe the affirmative principle of good and of truth ; and when they come to adult age, they admit negative principles, even to the affection of what is false ; and these, in case they were let into temptations would absolutely fall therein, and therefore they are preserved from temptations. The real cause, however, why they admit doubting principles, and afterwards negative principles, originates solely in the life of evil, for they who are in the life of evil, cannot do otherwise ; the life of every one, as was said above, is affection or love, and such as the affection or love is, such is the thought ; the affection of evil and the thought of truth never join themselves together ; where they appear to join themselves together, they still do not join, the thought of truth being without the affection thereof, wherefore with such persons truth is not truth, but only a kind of sound, or profession of the lips, from which the heart is far removed ; the worst of men also are capable of knowing such truth, and sometimes in a degree superior to other men : With some too the persuasive

principle of truth is such, that no one can conceive but that it is genuine, when nevertheless it is not genuine, if the life of good be not in it; for in such case it is an affection of self-love, or of the love of the world, which gives birth to such persuasive principle, whilst the patrons of such truth defend it with a vehemence of apparent zeal, even to the condemning those who do not receive it and believe as they themselves do; but the quality of this truth with every one is according to the ruling principle in every one, being more powerful according to the more powerful influence of self-love, or the love of the world; it is indeed born in adhesion with evil, but it does not join itself together with evil, wherefore also it is extirpated in another life. The case is otherwise with those who are in the life of good, essential truth having with such its ground, and its heart, and its life from the Lord.

2690. Verse 17. *And God heard the voice of the boy; and the angel of God cried unto Hagar out of heaven, and said unto her, what aileth thee Hagar? fear not, because God hath heard the voice of the boy, where he is.* God heard the voice of the boy, signifies help at that instant: and the angel of God cried unto Hagar out of heaven, signifies consolation: and said unto her, what aileth thee Hagar? signifies perception concerning her state: fear not, because God hath heard the voice of the boy, where he is, signifies hope of help.

2691. "God heard the voice of the boy"—that hereby is signified help at that instant, appears from the signification of God hearing a voice in an historical sense, as denoting to bring help in an internal sense, and from the signification of boy, as denoting spiritual truth, concerning which see above; and in the present case as denoting a state, in which there was a spiritual principle as to truth, for it is said that He heard *the voice of the boy*, and presently in this verse, that He heard the voice of the boy *where he is*, viz. in the state in which he is, and in the preceding verses it is said, that she was in a state of the utmost grief by reason of the privation of truth. The reason why God is said to have heard the voice of the boy, and not of Hagar, is, because the subject treated of is concerning the state of the spiritual man; by the boy, or Ishmael, is represented the man of the spiritual Church; by Hagar his mother is represented the affection of the knowledges of truth, which is that which hath grief: Man's rational principle is born of the affection of sciences as a mother, see n. 1895, 1896, 1902, 1910, 2094, 2524; but his spiritual principle is born of the affection of the knowledges of truth derived from doctrine, especially from the Word; the essential spiritual

principle is here the boy, the affection of the knowledges of truth is Hagar.

2692. "And the angel of God cried unto Hagar out of heaven"—that hereby is signified consolation, appears from the signification of crying out of heaven, also of the angel of God, and likewise of Hagar; to cry out of heaven signifies influx; the angel of God signifies the Lord, see n. 1925, 2321; and Hagar signifies the affection of the knowledges of truth, see n. 2691; the influx of the Lord into the affection of truth, when this affection is in the utmost grief by reason of the privation of truth, is consolation: What flows in with man from the Lord, is said to be cried out of heaven, because it comes through heaven, and is there manifested, but is obscure in man's perception and thought, only manifesting itself by a change of the state of affection, as in the present case, in that there was a communication of consolation.

2693. "And said unto her, What aileth thee Hagar?"—that hereby is signified perception concerning her state, appears from the signification of saying in the historical parts of the Word, as denoting to perceive, concerning which see above; and from the signification of the words, "What aileth thee Hagar," as denoting the state in which she was; it here signifies that the Lord knew her state, notwithstanding His questioning her, and saying, "What aileth thee Hagar?" In the sense of the letter there is a question from the Lord, but in the internal sense there is an infinite perception of all things; it frequently occurs in the Word, that men are questioned of the Lord concerning their state, but the reason is, because it is agreeable to man's belief, who imagines that no one is acquainted with his thoughts, much less with the state of his affection; a further reason is, that men may hence derive comfort, being enabled to lay open the sensations of the mind, which is commonly attended with a relief from trouble, see n. 1701, 1931.

2694. "Fear not, because God hath heard the voice of the boy, where he is"—that hereby is signified hope of help, appears from the signification of not fearing, as denoting not to despair, for when fear is removed hope is present; and from the signification of hearing the voice of the boy, as denoting help, see above, n. 2691, where the same words occur. The subject treated of in the preceding verses, was concerning the state of desolation, to which they are reduced, who are reformed and become spiritual: the subject now treated of is concerning their restoration, in the present verse concerning comfort, and the hope of help. That they who are reformed,



are reduced to ignorance of truth or desolation, even to grief and desperation, and that then first they receive comfort and help from the Lord, is at this day a thing unknown, by reason that few are reformed; they who are such as to be capable of being reformed, if not in the life of the body, yet in another life, are brought into this state, which in another life is a state well known, and is called vastation or desolation, concerning which see above, n. 1109; they who are in such vastation or desolation, are reduced even to desperation, and when they are in this state, they then receive comfort and help from the Lord, and are at length taken away thence into heaven, where they are instructed amongst the angels, as it were anew, in the goodnesses and truths of faith: The principal cause of this vastation and desolation is, that the persuasive principle, conceived from *proprium* or self-hood, may be broken, see n. 2682; and also, that they may receive perception of what is good and true, which they cannot receive, until the persuasive principle, conceived of *proprium* or self-hood, is as it were softened; this is effected by a state of anxiety and grief even to desperation; no one can have an exquisite perception of what is good, or of what is blessed and happy, unless he hath been in a state wherein he was made sensible of what is not good, not blessed, and not happy; from this latter state he acquires a sphere of perception of what is good, and this in the degree in which he was in the opposite state; the sphere of perception, and the extension of its limits, are produced from relatives actually formed; these are the causes of vastation and desolation, besides many others which might be mentioned: But let us take some examples by way of illustration: To those who attribute all to their own prudence, and little or nothing to Divine Providence, supposing it to be evinced by a thousand and a thousand arguments, that Divine Providence is universal, but that it is universal in consequence of extending to the most minute particulars, and that not a single hair falls from the head, that is, there is nothing so minute, which is not foreseen, and accordingly provided for, still their state of thought respecting their own prudence is not changed by such arguments, except just at the instant in which they perceive themselves convinced; yea, supposing the same thing to be evidenced by living experience, at the moment of receiving such evidence, and being exercised in such experience, they confess it to be so, but when a few moments are passed, they return to their former state of opinion; such things have a momentary effect upon the thought, but not on the affection, and unless the affection is broken, the thought continues in its

state, inasmuch as thought derives its faith and its life from affection; but when such persons are brought into anxiety and grief; in consequence of a deprivation of all their own power and strength, and this even to desperation, then the persuasive principle is broken, and the state is changed, and in this case they may be brought to believe, that they have no power of their own, but that all power, prudence, intelligence, and wisdom are from the Lord: The case is similar in respect to those who believe, that faith is from themselves, or that good is from themselves. Let us take another example: To those who have received this principle of persuasion, that when they are justified, there is no longer any evil appertaining to them, but that it is absolutely wiped away and blotted out, and that they are thus pure from evil, supposing it to be proved by a thousand arguments, that nothing is wiped away or blotted out, but that all are with-held from evil, and kept in good by the Lord, who, in consequence of a good life, are in a capacity of being so wrought upon; and supposing further, that they should be convinced by much experience, that of themselves they are nothing but evil, yea, that they are most impure masses of evils, still they will not recede from their own opiniative belief: But when they are reduced to such a state, that they perceive hell in themselves, and this to such a degree that they despair of the possibility of being saved, in this case that principle of persuasion is first broken, and with it all self-conceit, and contempt of others in comparison with themselves, and also the haughtiness inclining them to believe that they alone are in a state of salvation, and they may then be brought into a true confession of faith, not only that all good is from the Lord, but also that all things are of His mercy; and at length they may be led into humiliation of heart before the Lord, which is not attainable but so far as man comes to an acknowledgment of what he is in himself. Hence then it appears, why they who are reformed, or become spiritual, are reduced to a state of vastation or desolation, treated of in the preceding verses; and that when they are in that state even to desperation, they then first receive comfort and help from the Lord.

2695. Verse 18. *Arise, take up the boy, and strengthen thy hand in him, because into a great nation will I place him.* Arise, signifies elevation of mind: take up the boy, signifies the spiritual principle as to truth: and strengthen thy hand in him, signifies support thence: because into a great nation will I place him, signifies the spiritual Church.

2696. "Arise"—that hereby is signified elevation of mind,

appears from the signification of arising in the Word, as involving some kind of elevation, concerning which see n. 2401, in the present case elevation of mind, because implying illustration, and in the following verse instruction in truths.

2697. "Take up the boy"—that hereby is signified the spiritual principle as to truth, appears from the signification of boy, as denoting the spiritual principle especially as to truth, concerning which see n. 2677, 2687: for the man of the spiritual Church seems to be regenerated by the truths of faith, and he knows not that it is by the good of truth, for this doth not appear, manifesting itself only in the affection of truth, and afterwards in a life according to truth; no one can possibly be regenerated by truth, unless with truth there be good, for truth without good is void of life; wherefore by truth separate from good there cannot be any new life communicated, which new life nevertheless man receives by regeneration.

2698. "And strengthen thy hand in him"—that hereby is signified support thence, appears from the signification of being strengthened, as denoting to be supported; and from the signification of hand, as denoting power, see n. 878, which is an effect of support; in him, or the boy, denotes thence, viz. from the spiritual principle as to truth: they who suffer internal grief, and who are in desperation by reason of the privation of truth, are elevated and supported solely by truth, because their grief and desperation is on account of truth: with such as are in the affection of good, good in them desires good, as a hungry person desires bread, but with such as are in the affection of truth, good in them desires truth, as a thirsty person desires water. What is here meant by strengthening the hand in him, cannot be understood by any one, except from the internal sense.

2699. "Because into a great nation will I place him"—that hereby is signified the spiritual Church, appears from the signification of a great nation, as denoting the spiritual Church, which should receive the good of faith, see above, n. 2669; it is called a great nation, because the spiritual kingdom is another kingdom of the Lord, concerning which see also above, n. 2669: by Ishmael, as the man of the spiritual Church is represented, so also the spiritual Church itself is represented, and also the Lord's spiritual kingdom in the heavens, for an image and likeness of one is in the other. The first state after desolation was described in the preceding verse, which was a state of consolation and of hope of help; another state of the spiritual after desolation is described in this verse, which is a state of illustration and recreation thence derived: inasmuch

as these states are unknown in the world, by reason, as was said above, that few at this day are regenerated, it may be expedient to shew what is the nature of these states in another life, where they are perfectly well known; they who have been in vastation or desolation, after that they are comforted with the hope of help, are elevated by the Lord into heaven, thus they are raised from a state of shade, which is a state of ignorance, into a state of light, which is a state of illustration and of refreshment thence arising, consequently into joy which affects their inmost principles; it is actual light into which they are admitted, which is of such a nature, that it not only enlightens the sight, but also the understanding at the same time, and how much they are refreshed by this light, may appear from the opposite state out of which they are rescued; some on such occasions, who have been of an infantile mind and a simplicity of faith, appear to themselves in white and shining garments; some with crowns; some are conveyed about to several angelic societies, and are every where received with charity as brethren, and have exhibited to them whatsoever good thing may gratify their new life; to some it is given to see the immensity of heaven or the Lord's kingdom, and to perceive the blessedness of its inhabitants; besides numberless other particulars which it is impossible to describe. Such is the state of the first illustration and consequent recreation of those, who come out of desolation.

2700. Verse 19. *And God opened her eyes, and she saw a well of water; and went, and filled the flagon of water, and gave the boy to drink.* God opened her eyes, signifies intelligence: and she saw a well of water, signifies the Word of the Lord from which truths are derived: and she went and filled the flagon of water, signifies truths derived thence: and gave the boy to drink, signifies instruction in things spiritual.

2701. "God opened her eyes"—that hereby is signified intelligence, appears from the signification of opening, and of God's opening, and also from the signification of eyes, as denoting to give intelligence: that eyes signify understanding, may be seen, n. 212, in like manner as sight or seeing, n. 2150, 2325: it is said that God opens the eyes, when He opens the interior sight or understanding, which is effected by an influx into man's rational principle, or rather into the spiritual principle of his rational principle, and this by the way of the soul, or an internal way unknown to man; this influx is the state of his illustration, in which are confirmed to him the truths which he hears, or which he reads, by a certain perception within in his intellectual principle: man believes this to be

innate with him, and to proceed from his own proper intellectual faculty, but he is greatly deceived, it being an influx through heaven from the Lord into the obscure, fallacious, and apparent principle of man, and by means of the good which is therein, causing those things which he believes to resemble truth; but they only are blessed with illustration in the spiritual things of faith, who are spiritual; this is what is signified by God's opening the eyes. The ground or reason why eye signifies understanding is, because the bodily sight corresponds with the sight of the spirit in the body, which is understanding, and in consequence of such correspondence, by eye in the Word, in almost all passages where it occurs, is signified understanding, even where it is believed to have another signification, as where the Lord saith in Matthew, "The *lantern of the body is the eye*, if the *eye* be simple, the whole body is lucid; if *the eye* be evil, the whole body is darkened; if therefore the luminous principle be darkness, how great is the darkness," vi. 22, 23; Luke xi. 34; where eye denotes understanding, the spiritual principle whereof is faith, as also may appear from the explication annexed, "If therefore the luminous principle be darkness, how great is the darkness:" in like manner in the same Evangelist, "If the *right eye* offend, pluck it out, and cast it from thee," v. 29; chap. xviii. 9; the left eye is the intellectual principle, but the right eye is the affection of that principle, by the right eye therefore being plucked out is denoted, that the affection, if it offends, is to be subdued: again, in the same Evangelist, "Blessed are your *eyes*, because *they see*, and your ears, because *they hear*," xiii. 16; and in Luke, "Jesus said to His Disciples, Blessed are the *eyes which see* the things that ye see," x. 23; where by the eyes which see is signified intelligence and faith; for to see the Lord, and also His miracles and works did not render any one blessed, but blessedness was a consequence of conceiving with the understanding and of having faith, which is to see with the eyes, and of being obedient, which is to hear with the ears; that to see with the eyes is to understand, and also to have faith, may be seen, n. 897, 2325; for understanding is the spiritual principle of sight, and faith is the spiritual principle of understanding; the sight of the eye is from the light of the world, the sight of the understanding is from the light of heaven flowing into such things as appertain to the light of the world, but the sight of faith is from the light of ~~heaven~~; hence we speak of seeing with the understanding, and also of seeing by faith; that to hear is to obey, may be seen, n. 2542: so in Mark, "Jesus said to the Disciples, do,

not ye yet know, nor *understand*? have ye your heart yet hardened? *having eyes see ye not*, and having ears hear ye not?" viii. 17, 18; where it is evident, that not to be willing to understand and believe, is to have eyes and not to see: so in Luke, where Jesus speaking of the city Jerusalem says, "If thou hadst known the things which belong to thy peace, but it is hid from *thine eyes*," xix. 42; and in Mark, "This is the Lord's doing, and it is marvellous in *our eyes*," xii. 11; where what is hid from the eyes, and what is marvellous in the eyes, must needs have relation to the understanding, as may be plain to every one from the signification of the eye, according to the use of the Word in common discourse.

2702. "And she saw a well of water"—that hereby is signified the Word of the Lord, from which truths are derived, appears from the signification of a well of water, and of a fountain, as denoting the Word, and also doctrine from the Word, consequently essential truth likewise, of which signification we shall speak presently; and from the signification of water, as denoting truth: that a well wherein is water, and that a fountain also is the Word of the Lord, and likewise doctrine from the Word, consequently also essential truth, may appear from very many passages; inasmuch as the subject here treated of is concerning the spiritual Church, it is called a well, and not a fountain, as also in the following verses of this chapter, "Abraham reproved Abimelech by reason of a *well*, which the servants of Abimelech seized," verse 25; likewise in Genesis, chap. xxvi. "All the *wells* which his father's servants had digged, in the days of Abraham his father, the Philistines stopped up. And Isaac returned, and digged the *wells of water*, which they had digged in the days of Abraham his father, and the Philistines stopped them up after the death of Abraham. And the servants of Isaac digged in the valley, and they found there a *well of living waters*. And they digged another *well*, and they did not dispute over it. And it came to pass in that day; and the servants of Isaac came, and told him concerning the *well* which they had digged, and they said to him, we have found *waters*," verses 15, 18, 19, 20, 21, 22, 25, 32; where by wells nothing else is signified but doctrinals, about which they disputed, and about which they did not dispute; without such signification, the circumstances of digging wells, and of disputing about them, would have been too trifling to be mentioned in the Divine Word. Well in like manner signifies the Word, or doctrine, as in Moses, "From thence they went to *Beer*; this is the *well*, concerning which Jehovah said to Moses, gather the

people together, and I will give them *waters*: then Israel sang this song; *Ascend, O well*, answer ye out of it; the *well* the princes digged it, the people digged it of their own accord, in the lawgiver, with their staffs," Numb. xxi. 16, 17, 18; this prophetic song of Israel was grounded in the spiritual signification of *well*, in which song the doctrine of truth is treated of, as appears from each particular expression thereof in an internal sense; hence the name *Beer*, and hence the name *Beersheba*, and the signification thereof in an internal sense, as denoting doctrine: but doctrine, in which are no truths, is called a pit, or a well in which is no water, as in Jeremiah, "Their nobles have sent their lesser ones to the *water*, they came to the *pits*, they found no *water*, they returned with their vessels empty," xiv. 3; where waters denote truths, and pits in which they did not find water denote doctrine, wherein is no truth: again, in the same Prophet, "My people have done two evils, they have forsaken Me the *vein of living waters*, to cut out for themselves *pits*, *broken pits*, which cannot contain *waters*," ii. 13; where pits in like manner denote doctrines not true, and broken pits denote compiled doctrinals. That a fountain is the Word, and also doctrine, and consequently truth, appears from the following passages, "The afflicted and needy seek *waters*, and there are none: their tongue fainteth for thirst; I Jehovah will hear them, the God of Israel will not forsake them; I will open *rivers* on the hills, and *fountains* in the midst of the valleys; I will make the wilderness a *lake of waters*, and the dry land *springs of waters*," Isaiah xli. 17, 18; speaking of the desolation of truth, which is signified by the afflicted and needy seeking waters and there were none, and by their tongue fainting for thirst; afterwards of consolation, refreshment, and instruction after desolation, as in these verses concerning Hagar, which are signified by Jehovah opening rivers on the hills, and placing fountains in the midst of the valleys, and making the wilderness a lake of waters, and the dry land springs of waters, all which things are the doctrines of truth, and of affection thence derived: so in Moses, "Israel dwelt confidently alone at the *fountain of Jacob*, at a land of corn and new wine, also the heavens thereof drop dew," Deut. xxxiii. 28; where the fountain of Jacob denotes the Word and the doctrine of truth thence derived: It was by reason of this signification of the fountain of Jacob, that when the Lord came to the fountain of Jacob, ~~He~~ He discoursed with the woman of Samaria, and taught what is signified by a fountain and by water, as it is thus recorded in John, "Jesus came to a city of Samaria called Sichar,

where was *Jacob's fountain*; Jesus therefore being weary with His journey sat thus at the *fountain*; there cometh a woman of Samaria to draw water; Jesus saith unto her, Give Me to drink: Jesus said unto her, if thou knewest the gift of God, and who it is that saith unto thee, Give Me to drink, thou wouldest ask of him that He would give thee *living water*; every one who drinketh of this water shall thirst again; but he who drinketh of the water which I shall give him, shall never thirst, but the water which I shall give him, shall become in him a *fountain of water* springing up unto eternal life," iv. 5, 6, 7, 10, 13, 14; inasmuch as the fountain of Jacob signified the Word, water truth, and Samaria the spiritual Church, as is frequently the case in the Word, therefore the Lord discoursed with the woman of Samaria, and taught that the doctrine of truth is from Himself, and that when it is derived from Himself, or what is the same thing, from His Word, it becomes a fountain of water springing up unto eternal life, and that essential truth itself is living water: in like manner, in the same Evangelist, "Jesus said, if any one thirsteth let him come to Me, and drink; whosoever believeth on Me, as the scripture saith, out of his belly shall flow *rivers of living water*," vii. 37, 38; and again, in the Revelation, "The Lamb, who is in the midst of the throne, shall feed them, and shall lead them to *living fountains of waters*, and God shall wipe away every tear from their eyes," vii. 17; and again, "I will give to him that is athirst of *the fountain of the water of life* freely," Rev. xxi. 6; where rivers of living water, and living fountains of water, denote truths which are from the Lord, or from His Word, for the Lord is the Word; the good of love and charity, which is solely from the Lord, is the life of truth; he is said to be thirsty who is in the love and affection of truth, and no other can thirst: those truths are also called fountains of salvation in Isaiah, "Ye shall draw *waters* in joy from the *fountains of salvation*, and ye shall say in that day, confess ye to Jehovah, call upon His name," xii. 3, 4: that a fountain is the Word, or doctrine thence derived, appears also in Joel, "It shall come to pass in that day, the mountains shall drop new wine, and the hills shall go with milk, and all the *rivers of Judah* shall go with waters, and a *fountain* shall go forth from the house of Jehovah, and shall water the stream of Schittim," iii. 18; where waters denote truths, and a fountain from the house of Jehovah denotes the Word of the Lord: so in Jeremiah, "Behold I bring them from the land of the north, and I will gather them together from the sides of the earth, amongst them the blind and the lame; they shall come in weeping, and



in supplications will I lead them to *fountains of waters in the way of what is right*, they shall not stumble in it," xxxi. 8, 9; where fountains of waters in the way of what is right manifestly denote the doctrinals of truth; the land of the north denotes ignorance or the desolation of truth; weeping and supplications denote a state of grief and desperation; to be brought to fountains of waters is to be refreshed and instructed in truths, as in the present case respecting Hagar and her son: again, in Isaiah, "The wilderness and drought shall rejoice therein, and the desert shall exult and flourish as a rose, in budding it shall bud, and shall exult even with exultation and singing: the glory of Lebanon shall be given to it, the honour of Carmel and Sharon, they shall see the glory of Jehovah, the honour of our God, strengthen the remiss hands, and confirm the failing knees, the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped; in the *wilderness* shall *waters* break out, and *streams* in the desert, and the dry place shall become a *lake*, and the thirsty place *springs of waters*," xxxv. 1, 2, 3, 5, 6, 7; where wilderness denotes the desolation of truth; waters, streams, lakes, springs of waters, denote truths, which are a refreshment and joy to those who have been in desolation, whose joys are here described particularly: so in David, "Jehovah sendeth forth *fountains in the valleys*, they shall go amongst the mountains, they shall afford drink to every wild beast of the fields, the wild asses shall break their thirst: He *watereth* the mountains from His *chambers*," Psalm civ. 10, 11, 13; where fountains denote truths; mountains the love of good and of truth; to afford drink is to instruct; the wild beasts of the fields are those who live thereby, see n. 774, 841, 908; the wild asses are those who are principled only in rational truth, see n. 1949, 1950, 1951: so in Moses, "Joseph the son of a fruitful one, the son of a fruitful one near a *fountain*," Gen. xlix. 22; where fountain denotes doctrine from the Lord: again, "Jehovah thy God shall introduce thee into a good land, a land of *rivers*, of *waters*, of *fountains*, of *depths*, going forth in the valley and in the mountain," Deut. viii. 7; where land denotes the Lord's kingdom and Church, see n. 662, 1066, 1067, 1262, 1413, 2571; which is called good by reason of the good of love and charity; rivers, waters, fountains, and depths, denote truths thence derived: again, "The land of Canaan, a land of mountains and valleys, at the *rain* of heaven it drinketh in *waters*," Deut. xi. 11. That waters are truths, both spiritual, and rational, and also scientific, is evident from these passages in Isaiah, "Behold, the Lord Jehovah of Sabaoth, removing from Jerusalem and from Judah all the,

staff of bread and the staff of *water*," iii. 1 : again, "Bring ye *waters* to meet him that is thirsty ; prevent with his bread him that wandereth," xxi. 14 : again, "Blessed are ye that sow near *all waters*," xxxii. 20 : again, "He that walketh in righteousnesses, and speaketh uprightnesses, shall dwell in heights, his bread shall be given, his *waters* are faithful," xxxiii. 15, 16 : again, "Then they shall not thirst, in the wilderness He shall lead them, He shall cause *waters* to flow out of the rock for them ; and He cleaveth the rock, and the *waters* flow out," xlviii. 21 ; Exod. xvii. 1 to 8 ; Numb. xx. 1 to 13 : so in David, "He clave the rocks in the wilderness, and gave to drink as the great *depths*, He brought forth *streams* from the rock, and caused *waters* to run down as a river," Psalm lxxviii. 15, 16 ; where rock denotes the Lord, and waters, rivers, and depths, thence denote truths derived from Him : again, "Jehovah turneth *rivers* into a wilderness, and the *goings forth of waters* into dryness ; He turneth the wilderness into a *lake of waters*, and a thirsty land into the *goings forth of waters*," Psalm cvii. 33, 35 : again, "The voice of Jehovah upon the *waters* ; Jehovah upon *many waters*," Psalm xxix. 3 : again, "A *river*, the streams thereof shall make glad the city of God, the holy of the habitations of the Most High," Psalm xli. 4 : again, "By the Word of Jehovah were the heavens made, and all the host of them by the breath of His mouth, gathering together as an heap the *waters of the sea*, giving the depths in treasures," Psalm xxxiii. 6, 7 : again, "Thou visitest the earth, and art exceedingly delighted with it, thou enrichest it, the *river of God is full of waters*," Psalm lxxv. 9 : again, "The *waters* saw Thee, O God, the *waters* saw Thee, the *depths* were moved ; the clouds poured out *waters* ; Thy way is in the *sea*, and Thy path in *many waters*," Psalm lxxvii. 16, 17, 19 ; it must be plain to every one, that waters here do not signify waters, and that the depths were not moved, neither is the way of Jehovah in the sea, or his path in the waters, but that spiritual waters are signified, that is, spiritual things appertaining to truth, otherwise it would be a heap of empty words : so in Isaiah, "Ho every one that thirsteth, go ye to the *waters*, and he that hath no money, go ye, buy," lv. 1 : And in Zechariah, "It shall come to pass in that day, *living waters* shall go forth from Jerusalem, the half part of them towards the eastern sea, and the half part of them to the hinder sea," xiv. 8 : moreover where the subject treated of in the Word is concerning a Church about to be planted, or that is already planted ; and it is described by a Paradise, a garden, a grove, or by trees, it is customary also to describe it by waters,

or rivers, which water it, whereby are signified things spiritual, rational or scientific, which appertain to truth, as in the case of the Paradise mentioned in Genesis, chap. ii. 8, 9, which is also described by rivers in the same chapter, verses 10 to 14, by which are signified such things as appertain to wisdom and intelligence, see n. 107 to 121; the case is the same in many other parts of the Word; thus in Mosos, "As valleys are planted, as gardens near a river, as Jehovah hath planted the lign aloes, as cedars near the waters; waters shall flow from His buckets, and His seed in many waters," Numb. xxiv. 6, 7, so in Ezechiel, "He took of the seed of the earth, and placed it in the field of the sower, He placed it near many waters, it budded forth, and became a luxuriant vine," xvii. 5, 6; that vine and vineyard signify the spiritual Church, may be seen, n. 1069: again, in the same Prophet, "Thy mother like a vine in thy likeness, planted near the waters, became fruitful and full of branches by reason of many waters," xix. 10: again, in the same Prophet, "Behold Ashur a cedar in Lebanon, the waters caused it to grow, the deep made it high, with its rivers going about its plants, and sent out its water-courses to all the trees of the field," xxxi. 3, 4: again, in the same Prophet, "Behold on the banks of the river very many trees on the one side and on the other; then said He unto me, these waters go forth towards the eastern border, and descend upon the plain, and come towards the sea, being let out into the sea, and the waters are healed; and it shall come to pass, every living soul which creepeth, withersoever the two rivers come, shall live; and there shall be exceeding much fish, because these waters come thither, and are healed, that every thing may live where the river cometh. The miry places and the marshes thereof are not healed, they shall be given to salt," xlvii. 7, 8, 9, 11; speaking of the New Jerusalem, or of the Lord's spiritual kingdom; the waters going forth to the eastern border, signify things spiritual derived from things celestial, which are truths from a celestial origin, or faith grounded in love and charity, see n. 101, 1250; to descend into the plain signifies doctrinals appertaining to the rational principle, see n. 2418, 2450; to come towards the sea signifies to scientifics, the sea being the gathering together thereof, see n. 28; living soul which creepeth signifies the delights thereof, see n. 746, 909, 994; which should live by the waters of the river, that is, by things spiritual from a celestial origin; much fish denotes an abundance of applicable scientifics, see n. 40, 991; miry places and marshes denote scientifics inapplicable and impure; to be given to salt is to be vastated, see n. 2455; so in Jeremiah,

"Blessed is the man who trusteth in Jehovah, he shall be as a tree planted near the waters, and near the river it sendeth forth its roots," xvii. 7, 8; and in David, "He shall be like a tree planted near rivers of waters, which shall yield its fruit in its season," Psalm i. 3; so in John, "He shewed me a pure river of water of life, clear as chrystal, coming forth from the throne of God and the Lamb, in the midst of the street thereof and of the river on either side the tree of life yielding twelve fruits," Rev. xxii. 1, 2. Inasmuch as waters thus signify truths in the internal sense of the Word, therefore in the Jewish Church, for the sake of representation before the angels, with whom ceremonial rites are regarded spiritually, it was enjoined that the Priests and Levites should *wash themselves with waters* when they came near to minister, and this out of the *laver* between the tent and the altar, and afterwards out of the *brazen sea*, and the other *lavens* around the temple, which were instead of a fountain. In like manner, for the sake of representation, the *water of sin* was instituted, or the water of purgation, which was to be sprinkled upon the Levites, Numb. viii. 7: and also the *water of separation* mixed with the ashes of a red heifer, Numb. xix. 2 to 19: and that the spoils taken from the Midianites should be cleansed by *water*, Numb. xxxi. 19 to 25. The waters which were given from the rock, Exod. xvii. 1 to 8; Numb. xx. 1 to 13, represented and signified an abundance of spiritual things, or of the truths of faith from the Lord: the *bitter waters* which were healed by wood, Exod. xv. 22 to 25, represented and signified truths which do not please, in that they are rendered acceptable and agreeable by good or the affection thereof; that wood signifies good, which is of the affection or will, may be seen, n. 643: from what hath been said then may be known what is meant by water in the Word, and hence what the water in baptism means, whereof the Lord thus speaks in John, "Except a man be born of water and the spirit, he cannot enter into the kingdom of God," iii. 5; viz. that it means the spiritual principle of faith, whereas spirit means the celestial principle thereof, thus that baptism is a symbol of the regeneration of man from the Lord by the truths and good things of faith; not that regeneration is effected by baptism, but by the life signified by baptism, into which life all Christians should enter, who are in possession of the truths of faith in consequence of possessing the Word.

2703. "And she filled the flagon of water"—that hereby are signified truths thence derived, appears from the signification of water as denoting truth, concerning which see above.

2704. "And gave the boy to drink"—that hereby is signi-

fied instruction in things spiritual, appears from the signification of giving to drink, as denoting to instruct in truths; and from the signification of boy, as denoting the spiritual principle as to truth, see n. 2697: This state, which is that of instruction, and which is treated of in this verse, is the third state of those who come out of vastation or desolation; for whilst they come into a state of illustration or heavenly light, treated of in the preceding verse, see n. 2699, they are then in the affection of knowing and learning truths, and when they are in that affection, they imbibe truths easily and of their own accord, they who are on earth, from the Word of the Lord or from doctrine, but they who are in heaven, from the angels, who have no greater delight and happiness than in teaching novitiate brethren, and initiating them into truths and goodnesses which are of a celestial order, consequently which lead to the Lord.

2705. Verse 20. *And God was with the boy, and he grew, and dwelt in the wilderness, and was a shooter of the bow.* God was with the boy, signifies the Lord's presence with the spiritual: and he grew, signifies increases: and dwelt in the wilderness, signifies a state respectively obscure: and was a shooter of the bow, signifies a man of the spiritual Church.

2706. "God was with the boy"—that hereby is signified the Lord's presence with the spiritual, appears from the signification of God being with any one, and from the signification of boy; that by God's being with any one is signified the Lord's presence, may appear without explication; the Lord indeed is present with every one, as being the only source of life, and exercises the most particular government over all, even over the most abandoned, and in hell itself, but in a different manner according to the reception of life; with those who receive the life of the love of His goodness and truth untowardly, and pervert it into the love of what is evil and false, the Lord is present, and directs their ends, as far as possible, to what is good, but presence in such case is called absence, and in that degree in which evil is distant from good, and what is false from what is true: But with those who receive aright the Lord's life of the love of goodness and truth, presence is predicated, and this according to the degree of reception; the case herein is comparatively like that of the sun, which is present with heat and light in all the vegetable creation, and in each particular vegetable according to reception. That Boy signifies the spiritual principle as to truth, was said above; here it signifies such as are spiritual, because boy here represents the man of the spiritual Church, and also the spiri-

tual Church itself, and in an universal sense the Lord's spiritual kingdom; for when it is said of any one, that he signifies the spiritual principle, as boy here signifies the spiritual principle as to truth, it implies that He signifies those who are spiritual, inasmuch as the spiritual principle cannot exist without a subject; it is the same in all other cases, where expressions are used in an abstract sense.

2707. "And he grew"—that hereby are signified increases, appears without explication.

2708. "And dwelt in the wilderness"—that hereby is signified a state respectively obscure, appears from the signification of dwelling, as denoting to live, see n. 2451; and from the signification of wilderness, as denoting what has but little of the vital principle, see n. 1927, in the present case what is obscure, but respectively; by what is respectively obscure is meant the state of the spiritual Church in respect to the state of the celestial Church, or the state of such as are spiritual in respect to the state of such as are celestial; the celestial are in the affection of good, the spiritual are in the affection of truth; the celestial have perception, but the spiritual have a dictate of conscience; to the celestial the Lord appears as a sun, but to the spiritual as a moon, see n. 1521, 1530, 1531, 2495; to the former a kind of visual light, perceptive of goodness and truth from the Lord, is as the light of the day from the sun, but to the latter, light from the Lord is as the light of the night from the moon, consequently the latter are in a principle respectively obscure; the reason is, because the celestial are principled in love to the Lord, consequently in the essential life of the Lord, but the spiritual are principled in charity towards their neighbour and in faith, consequently in the essential life of the Lord indeed, but more obscurely; hence it is, that the celestial never reason concerning faith and the truths thereof, but being in the perception of truth from good, they say of every truth that so it is, whereas the spiritual speak and reason concerning the truths of faith, being principled in the consciousness of what is good from truth; a further reason is, that with the celestial the good of love is implanted in the will-principle, where the first and chiefest life of man resides, whereas with the spiritual it is implanted in the intellectual principle, where the secondary life of man resides; hence then it is that the spiritual are in a state or principle respectively obscure, see n. 81, 202, 337, 765, 784, 895, 1114 to 1125, 1155, 1577, 1824, 2048, 2088, 2227, 2454, 2507; this respectively obscure state or principle is here called wilderness: *Wilderness* in the Word signifies what is

little inhabited and cultivated, and it signifies also what is altogether uninhabited and uncultivated, thus it has a double meaning; where it signifies what is little inhabited and cultivated, or where there are few habitations, where there are few folds of flocks, few pastures, and little water, it signifies that or those, who have little life and light respectively, as is the case with the spiritual principle, or with such as are spiritual in respect to the celestial principle, or to such as are celestial; but where it signifies what is altogether uninhabited or uncultivated, or where there are no habitations, no folds or flocks, no pastures and waters, it signifies those who are in vastation as to good, and in desolation as to truth: That wilderness signifies what is respectively little inhabited and cultivated, or where there are few habitations, few folds of flocks, pastures and waters, appears from the following passages, "Sing to Jehovah a new song; His praise from the furthest part of the earth, ye that go down to the sea, and the fullness thereof, the isles and inhabitants thereof, let the *wilderness* and the *cities* thereof lift up, Kedar shall inhabit courts, the inhabitants of the rock shall sing, they shall cry from the head of the mountains," Isaiah xlii. 10, 11: so in Ezekiel, "I will make with them a covenant of peace, and I will cause the evil beast to cease out of the land, and *they shall dwell in the wilderness* confidently, and shall sleep in the forests, and I will make them and the places round about My hill a blessing, the tree of the field shall yield its fruit, and the land shall yield its fruit," xxxiv. 25, 26, 27; speaking of the spiritual: so in Hosea, "I will lead her into the *wilderness*, and will speak upon her heart, and will give her thence her vineyards," ii. 14, 15; speaking of the desolation of truth, and of consolation afterwards: so in David, "The *fold* of the *wilderness* drop, and the hills gird themselves with exultation, the pastures are clothed with flocks, and the valleys are covered with corn," Psalm lxxv. 12, 13: so in Isaiah, "I will place the *wilderness* into a lake of waters, and the thirsty land into springs of waters; I will give in the *wilderness* the cedar of Schittim, and the myrtle, and the tree of oil; I will place in the *wilderness* the fir-tree, that they may see, and know, and consider, and understand together, because the hand of Jehovah hath done this, and the Holy One of Israel hath created it," xli. 18, 19, 20; speaking of the regeneration of those who are in ignorance of truth, or of the regeneration of the Gentiles; and concerning the illustration and instruction of those who are in desolation; wilderness is predicated of such; the cedar, the myrtle, and the tree of oil, denote the truths.

and goods of the interior man, the fir-tree denotes those of the exterior man: so in David, "Jehovah places rivers into a *wilderness*, and springs of waters into dryness. He maketh the *wilderness* a lake of waters, and a thirsty ground springs of waters," Psalm cvii. 33, 35; where the signification is the same: so in Isaiah, "The *wilderness* and the dryness shall rejoice for them, the desert shall exult, and shall flourish as a rose, in budding it shall bud forth; waters are poured out in the *wilderness*, and streams in the desert," xxxv. 1, 2, 6: again, in the same Prophet, "Thou shalt be like a watered garden, and like a spring of water, whose waters lie not; and they shall build of thee the *wildernesses* of an age," lviii. 11, 12: again, in the same Prophet, "Until the spirit be poured forth upon us from on high, and the *wilderness* become Carmel, and Carmel be counted for a forest; and judgment shall dwell in the *wilderness*, and justice in Carmel," xxxii. 15, 16; speaking of the spiritual Church, which, notwithstanding its being inhabited and cultivated, is called a *wilderness* respectively, for it is said, judgment shall dwell in the *wilderness*, and justice in Carmel: That the *wilderness* is a respectively obscure state, appears from the above passages, in that it is called *wilderness* (or desert) and also a forest; and is very evident from these words in Jeremiah, "O generation, see ye the Word of Jehovah, have I been a *wilderness* to Israel? have I been a *land of darkness*?" ii. 31. That *wilderness* signifies what is altogether uninhabited or uncultivated, or where are no habitations, no folds or flocks; no pastures and waters, consequently that it signifies those who are in vastation as to good, and in desolation as to truth, appears also from the Word; this *wilderness* is predicated in a double sense, viz. of those who are afterwards reformed, and of those who cannot be reformed; of those who are afterwards reformed, as in the present case concerning Hagar and her son, in these words in Jeremiah, "Thus saith Jehovah, I have remembered thee, the mercy of thy childhoods, in going after Me in the *wilderness*, in a land not sown," ii. 2; speaking of Jerusalem, which is here the ancient Church that was spiritual: so in Moses, "The portion of Jehovah is His people, Jacob is the cord of His inheritance; He found him in the land of the *wilderness*, and in wasteness, howling, and the desert, He led him about, He made him to understand, He guarded him as the pupil of His eye," Deut. xxxii. 9, 10: so in David, "They wandered in the *wilderness*, in a desert way, they found not a city of habitation," Psalm cvii. 4; speaking of those who are in desolation of truth, and are reformed: so in Ezechiel, \* I will bring you to the *wilder-*



ness of the people, and there will I plead with you, as I pleaded with your fathers in the wilderness of the land of Egypt," xx. 35, 36; speaking in like manner of the vastation and desolation of those who are reformed. The journeyings and wanderings of the people of Israel in the wilderness represented nothing else but the vastation and desolation of the faithful before reformation, consequently their temptation, since when they are in spiritual temptations, they are in vastation and desolation, as may also appear from these words in Moses, "Jehovah carried them in the wilderness, as a man carrieth his son, in the way, even to this place," Deut. i. 31; and in another place, "Thou shalt remember all the way, which Jehovah thy God led thee now these forty years in the wilderness, to afflict thee, to tempt thee, and to know what is in thine heart, whether thou wilt keep His commandments or not; He hath afflicted thee, He hath caused thee to hunger, He hath made thee eat manna, which thou hast not known, neither did thy fathers know; that thou mayest know, that man doth not live by bread alone, but by every thing which cometh forth from the mouth of Jehovah doth man live," Deut. viii. 2, 3; and again, "Forget not that Jehovah led thee in the wilderness great and terrible, where was the serpent, the flying serpent, and scorpion, and drought where was no water, bringing forth water for thee out of the rock of flint, He fed thee with manna in the wilderness, which thy fathers knew not, that He might afflict thee, and might try thee, to do thee good in thy last end," verses 15, 16, of the same chapter; where wilderness denotes vastation and desolation, such as they endure who are in temptations; by their journeyings and wanderings in the wilderness forty years, is described every state of the Church militant, how it falls of itself, but conquers of the Lord. By the woman flying into the wilderness, as described in the Revelation, nothing else is signified but the temptation of the Church, of which it is thus written, "The woman, who brought a male child, fled into the wilderness, where she hath a place prepared of God: There were given to the woman two wings of a great eagle, that she might fly into the wilderness, to her place; and the serpent cast forth from his mouth after the woman water as a river, that he might cause her to be swallowed up by the river, but the earth helped the woman; for the earth opened her mouth and swallowed up the river, which the serpent cast forth from his mouth," xii. 6, 14, 15, 16. That wilderness is predicated of the Church altogether vastated, and of those who are altogether vastated as to good and truth, who cannot be reformed, is thus described in Isaiah,

"I will make the streams a *wilderness*, the fish thereof shall stink from having no water, and shall die in thirst, I will cloath the heavens with thick darkness," I. 2, 3: again, in the same Prophet, "The cities of Thy holiness have been a *wilderness*, Zion hath been a *wilderness*, Jerusalem desolate," lxiv. 10: so in Jeremiah, "I saw and behold Carmel was a *wilderness*, and all the cities thereof were destroyed from before Jehovah," iv. 26: again, in the same Prophet, "Many pastures have corrupted my vineyard, they have trodden down the portion, they have given the portion of my desire for a *wilderness of desolation*, they have made it a desolation, the desolate hath mourned over me, all the earth is desolate, because there is not any who layeth it to heart, the waters have come upon all high places in the *wilderness*," xii. 10, 11, 12: so in Joel, "The fire hath consumed the *folds of the wilderness*, and the flame burneth up all the trees of the field, the streams of waters are dried up, *the fire hath consumed the folds of the wilderness*," i. 19, 20: so in Isaiah, "He hath made the world as a *wilderness*, and hath destroyed the cities thereof," xiv. 17; speaking of Lucifer: again, in the same Prophet, "The prophecy of *the wilderness of the sea*, as the storms in the south, it cometh from the *wilderness*, from a terrible land," xxi. 1; where the wilderness of the sea denotes truth vastated by scientifics and reasonings grounded therein: Hence it may appear what is signified by these words spoken concerning John the Baptist, "This is He that was spoken of by the Prophet, Esaias, saying, the voice of one crying in the *wilderness*, prepare ye a way for the Lord, make His paths straight," Matt. iii. 3; Mark i. 3; Luke iii. 4; John i. 23; Isaiah xl. 3; viz. that the Church at that time was altogether vastated, so that there was no longer remaining any thing good or any thing true, as appears evident from this consideration, that no one at that time knew that man had any internal principle, nor that there was any thing internal in the Word; consequently they did not know that the Messiah or Christ was to come to save them for ever: Hence also it is manifest what is signified by John's being in the *deserts* (or *wildernesses*), until the days of his appearing to Israel, Luke i. 80; and by his preaching in the *wilderness of Judea*, Matt. iii. 1; and by his baptizing in the *wilderness*, Mark i. 4; for hereby he represented the state of the Church: From the signification of wilderness it may also appear, why the Lord so often retired into the *wilderness*, as Matt. iv. 1; chap. xv. 32 to the end; Mark i. 12, 13, 35 to 40, 45; chap. vi. 31 to 36; Luke iv. 1; chap. v. 16; chap. ix. 10; John xi. 54; also from the signification

of mountain it may appear, why the Lord retired to the *mountains*, as Matt. xiv. 23; chap. xv. 29, 30, 31; chap. xvii. 1; chap. xxviii. 16, 17; Mark iii. 13; chap. vi. 46; chap. ix. 2 to 9; Luke vi. 12, 13; chap. ix. 28; John vi. 15.

2709. "And he was a shooter of the bow"—that hereby is signified a man of the spiritual Church, appears from the signification of a dart, or an arrow, as denoting truth, and from the signification of bow, as denoting doctrine, see n. 2686. The man of the spiritual Church was formerly called a shooter of the bow, because he defends himself by truths, and debates about truths, otherwise than the man of the celestial Church, who is secure by virtue of good, and does not debate about truths, see above, n. 2708; the truths by which the man of the spiritual Church defends himself, and about which he debates, are derived from the doctrine which he acknowledges: That the spiritual man was formerly called a shooter and archer, and that doctrine was called a bow and a quiver, and that the truths of doctrine, or rather doctrinals, were called darts and arrows, appears from David, "The sons of Ephraim were armed, *shooters of the bow*, they turned themselves away in the day of battle," Psalm lxxviii. 9; where Ephraim denotes the intellectual principle of the Church: so in the book of Judges, "Meditate ye that ride on white asses, ye that sit in judgment, and walk on the way, from the voice of *archers* amongst them that draw, there shall they rehearse the righteousnesses of Jehovah, the righteousnesses of His village in Israel," v. 10, 11: so in Isaiah, "Jehovah *kath* called me from the womb, from the bowels of my mother He hath made mention of my name, and hath set my mouth as a sharp sword, in the shadow of His hand hath He hid me, and set me for a *polished arrow*, in *His quiver* hath He congealed me, and said to me, Thou art my servant Israel, because in thee will I glory," xlix. 1, 2, 3; where Israel denotes the spiritual Church: so in David, "As *arrows* in the hand of the mighty, so are the sons of childhoods; blessed are all they who have filled *their quiver* thence," Psalm cxxvii. 4; where quiver denotes the doctrine of good and of truth: so in Habakkuk, "The sun, the moon, stood in their habitation, at the *light of thy arrows* they shall go, at the brightness of the glittering of thy *spear*," iii. 11; by what is recorded of Joash king of Israel *shooting an arrow of a bow* through a window, by the order of Elisha, whilst Elisha said, *The arrow of the salvation of Jehovah, the arrow of the salvation of Jehovah* to the Syrian, 2 Kings xiii. 16, 17, 18, are signified arcana concerning the doctrine of good and of truth. As most expressions in the Word have

also an opposite sense, so likewise have darts, arrows, bow, and shooter, and in this sense they signify false principles, the doctrine of what is false, and those who are principled in what is false, as in Moses, "Joseph is the son of a fruitful one, the son of a fruitful one near a fountain of daughters, he walketh upon the wall; the archers have affected him with bitterness, and have shot at him, and hated him," Gen. xlix. 22, 23: so in Jeremiah, "They have shot out their tongue, their bow a lie, and not to truth, their tongue is a stretched out arrow, it speaks deceit," ix. 3, 8: so in David, "They have sharpened their tongue as a sword, they have stretched out their arrow a bitter word, to shoot at in secret him that is perfect, suddenly shall they shoot, and shall not fear him; they shall strengthen to themselves an evil word; they shall commune to hide snares," Psalm lxiv. 4, 5, 6; and again, "Behold the wicked bend the bow, they make ready their arrow upon the string, to shoot at in darkness the upright in heart," Psalm xi. 2; and again, "His truth is a shield and buckler, thou shalt not be afraid of the terror of night, of the arrow that flieth by day," Psalm xci. 4, 5.

2710. In this verse is described the state of the spiritual Church, in that it is obscure in respect to the state of the celestial Church, and that it is militant (or in a state of combat), by reason that the man of the spiritual Church knoweth truth from no other source than that of doctrine, and not as grounded in essential good like the celestial man.

2711. Versa 21. *And he dwelt in the wilderness of Paran; and his mother took to him a wife from the land of Egypt.* He dwelt in the wilderness of Paran, signifies the life of the spiritual man as to good; the wilderness is here, as above, what is respectively obscure; Paran is illumination from the Lord's Divine-human [principle]: and his mother took to him, signifies the affection of truth: a wife from the land of Egypt, signifies the affection of sciences appertaining to the man of the spiritual Church.

2712. "He dwelt in the wilderness of Paran"—that hereby is signified the life of the spiritual man as to good, appears from the signification of dwelling, as being predicated of the good of truth, or of spiritual good, that is, of the good of the spiritual man, the quality of which good is described by this circumstance, that he dwelt in the wilderness of Paran, of which we shall speak presently. That to dwell is predicated of good, or the affection of truth, appears from several passages of the Word, where cities are spoken of, by which are signified truths, that they shall be without an inhabitant, by

whom is signified good, see n. 2268, 2450, 2451 ; for truths are inhabited by good ; and there are truths without good, as a city in which there is no inhabitant, according to these words in Zephaniah, "I have made waste the streets thereof, so that none passeth by, their *cities* are desolate, *so that there is no inhabitant*," iii. 6 : and in Jeremiah, "Jehovah that brought us out of the land of Egypt, that led us through the wilderness, through a land that no man passed through, and where no man *dwell* ; they made his land a desert, his *cities* are burned, without an inhabitant," ii. 6, 15 : again, in the same Prophet, "Every *city* is forsaken, and there is no one *dwelling* therein," iv. 29 : again, "In the desolate streets of Jerusalem, there is no man, no *inhabitant*, and no beast," xxxiii. 10 ; where streets denote truths, see n. 2336 ; no man denotes no celestial good, no inhabitant denotes no spiritual good, no beast denotes no natural good : again, "The *cities* of Moab, shall be for a desolation, there shall be *no one to dwell therein*," xlviii. 9 : in every particular expression used by the Prophets, there is a marriage of truth and of good, wherefore when a city is said to be desolate, it is also added that there is none to dwell therein, by reason that city signifies truths, and the dweller therein signifies good, otherwise it would be superfluous to say there was no inhabitant, where it was already said that the city was desolate : in like manner there are constant expressions, which have a determined signification, some relating to celestial good, some to spiritual good, and some to truth, as in Isaiah, "Thy seed *shall possess* the nations, and they shall *inhabit* the desolate cities," liv. 3 ; where to possess is predicated of celestial good, and to inhabit of spiritual good : again, in the same Prophet, "My elect shall *possess* it, and my servants shall *dwell* therein," lxxv. 9 ; where the signification is the same as in the foregoing passage : so in David, "God shall save Zion, and shall *build* the cities of Judah, and they shall *dwell* there, and shall *possess* it, and the seed of His servants shall *inherit* it, and they that love His name shall *dwell* therein," Psalm lxxix. 35, 36 ; to dwell and to possess together is predicated of celestial good, to dwell, when used alone, is predicated of spiritual good : so in Isaiah, "Saying to Jerusalem, *thou shalt be inhabited*, and to the cities of Judah, *ye shall be built*," xlv. 26 ; where to inhabit is predicated of the good of the spiritual Church, which is Jerusalem : all expressions in the Word are so predicated of their respective goodnesses and truths, that merely from a knowledge of the predication of such expressions, it may be known what subject in general is treated of.

2713. That wilderness signifies what is respectively obscure, appears from the signification of wilderness, as denoting what is obscure, when it is predicated of the spiritual man in respect to the celestial man, see above, n. 2708.

2714. That Paran is illumination from the Lord's Divine-human [principle], appears from the signification of Paran, as denoting the Lord's Divine-human [principle], as is manifest from those passages in the Word where it is mentioned, as in Habakkuk, "Jehovah, I have heard Thy fame, I was afraid, O Jehovah, Thy work, in the midst of years revive it, in the midst of years make it known, in zeal remember mercy. God shall come from *Teman*, and the Holy One from *Mount Paran*, Selah; His honour covered the heavens, and the earth is full of His praise: there is brightness and there was light, he had horns coming out of His hand, and there was the hiding of His strength," iii. 2, 3, 4; speaking manifestly of the coming of the Lord, which is signified by reviving in the midst of years, and by making known in the midst of years; His Divine-human [principle] is described by God's coming from *Teman*, and the Holy One from *Mount Paran*; *Teman* hath respect to celestial love, and *Mount Paran* to spiritual love: and that hence comes illumination and power, is signified by there being brightness and light, and His having horns coming forth from His hand; brightness and light are illumination, horns are power: so in Moses, "Jehovah came from Sinai, and arose upon them from *Seir*, he shone forth from *Mount Paran*, and came out of the myriads of holiness, from His right hand was the fire of the law for them, also loving the people; all His saints in Thy hand, and they were joined together at Thy foot, and shall take of Thy words," Deut. xxxiii. 2, 3; speaking also of the Lord, whose Divine-human [principle] is described by arising from *Seir*, and shining from *Mount Paran*; *Seir* hath respect to celestial love, and *Mount Paran* to spiritual love; the spiritual are signified by the people whom He loves, and by those who are joined together at His foot; foot signifies an inferior principle, consequently a more obscure principle, in the Lord's kingdom: so in Genesis, "Chedorlaomer and the kings with him, smote the Horites in their *Mount Seir*, even to *Elparan*, which is by the wilderness," chap. xiv. 5, 6; that the Lord's Divine-human [principle] is here signified by *Mount Seir*, and by *Elparan*, may be seen, n. 1675, 1676: so in Numbers, "It came to pass in the second year, in the second month, in the twentieth in the month, the cloud raised itself up from above the tabernacle of the testimony; and the sons of Israel

journeyed according to their journeyings, from the wilderness of Sinai, and the cloud rested in the *wilderness of Paran*," chap. x. 11, 12; that all the journeyings of the people in the wilderness signify states of the Church militant, and its temptations, in which man falls, but the Lord conquers for him, consequently that they signify the Lord's temptations and victories, will be shewn elsewhere, by the Divine Mercy of the Lord; and whereas the Lord sustained temptations by virtue of His Divine-human [principle], therefore by the wilderness of Paran is here signified in like manner the Lord's Divine-human [principle]: so again, in the same book, "Afterwards the people journeyed from Hazaroth, and encamped in the *wilderness of Paran*, and Jehovah spake to Moses, saying, send thou men that they may explore the land of Canaan, which I give to the sons of Israel: and Moses sent them from the *wilderness of Paran* by the mouth of Jehovah. And they returned unto Moses and Aaron, and to all the congregation of the sons of Israel, to the *wilderness of Paran* in Kadesh, and brought them back word, and shewed them the fruit of the land," xiii. 1, 2, 3, 4, 26; by their exploring the land of Canaan in journeying from the wilderness of Paran, is signified, that by the Lord's Divine-human [principle] the sons of Israel, that is, the spiritual, possess the heavenly kingdom, which is signified by the land of Canaan; but that they fell also at that time, signifies their weakness, and that therefore the Lord fulfilled all things contained in the law, and endured temptations and conquered therein, and thus that salvation from His Divine-human [principle] is imparted to those who are principled in faith grounded in charity, and also to those, who are exercised in temptations in which the Lord conquers; wherefore also when the Lord was tempted, He was in the wilderness, Matt. iv. 1; Mark i. 12, 13; Luke iv. 1; see above, n. 2708.

2715. There are two arcana here declared, the first is, that the good of the spiritual man is respectively obscure; the second is, that that obscure good receives illumination from the Divine-human [principle] of the Lord. With respect to the first of these arcana, that the good of the spiritual man is respectively obscure, it may appear from what hath been said above, n. 2708, concerning the state of the spiritual man in respect to the state of the celestial man; from a comparison of the state of each, this is very evident; with the celestial, good is implanted in their will-part, and hence they receive light into their intellectual part; but with the spiritual, all the will-principle is in a ruinous state, so that they receive no

good from thence, and therefore good is implanted by the Lord in their intellectual part, see n. 863, 875, 895, 927, 928, 1023, 1043, 1044, 2124, 2256; it is the will-part in man which principally lives, the intellectual part derives life thence; since therefore the will-principle with the spiritual man is in so ruined a state, that it is nothing but mere evil, and yet there is a continual influx of evil thence into the intellectual part or the thought, it is evident that good therein must needs be respectively obscured: hence it is, that the spiritual have not love to the Lord, like the celestial, consequently neither have they humiliation, which is essential in all worship, and by which good from the Lord may flow in; for an elated heart is incapable of receiving such good, and it can only be made manifest to an humble heart: neither have they spiritual love towards their neighbour, like the celestial, for from their will-part there is a continual influx of self-love and the love of the world, which obscures the good of neighbourly love; this may appear to every person of such character, from this consideration, if he reflects at all on what passes in himself, viz. that when he doeth good to any one, it is for some worldly end, in consequence whereof, though not perceivably, he yet thinks of recompense, either from the immediate objects to whom he does good, or from the Lord in another life, so that the good which he doeth is defiled with an idea of merit: it may also appear from this circumstance, viz. that when he hath done good to any one, it is the delight of his life to make mention of it, and thus to prefer himself to others; but the celestial love their neighbour more than themselves, and never think about recompense, neither do they prefer themselves to others in any respect. Moreover, with the spiritual, good is obscured by persuasions grounded in various principles, and originating also in self-love and the love of the world; concerning the nature and quality of the persuasive principle of faith, see n. 2682, 2689; this also is from an influx of evil on the part of the will. Besides, that good with the spiritual man is respectively obscure, may further appear from this consideration, viz. that he does not know what is true by virtue of any perception, as the celestial do, but only by virtue of instruction received from parents and masters, and also by virtue of the doctrine to which he is born: and in case he superadds any thing of himself and of his own thought, the sensual principle with its fallacies, and the rational principle with its appearances, for the most part are prevalent, in consequence whereof he can scarce acknowledge any pure truth, such as the celestial acknowledge; nevertheless in these resemblances



of truth the Lord implants good, although they are fallacious truths, or appearances of truth, but good becomes thereby obscure, deriving a quality from the truths with which it is conjoined; the case in this respect is like that of the sun's light as it flows into various objects, the quality of the recipient objects causing it to appear in each under a species of colour, a beautiful colour, if the quality of the form and of reception be suitable and correspondent, but not beautiful, if the quality of the form and of reception be not suitable and not so correspondent; thus good itself is qualified according to truth. The same appears also from this consideration, that the spiritual man doth not know what is evil, he scarce believes any thing to be evil but what is contrary to the commandments of the decalogue, being ignorant of the evils of affection and thought which are innumerable, and neither reflecting on them, nor calling them evils; moreover he regards the delights of lusts and of pleasures no otherwise than as good, and the delights of self-love he both indulges, and approves, and excuses, not knowing that such things affect his spirit, and determine its quality in another life. Hence in like manner it appears, that the spiritual man, although in the Word throughout scarce any thing else is treated of but the good of love to the Lord, and of neighbourly love, yet doth not know that good is the essential principle of faith, nor doth he know what love and charity is in its essence; and notwithstanding what he knows concerning faith, which he makes an essential principle, still he disputes whether it be so or not, unless confirmed by much experience in regard to life, which the celestial never do, for they know and perceive that it is so, whence the Lord declares in Matthew, "Let your discourse be yea yea, nay nay, for whatsoever is beyond this, is of evil," v. 37: for the celestial are principled in essential truth, concerning which the spiritual dispute, and hence the celestial can see indefinite things appertaining to that truth, and thus by virtue of the light thereof they can see as it were the whole heaven; but the spiritual, by reason of their disputing about truth, cannot approach after all to the first boundary of the light of the celestial, much less can they view any thing by virtue of that light.

2716. As to what concerns the other arcanum, viz. that this obscure principle with the spiritual is illuminated from the Lord's Divine-human [principle], it is an arcanum which cannot be so well explained to the apprehension, inasmuch as it is an influx of what is Divine, which in such case must be described: nevertheless some idea may be formed on the

subject from this consideration, that if the essential Supreme Divine principle entered by influx into such good as hath been described, defiled with so many evils and false persuasions, it could not be received, and in case it was received in any respect, the person principled in such good would feel infernal torment, and thus would perish; but the Lord's Divine-human [principle] may enter by influx into such persons, and illuminate such good, as is the case with the rays of the sun, when they fall upon dense clouds, and cause thereby all the variegated colours and beauties of a morning sky; still however the Lord cannot appear to such as the light of the sun, but as the light of the moon: hence it may be evident, that the cause of the Lord's coming into the world was for the sake of the spiritual, that they might be saved, see n. 2661.

2717. "And his mother took to him"—that hereby is signified the affection of truth, appears from the signification of mother, as denoting the Church, see n. 289; and inasmuch as the spiritual Church, which is here represented, is in the affection of truth, and is a Church by virtue of the affection of truth, therefore by mother is here signified that affection.

2718. "A wife from the land of Egypt"—that hereby is signified the affection of sciences appertaining to the man of the spiritual Church, appears from the signification of wife, as denoting affection or good, see n. 915, 2517; and from the signification of Egypt, as denoting science, see n. 1164, 1165, 1186, 1462. In this verse is described the man of the spiritual Church, as to his quality respecting good, that is, as to the essence of his life, viz: that good with him is obscure, but that it is illuminated from the Lord's Divine-human [principle], by virtue of which illumination there exists in his rational principle an affection of truth, and in his natural principle an affection of sciences: the reason why, with the spiritual man, the affection of good cannot exist, such as it is with the celestial man, but instead thereof the affection of truth, is, because with the spiritual man good is implanted in his intellectual part, and that such good is respectively obscure, was shewn above, n. 2715; hence no other affection can be produced and derived into his rational principle but the affection of truth, and by this into his natural principle the affection of sciences: by truth is meant no other truth than such as he believes to be truth, although in itself it may not be truth; and by sciences are not meant the sciences taught by the learned, but every scientific derived from civil life, from doctrine, and from the Word, and imbibed experimentally and by hearing; in the affection of such scientifics the man of the spiritual Church is

principled. In order to shew more clearly what is meant by being in the affection of truth, and what by being in the affection of good, it may be expedient to be more particular on the subject; they who are in the affection of truth, think, inquire, and debate, whether a thing be true or not true, whether it be so or not so, and when they are confirmed that it is true, or that it is so, they further think, inquire, and debate, what it is; thus they stick in the very threshold, and are incapable of being admitted into wisdom, until they are void of doubt; but they who are in the affection of good, by virtue of the good itself in which they are principled, know and perceive that it is so, and thus they do not abide in the threshold, but are in the inner chamber, being admitted into wisdom: as for example, in respect to this truth, that *it is celestial to think and act from the affection of good or from good*; they who are in the affection of truth, debate about it whether it be so, whether it be possible, and what it means, and so long as they are thus in doubt about it, they are incapable of being let in; but they who are in the affection of good, do not thus debate, or remain in doubt, but say that it is so, and therefore they are let in; for they who are in the affection of good, that is, the celestial, set out where they who are in the affection of truth, that is, the spiritual, halt, so that the last term or limit of the latter is the first of the former; therefore to the former it is given to know, acknowledge, and perceive, that the affections of good are innumerable, like the societies in heaven, and that they are all joined together of the Lord into a celestial form, so as to constitute as it were one man; it is also given them to distinguish the genus and species of every affection. Or let us take an example from this truth, that *all delight, blessedness, and happiness, is grounded solely in love, but according to the quality of the love, such is the delight, blessedness, and happiness*; the mind of the spiritual man is busied in considering whether it be so or not, and whether there are or not other sources of delight, blessedness, and happiness, as company, discourse, meditation, erudition, and also possessions, honour, reputation, and glory thence derived, not confirming himself in this, that such things are of no account, but only the affection of love which is in them, and the quality of that love; whereas the celestial man doth not stick in these preliminaries, but asserts it to be so, and in consequence thereof is in the very end and use, that is, in the affections themselves appertaining to love, which are innumerable, and in each of which are things ineffable, and this with a variation of delight, blessedness, and happiness,

to eternity. So also with respect to this truth, that *man should love his neighbour for the good appertaining to him*; they who are in the affection of truth, think, inquire, and debate, whether this be true, or whether it be so, and also what is meant by neighbour, and what by good, nor do they advance further, wherefore they shut against themselves the gate which leads to wisdom; but they who are in the affection of good, say that it is so, and therefore they do not shut the gate against themselves, but enter in, and know, acknowledge, and perceive, by virtue of good, who is a neighbour more than another, and also in what degree he is a neighbour, and that all are neighbours in a different degree, thus they know, acknowledge and perceive things ineffable in comparison with those who are only in the affection of truth: so lastly, in regard to this truth, that *he who loves his neighbour for the good which appertains to him, loves the Lord*; they who are in the affection of truth, inquire whether it be so, and if they are told, that he who loves his neighbour for the good which appertains to him, loves good itself, and inasmuch as all good is from the Lord, and the Lord is in all good, therefore when any one loves good, he also loves Him from whence good is, and in which He is; they inquire also whether it be so, and further what good is, and whether the Lord be in good more than in truth; and so long as they abide in such disquisitions, they are incapable even of the most distant view of wisdom; but they who are in the affection of good, have a perceptive knowledge that it is so, and immediately see an open field of wisdom leading even to the Lord. Hence it may appear, whence comes the obscurity in which they are who are in the affection of truth, that is, the spiritual, in respect to those who are in the affection of good, that is, the celestial: nevertheless the former may come from obscurity into light, if they are only disposed to be in the affirmative, that all good is of love to the Lord, and of charity towards their neighbour, and that love and charity is spiritual conjunction, and that hence comes all blessedness and happiness, consequently that in the good of love from the Lord there is heavenly life, but not in the truth of faith separate from such love.

2719. The subject first treated of in this chapter is concerning the Lord's rational principle, in that it was made Divine, which rational principle is Isaac; and concerning the rational principle merely human, in that it was separated, which is the

son of Hagar the Egyptian: the subject next treated of is concerning the spiritual Church, which was saved by the Lord's Divine-human [principle], which Church is Hagar and her boy: the subject now treated of is concerning the doctrine of faith, which was to serve that Church, viz. that human rationals grounded in scientifics were adjoined thereto, which human rationals are Abimelech and Phicol; conjunction is signified by the covenant which Abraham made with them; those rationals are appearances, not from a Divine origin, but from a human, which are adjoined for this reason, because the spiritual Church without them would not comprehend doctrine, consequently would not receive it; for, as was shewn above, n. 2715, the man of the spiritual Church is in an obscure principle respectively, wherefore doctrine must needs be clothed with such appearances as are accommodated to human thought and affection, and yet are not in such disagreement with real truths, but that Divine Good may have somewhat like a receptacle therein. Inasmuch as in chapter xxvi. Abimelech is again treated of, and also mention is made again of a covenant, but with Isaac, signifying in an internal sense the adjunction a second time of things rational and scientific to the doctrine of faith, at present we shall only give a summary explication of what is here contained in an internal sense on this subject, reserving a fuller explication till we come to treat of that chapter.

2720. Verse 22. *And it came to pass at that time, that Abimelech said, and Phicol the chief of his army, to Abraham, saying, God is with thee in all that thou doest. Verse 23. And now swear to me unto God here, if thou hast lied to me, and to my son, and to my grandson; according to the kindness which I have done with thee, do with me, and with the land in which thou hast sojourned. Verse 24. And Abraham said, I will swear. Verse 25. And Abraham reproved Abimelech, by reason of a well of water, which the servants of Abimelech had taken away. Verse 26. And Abimelech said, I have not known who hath done this word, and also thou hast not shewn me, and also I have not heard but to-day. Verse 27. And Abraham took flock and herd, and gave to Abimelech, and they both struck a covenant. Verse 28. And Abraham set seven ewe-lambs of the flock by themselves. Verse 29. And Abimelech said to Abraham, what are these seven ewe-lambs, which thou hast set by themselves? Verse 30. And he said, because thou shalt receive seven ewe-lambs from my hand, that it may be to me for a witness, that I have digged this well. Verse 31. Therefore he called that place Beersheba, because there they both swear.*

Verse 32. *And they struck a covenant in Beersheba; and Abimelech arose, and Phicol the chief of his army, and they returned into the land of the Philistines.* It came to pass at that time, signifies the state in which the Lord was when His rational principle was made Divine: and Abimelech said, and Phicol the chief of his army, to Abraham, signifies human rationals grounded in scientifics about to be adjoined to the doctrine of faith, which in itself is Divine: saying, God is with thee in all that thou doest, signifies that it is Divine as to all things both in general and in particular: and now swear to me unto God here, signifies affirmation: if thou hast lied to me, signifies without any doubting: and to my son, and to my grandson, signifies concerning the things which are of faith: according to the kindness which I have done with thee, signifies the rational things in which the Lord was before instructed: do with me and with the land in which thou hast sojourned, signifies reciprocity: and Abraham said, I will swear, signifies all affirmation: and Abraham reproved Abimelech, signifies the Lord's indignation: by reason of a well of water which the servants of Abimelech had taken away, signifies the doctrine of faith, in that scientifics were disposed to attribute it to themselves: and Abimelech said, signifies a reply: I have not known who hath done this word, signifies that the rational principle dictated otherwise: and also thou hast not shewn me, signifies that it was not from the Divine principle: and also I have not heard but to-day, signifies that it was now first discovered: and Abraham took flock and herd, and gave to Abimelech, signifies Divine goodnesses implanted in the rational things of doctrine signified by Abimelech: and they both struck a covenant, signifies conjunction: and Abraham set seven ewe-lambs of the flock by themselves, signifies the holiness of innocence: and Abimelech said to Abraham, what are these seven ewe-lambs which thou hast set by themselves, signifies that he might be instructed and might acknowledge: and he said, because thou shalt take seven ewe-lambs from my hand, signifies the holiness of innocence from the Divine principle: that it may be to me for a witness, signifies certainty: that I have digged this well, signifies that doctrine is from a Divine principle: therefore he called that place Beersheba, signifies the state and quality of doctrine: because they both swore, signifies by reason of conjunction: and they struck a covenant in Beersheba, signifies that human rationals were adjoined to the doctrine of faith: and Abimelech arose, and Phicol the chief of his army, and returned to the land.

of the Philistines, signifies that still they had no part in doctrine.

2721. Verse 33. *And he planted a grove in Beersheba, and there he called on the name of the God of eternity.* He planted a grove in Beersheba, signifies doctrine with its knowledges and quality: and called on the name of the God of eternity, signifies worship thence derived.

2722. "He planted a grove in Beersheba"—that hereby is signified doctrine thence derived with its knowledges and quality, appears from the signification of a grove, and from the signification of Beersheba. As to what concerns groves, it is to be observed, that in the ancient Church holy worship was performed on mountains and in groves; on mountains, because mountains signified the celestial things of worship, and in groves, because groves signified the spiritual things of worship; so long as that Church, viz. the ancient Church, was in its simplicity, so long their worship on mountains and in groves was holy, by reason that the celestial things, appertaining to love and clarity, were represented by those things which were high and lofty, as mountains and hills are, and the spiritual things thence derived were represented by things bearing fruit and by things bearing leaves, as gardens and groves: but when these representatives and significatives began to be made idolatrous, in consequence of men's worshipping things external without things internal, then that holy worship became profane; and therefore it was forbidden to perform worship on mountains and in groves: that the ancients performed holy worship on mountains, may appear from what is said of Abraham in chap. xii. of Genesis, "He betook himself thence to a mountain on the east of Bethel, and stretched out his tent, Bethel on the sea, and Ai on the east, and there he built an altar, and called on the name of Jehovah," verse 8; n. 1449 to 1455; and from the signification of mountain, as denoting the celestial principle of love, see n. 795, 796, 1430; that they also performed holy worship in groves, appears from what is said in this verse, "Abraham planted a grove in Beersheba, and there he called on the name of the God of eternity;" and also from the signification of a garden, as denoting intelligence, see n. 100, 108, 1588, and of trees, as denoting perceptions, see n. 103, 2163: that worship in groves was forbidden, appears from the following passages, "Thou shalt not plant to thyself a grove of every tree near the altar of Jehovah thy God, which thou shalt make to thyself, and thou shalt not set up to thyself a statue, which Jehovah thy God

hateth," Deut. xvi. 21, 22; and again, "The altars of the nations ye shall destroy, ye shall break in pieces their statues, and pull down their *groves*," Exod. xxxiv. 13; and again, "Ye shall burn their *groves* with fire," Deut. xii. 3: and whereas the Jews and Israelites, amongst whom this representative rite of the ancient Church was introduced, were principled only in things external, being mere idolaters in heart, and neither knowing, nor desiring to know, any thing internal, or any thing of a life after death, or of the kingdom of the Messiah, as being a heavenly kingdom, therefore as often as they were left at liberty, they performed profane worship on mountains and hills, and also in groves and forests, and likewise made to themselves high places instead of mountains and hills, and graven images of groves instead of groves, as may appear from several passages in the Word, as in the book of Judges, "The sons of Israel served Baalim and *groves*," iii. 7; and in the book of Kings, "Israel made *groves* to provoke Jehovah to anger," 1 Kings xiv. 15; and in another place, "Judah built for themselves *high places*, and statues, and *groves*, upon every *high hill*, and under every *leafy tree*," 1 Kings xiv. 23; and in another place, "Israel built to themselves *high places* in all cities, and set up statues and *groves* on every *high hill*, and under every *leafy tree*," 2 Kings xvii. 9, 10; and in another place, "Manasseh king of Judah reared up altars to Baal, and made a *grove*, as Ahab king of Israel had done, and set a graven image of the *grove*, which he had made, in the house of God," 2 Kings xxi. 3, 7; whence it is manifest, that they even made to themselves graven images of a grove; and that these were destroyed by king Josiah, appears from the same book, "Josiah caused to be brought forth from the temple of Jehovah all the vessels made for Baal and the *grove*, and for the sun and moon, and all the host of the heavens, and burned them without Jerusalem, and the houses which the women wove there for the *grove*: he also cut down the *grove* which Solomon had made, and likewise the *grove* in Bethel which Jereboam had made," 2 Kings xxiii. 4, 6, 7, 14, 15; that such things were also pulled down by king Hezekiah, appears from the same book, "Hezekiah king of Judah removed the *high places*, and brake the statues, and cut down the *grove*, and brake in pieces the brazen serpent which Moses had made," 2 Kings xviii. 4; that the brazen serpent was holy in the time of Moses, is evident, but when the mere external was worshipped, it was made profane, and was broken in pieces, for the same reason that worship was forbidden on mountains and in groves; this is further evident from what is written in the Prophets, as



in Isaiah, "Inflaming themselves with gods under every leafy tree; slaying the children in the rivers under the clefts of the rocks; even to the rivers hast thou poured out a libation, thou hast offered a present, on a *high and lofty mountain* hast thou set thine habitation, and there hast thou offered to sacrifice sacrifice," lvii. 5, 6, 7: again, "In that day shall a man look to his-Maker, and his eyes shall have respect unto the Holy One of Israel; and he shall not look to the altars the work of his hands, neither shall respect what his fingers have made, either the *groves*, or the solar statues," xvii. 7, 8; and in Micah, "I will cut off thy graven images and thy statues from the midst of thee, and thou shalt not bow down thyself any more to the work of thine hands, and I will pluck up thy *groves* from the midst of thee, and will destroy thy cities," v. 12, 13; and in Ezekiel, "Then shall ye know that I am Jehovah, when they are slain in the midst of their idols, round about their altars at every *lofty hill*, on all the *heads of the mountains*, and under every *leafy tree*, and under every interwoven *oak*, the place where they gave an odour of rest to all their idols," vi. 13. Hence then it is manifest what was the origin of idolatrous worship, viz. that representative and significative objects were worshipped; the most ancient people, who were before the flood, in all and singular visible things, as in mountains, in hills, in open fields, in valleys, in gardens, groves and forests, in rivers and waters, in cultivated grounds and grounds sown with grain, in trees of every kind, also in animals of every kind, and in the luminaries of heaven, saw somewhat representative and significative of the Lord's kingdom; they did not however suffer their eyes, much less their minds, to remain fixed in the visible objects, but used them as means of thinking of things celestial and spiritual in the kingdom of the Lord; and this in such a sort, that there was nothing in universal nature but served them as such a means; this also is really the case, that all and singular the things in nature are representative, which at this day is an arcanum, and scarce believed by any one: but after that the heavenly principle perished, which is the principle of love to the Lord, then mankind were no longer in the above state, viz. to see the celestial and spiritual things of the Lord's kingdom by visible objects as means or mediums; nevertheless the ancients, after the flood, from traditions and collected accounts, knew that visible objects were significative, and in consequence of their being significative, they accounted them holy, and hence came the representative worship of the ancient Church, which Church, as being spiritual, was not in the perception of the

reality of such significations, but only in the knowledge thereof, for it was in an obscure principle respectively, see n. 2715; still however it did not worship external things, but by external things remembered internal, and hence the men of that Church were in the holy principle of worship, when they were in representatives and significatives; they were enabled also to perform holy worship, inasmuch as they were principled in spiritual love, that is, in charity, which they made an essential of worship, wherefore the holy principle from the Lord could flow into their worship: but when the state of mankind was so changed and perverted, that they removed themselves from the good of charity, and consequently no longer believed in the existence of an heavenly kingdom, or of a life after death, but that they were in a like state with other animals, except that they had power to think, as is the case at this day, then holy representative worship was changed into idolatrous, and things external were worshipped; hence amongst many Gentiles at that time, and even amongst the Jews and Israelites, worship was not representative, but was changed into a worship of representatives and significatives, that is, of things external without things internal. As to what relates to groves in particular, they had amongst the ancients various significations, according to the particular kind of trees growing in them; the groves where olives grew, signified the celestial things of worship, the groves where vines grew, signified the spiritual things thereof, but the groves consisting of fig-trees, of cedars, of firs, of poplars, and of oaks, signified various things appertaining to things celestial and spiritual; in the present case mention is made of grove simply, without naming the trees of which it consisted, and it signifies those things appertaining to things rational, which are adjoined to doctrine and the knowledges thereof; trees also in general signify perceptions, see n. 103, 2163, but when predicated of the spiritual Church, they signify knowledges, by reason that the man of the spiritual Church hath no other perceptions than what are derived by knowledges from doctrine, or the Word, for these constitute his faith, consequently his conscience whence perception comes.

2723. As to what concerns Beersheba, it signifies the state and quality of doctrine, viz. that it is Divine whereunto human rational things are adjoined, as may appear from the series of things treated of from verse 22 to this, see n. 2613, 2614; the same may appear also from the signification of the expression itself in the original tongue, inasmuch as it denotes *the well of an oath and seven*; that well is the doctrine of faith, may be

seen n. 2702, 2720 ; that an oath is conjunction, may be seen, n. 2720, and also a covenant which is made with an oath, see n. 1996, 2003, 2021, 2037 ; and that seven is what is holy, consequently Divine, may be seen, n. 395, 433, 716, 881 ; whence it may appear evidently that Beersheba signifies doctrine which is in itself Divine with things rational or human appearances adjoined thereto ; that the name Beersheba is grounded in this signification, is manifest from the words of Abraham, "Because thou shalt receive *seven* ewe-lambs from my hand, that it may be to me for a witness that I have digged this *well*, therefore he called that place *Beersheba*, because there they both *swore* ; and they struck a covenant in *Beer-sheba*," verses 30, 31, 32 ; in like manner from the words of Isaac, chap. xxvi. "It came to pass in that day, that the servants of Isaac came and shewed him concerning the *well* which they digged, and said unto him, we have found waters, and he called it *Sheba* (an oath and seven) ; therefore the name of the city is *Beersheba* unto this day," verse 33 ; in this passage also mention is made of wells, concerning which there was a contention with Abimelech ; mention is made likewise of a covenant with him, and by Beersheba are signified human rational things again adjoined to the doctrine of faith, and in consequence of being again adjoined, and doctrine being thus accommodated to human apprehension, it is called a city ; that city denotes doctrinals in their complex, may be seen, n. 402, 2268, 2450, 2451 : Moreover Beersheba is mentioned in a like signification as to the internal sense, Gen. xxii. 19 ; chap. xxvi. 22 ; chap. xxviii. 10 ; chap. xvi. 1, 5 ; Joshua xv. 28 ; chap. xix. 1, 2 ; 1 Sam. viii. 2 ; 1 Kings xix. 7 ; and in an opposite sense, Amos v. 5 ; chap. viii. 14. The extension of things celestial and spiritual, which appertain to doctrine, is signified in an internal sense, when the extension of the land of Canaan is described as being from Dan even to Beersheba ; for by the land of Canaan is signified the Lord's kingdom, and also His Church, consequently things celestial and spiritual appertaining to doctrine, as in the book of Judges, "All the sons of Israel went forth, and the congregation was gathered together as one man *from Dan even to Beersheba*," xx. 1 : so in the book of Samuel, "All Israel *from Dan even to Beersheba*," 1 Sam. iii. 20 ; and in another place, "Causing the kingdom to pass from the house of Saul, and setting up the throne of David over Israel and over Judah, *from Dan even to Beersheba*," 2 Sam. iii. 10 ; and in another place, "Hushai said to Absalom, Let all Israel be gathered together *from Dan even to Beersheba*," 2 Sam. xvii. 11 ; and again, "David said to

Joab, that he should go through all the tribes of Israel *from Dan even to Beersheba*," 2 Sam. xxiv. 2, 7; and again, "There died of the people *from Dan even to Beersheba* seventy thousand men," 2 Sam. xxiv. 15; and in the book of Kings, "Judah dwelt under his vine, and under his fig-tree, *from Dan even to Beersheba*, all the days of Solomon," 1 Kings iv. 25.

2724. "And there he called on the name of the God of eternity"—that hereby is signified worship thence derived, appears from the signification of calling on a name, as denoting worship, see n. 440: They who were of the ancient Church, by name did not understand name, but all the quality of a thing, see n. 144, 145, 440, 768, 1754, 1896, 2009; thus by the name of God they understood every thing in one complex whereby God is worshipped, consequently every thing appertaining to love and faith: But when the internal principle of worship perished, and the external only remained, then by the name of God they began to understand nothing else but name, insomuch that they worshipped the very name itself without any concern about the principle of love and of faith from which they worshipped; in consequence hereof nations began to distinguish themselves by the names of gods, and the Jews and Israelites preferred themselves before other nations on account of worshipping Jehovah, placing the essential of worship in mentioning and invoking a name, when yet the worship of a name only is no worship, being practicable with the worst of people, who thereby do but more profane the name: inasmuch as by the name of God is signified the all of worship, that is, the all of love and of faith whereby He is worshipped, it is evident hence what is meant by these words in the Lord's Prayer, "*Hallowed be Thy name*," Matt. vi. 9; and by these words of the Lord, "Ye shall be hated of all for *My name's sake*," Matt. x. 22. "If two shall agree in *My name* on earth, concerning any thing whatsoever they shall ask, it shall be done for them of My Father, who is in the heavens: Where two or three are gathered together in *My name*, there am I in the midst of them," Matt. xviii. 20. "Whoso leaveth houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for *My name's sake*, shall receive an hundred-fold, and shall inherit eternal life," Matt. xix. 29. "Hosanna to the son of David, blessed is He who cometh in the name of the Lord," Matt. xxi. 9. "Jesus said, ye shall not see Me henceforth until ye shall say, blessed is He that cometh in the name of the Lord," Matt. xxiii. 29. "Ye shall be hated of all nations for *My name's sake*; yea, then shall many be

offended, and shall deliver up one-another, and shall hate one-another, and all these things for *My name's sake*," Matt. xxiv. 9, 10; "As many as received Him, to them gave He power to become the sons of God, believing on *His name*," John i. 12; "He that believeth not, is judged already, because he hath not believed on the *name of the Only-begotten Son of God*," John iii. 17, 18; "Jesus said, whatsoever ye shall ask in *My name*, that will I do," John xiv. 13, 14; chap. xv. 16; chap. xvi. 23, 24, 26; "Jesus said, I have manifested *Thy name* to the men," &c. John xvii. 6; "Holy Father, preserve in *Thy name* them whom Thou hast given Me, that they may be one, as we are," John xvii. 11, 12; "I have made known to them *Thy name*, and will make it known, that the love, with which Thou hast loved Me, may be in them, and I in them," John xvii. 26; "That ye may believe that Jesus is the Christ the Son of God, and that believing ye may have life in *His name*," John xx. 31: Besides many passages in the Old Testament, in which by the name of Jehovah, and of God, is not meant name, but the all of love and of faith, whence worship proceeds. Concerning those who worship a name only, without love and faith, it is thus declared by the Lord in Matthew, "Many shall say to Me in that day, Lord, Lord, have we not Prophesied by *Thy name*, and by *Thy name* cast out dæmons, and in *Thy name* done many virtues; but I will confess to them, I never knew you, depart from Me ye that work iniquity." vii. 22, 23. When the man of the Church, as was observed, from internal became external; and began to make worship consist in a name only, then they no longer acknowledged one God, but several gods; for it was customary with the ancients to add somewhat to the name of Jehovah, thereby to record some kindness or attribute of His, as in the present case, "He called on *the name of the God of eternity*;" and in the following chapter, "Abraham called the name of that place *Jehovah Jireh*, that is, He will see," verse 14; again, "Moses built an altar, and called the name thereof *Jehovah Nissi*, that is, my standard," Exod. xvii. 15; again, "Gideon built an altar to Jehovah, and called it *Jehovah Shalom*, that is, of peace," Judges vi. 24; besides other places; hence it came to pass, that they who made worship to consist in a name only, worshipped as many gods as there were names; and that amongst the Gentiles, especially in Greece and at Rome, so many gods were acknowledged and worshipped, when yet the ancient Church, from which those epithets came, never worshipped any but One God venerated under so many names, inasmuch as by name the men of that Church understood quality.

2725. Verse 34. *And Abraham sojourned in the land of the Philistines many days.* Abraham sojourned in the land of the Philistines many days, signifies that the Lord adjoined to the doctrine of faith very many things derived from the science of human knowledges.

2726. That by Abraham's sojourning in the land of the Philistines many days, is signified that the Lord adjoined to the doctrine of faith very many things derived from the science of human knowledges, appears from the signification of sojourning, as denoting to instruct, see n. 1463, 2025; and from the representation of Abraham, as denoting the Lord, see n. 1965, 1989, 2011, 2501; and from the signification of the land of the Philistines, or of Philisthea, as denoting the science of knowledges, see n. 1197, 1198; and from the signification of days, as denoting the states of the thing treated of, see n. 23, 487, 488, 493, 893; and as the subject here treated of is concerning knowledges grounded in scientifics and rationals, and it is said many days, therefore it signifies respectively very many. The subject treated of from verse 22, hitherto, is concerning things rational, derived from human scientifics, added to the doctrine of faith, as is evident from the explication; in the present verse is declared their concluding period. In respect to the subject itself, as it is of more than ordinary depth, and as it is further abundantly treated of in chapter xxvi. we shall defer any further explication at present.

### CONCERNING MARRIAGES, HOW THEY ARE CONSIDERED IN THE HEAVENS, AND CON- CERNING ADULTERIES.

2727. *FEW* at this day know what genuine conjugal love is, and whence it originates, by reason that few are principled in that love; it is almost universally believed to be innate, and thus to flow from a certain natural instinct, as it is called, and this the rather, because even amongst other animals there exists a conjugal principle; when yet the difference between conjugal love amongst mankind, and the conjugal principle which hath place amongst other animals, is like the difference between the state of man, and the state of a brute creature.

2728. *And whereas few at this day, as was observed, know what conjugal love is, therefore from what hath been discovered respecting it, we shall describe it: Conjugal love deriveth its*

origin from the Divine marriage of good and truth, consequently from the Lord Himself: That this is the origin of conjugal love, doth not appear to outward sense and apprehension, but still it may be manifest from influx, and from correspondence, and moreover from the Word; from influx, inasmuch as heaven, by virtue of the union of good and of truth, which flows from the Lord, is compared to a marriage, and is called a marriage; from correspondence, inasmuch as when good united with truth flows down into an inferior sphere, it forms an union of minds, and when into a still lower sphere, it forms a marriage: Wherefore an union of minds, by virtue of good united with truth from the Lord, is essential conjugal love.

2729. That this is the source of genuine conjugal love, may appear also from this consideration, that no one can be in it, unless he be principled in the good of truth and in the truth of good from the Lord; and likewise from this consideration, that heavenly blessedness and happiness is in that love, and they who are in it, all come into heaven, or into the heavenly marriage: The same may further appear from this consideration, that when the angels discourse together concerning the union of good and of truth, then in an inferior sphere amongst good spirits, there is presented a representative of marriage; but amongst evil spirits a representative of adultery; hence it is, that in the Word, the union of good and of truth is called a marriage, but the adulteration of good and the falsification of truth is called adultery and whoredom, see n. 2466.

2730. The men of the most ancient Church were distinguished above all others on this earth for living in genuine conjugal love, inasmuch as they were celestial men by virtue of good received in truth, and were in the Lord's kingdom together with the angels, and in that love enjoyed heaven: But their descendants, with whom the Church declined, began to love their children, not their conjugal partners; for it is possible for wicked men to love their children, but a conjugal partner can only be loved by the good.

2731. It was a sentiment amongst those most ancient people, that conjugal love is such, that it would be wholly another's, and this reciprocally, and that when the principle of love is mutual and reciprocal, the parties are then in celestial happiness; also that a conjunction of minds is such, that this mutual and reciprocal principle prevails in all and singular the things appertaining to the life, that is, in all and singular the things appertaining to affection, and in all and singular the things appertaining to thought: That therefore it was instituted of the Lord, that wives be the affections of good appertaining to

the will, and men be the thoughts of truth appertaining to the understanding, and that hence is derived a marriage, such as exists between the will and the understanding, and between all and singular the things appertaining thereto, with those who are principled in the good of truth, and in the truth of good.

2732. I have discoursed with the angels concerning this mutual and reciprocal principle of love, as to its nature and quality, and they have declared, that it is an image and likeness of one in the mind of another, and that thus they cohabit together not only in particular principles, but also in the inmost principles of life, and that the Lord's love and mercy can flow with blessing and happiness into such a oneness of principles. They declared also, that they who have lived in such conjugal love, during the life of the body, are together and cohabit in heaven as angels, sometimes also with children; but that at this day very few from Christendom are of this number, nevertheless such were all the members of the most ancient Church, which was celestial, and such were many of the ancient Church, which was spiritual: But they who have lived together in marriage, not joined in conjugal love, but in lascivious love, these are separated in another life, because nothing of lasciviousness is tolerated in heaven; and they are still more separated, who have held each other in aversion; and still more they, who have hated one another; when the parties first come into another life, they generally meet together, but after passing through severe suffering, they are separated.

2733. There were certain spirits, who, from habit acquired in the life of the body, infested me with peculiar cunning, and this by an influx of soft and as it were undulatory kind, such as is usually that of well-disposed spirits, but it was perceivable that craft and subtlety was therein, and that it was with design to captivate the attention and to deceive; at length I discoursed with one of them, who, as I was told, during his life in the world, had been a general of an army; and whereas, I perceived that the ideas of his thought were influenced by a lascivious principle, I discoursed with him concerning marriage, according to the manner of discoursing amongst spirits illustrated by representatives, which is full of expression, comprehending a variety of subjects, and this instantaneously: He said, that in the life of the body he had made light of adulteries; but it was given to tell him, that adulteries are wicked, howsoever it may appear otherwise to the adulterer, in consequence of the delight perceived therein, and of the persuasion grounded in such delight; and that he might know them to be wicked from this consideration, that marriages are the seminaries



of the human race, and consequently the seminaries also of the heavenly kingdom, and therefore that they are in no wise to be violated, but to be accounted holy; and also from this consideration, (which he ought to know, as being in another life, and in a state of perception) that conjugal love descends from the Lord through heaven, and that from that love, as from a parent, is derived mutual love, which is the firmament of heaven; and further from this consideration, that adulterers, if they do but only approach to the heavenly societies, are made sensible of their own stench, and cast themselves headlong thence towards hell; at least he might know, that to violate marriages was contrary to Divine laws, and contrary to the civil laws of all people, and also contrary to the genuine light of reason, as being contrary to order both Divine and human, not to mention other considerations: But he replied, that he had no knowledge of such things whilst he lived in the body, nor had he thought about them; he was desirous to reason on the subject whether it was so or not, but he was told, that truth doth not admit of reasonings in another life, inasmuch as reasonings side with and favour the ruling delights, consequently they side with and favour evils and falses, and therefore he ought first to think of the above considerations, as being truths; or to think from this principle, which is universally allowed, that none ought to do to another what he would not that another should do to him; on which principle he was questioned, whether on a supposition that any one had led his wife astray, whom he had loved, as men generally love their wives for a time, at least after marriage, he would not have detested adulteries under the impressions of resentment, and in such case, being a man of genius, have confirmed himself in such detestation more than others, even till he had condemned them to hell, thus he might judge himself by himself, if he would make the case his own.

2734. They who, in a married state, during the life of the body, have enjoyed the happiness resulting from genuine conjugal love, enjoy the same happiness also in another life, so that the happiness of one life is continued to them in that of another, and in the other life there is effected an union of minds, in which is heaven: I have been told, that the kinds of celestial and spiritual happinesses hence derived, according to the most general view only, are indefinite in number.

2735. Genuine conjugal love is an image of heaven, and when it is represented in another life, it is by the most beautiful objects that the eye can see, or the mind conceive; it is represented by a virgin of inexpressible beauty encompassed with a bright cloud, so that she may be said to be beauty itself in

essence and form ; all beauty in another life is said to proceed from conjugal love ; the affections and thoughts of that love are represented by adamantine atmospheres, sparkling as it were with rubies and carbuncles, and this with delights which affect the inmost principles of the mind : As soon as any thing of lasciviousness intervenes, they disappear.

2736. I have been informed, that genuine conjugal love is essential innocence which dwells in wisdom ; they who have lived in conjugal love, are principled in wisdom above all others in heaven ; they are infants in the flower and spring of age, and when viewed by others, they appear as such infants ; and whatever then befalls them, is a joy and happiness to them : these are in the inmost heaven, which is called the heaven of innocence ; through that heaven the Lord flows into conjugal love, and angels from that heaven are present with men, who live in that love ; they are also present with infants in the first stages of infancy.

2737. With those who live in conjugal love, the interior principles of the mind are open through heaven even to the Lord, for that love flows from the Lord through man's inmost principle ; hence they have the kingdom of the Lord in themselves, and hence they have genuine love towards infants for the sake of the Lord's kingdom ; and hence too they are receptible of heavenly loves more than other persons, and are also more highly principled in mutual love, for mutual love floweth thence as a stream from its fountain.

2738. Mutual love such as prevails in heaven, is not like conjugal love : the latter consists in desiring to be in the life of another as one, but the former consists in wishing better to another than to itself, such as is the love of parents towards their children, and the love of those who are affected with doing good, not for their own sakes, but on account of the joy which they find therein ; such angelical love is derived from conjugal love, and hence it hath birth as a child from its parent, and therefore it abides with parents towards their children : this love is preserved by the Lord with parents, although they are not principled in conjugal love, to the end that the human race may not perish.

2739. From the marriage of good and of truth in the heavens descend all kinds of love, which are like the love of parents towards their children, of brethren one amongst another, of relations, and of others, according to their degrees in their respective orders : according to these loves, which are grounded solely in good and truth, that is, in love and faith to the Lord, all the heavenly societies are formed, which are so joined toge-

ther by the Lord, as to resemble one man, wherefore also heaven is called the GRAND MAN; there are inexpressible varieties, all originating in and derived from the union of good and truth from the Lord, which union is the heavenly marriage: hence it is, that from marriages on the earths originate all consanguinities and affinities, and loves are in like manner derived according to the degrees of mutual connexion one amongst another; but whereas at this day conjugal love doth not exist, the consanguinities and affinities thence derived are indeed noted, but they are not consanguinities and affinities of love: in the most ancient Church there were also such derivations of love, wherefore they tohabited together in the heavens, distinguished as it were into nations, families, and houses, which all acknowledge the Lord as their only parent.

2740. Genuine conjugal love cannot possibly exist but between two, that is, in the marriage of one man and of one wife, and in no wise between more together, by reason that conjugal love is mutual and reciprocal, and the life of one conjugal partner is in that of the other reciprocally, so as to form as it were one; such union may exist between two, but not between more, inasmuch as more divide asunder that love. The men of the most ancient Church, who were celestial, and in the perception of good and of truth like the angels, had only one wife: they said, that with one wife they perceived celestial delights and happinesses, and that they were struck with horror, when mention only was made of the marriage of more: for the marriage of one husband and one wife descends, as was said, from the marriage of good and of truth, or from the heavenly marriage, which is of such a nature, as may appear from the Lord's words in Matthew, "Jesus said, have ye not read, that He who made them from the beginning, made them male and female? and he said, therefore shall a man leave father and mother, and shall cleave to his wife, and they two shall be for one flesh; wherefore they are no longer two, but one flesh; what therefore God hath joined together, let not man put asunder: Moses because of the hardness of your heart permitted to put away your wives, but from the beginning it was not so: all do not comprehend this word, but they to whom it is given," xix. 3 to 12.

2741. There is a continual influx of good and truth from the Lord into all, consequently there is a continual influx of conjugal love, but it is received in diverse manner by each, and as it is received, such it becomes; with the lascivious it is changed into lasciviousness, with the adulterous into adulteries; thus heavenly happiness is changed into unclean delight,

and thus heaven into hell : the case herein is like that of the light of the sun flowing into objects, which is received according to the form of the objects, and becomes blue, red, yellow, green, dark, yea even black, according to reception.

2742. There exists with some a principle resembling conjugal love, but yet it is not conjugal love, unless they are in the love of good and of truth, being only a love appearing like conjugal love, which hath its ground in motives of self-love and the love of the world, viz. that they may be served at home, that they may live in ease and security, that they may be taken care of in sickness and old age, or for the sake of their children whom they love : in some cases a principle of compulsion operates to produce such apparent love, which principle is grounded in fear respecting the marriage-partner, respecting reputation, and also respecting misfortunes ; in some cases it is a principle of lasciviousness which operates to produce such apparent love, which principle at first appears like conjugal love, causing the parties to put on a sort of innocence in their looks and behaviour, to sport like little children, to perceive a joy as from an heavenly origin, whereas in process of time, they do not enter into a closer and stronger union, like those who are principled in conjugal love, but are more and more separated. Conjugal love differs also with the married parties, with one it may prevail in a greater or less degree, with the other it may prevail in a very small degree or not at all, and in consequence of such difference, to the one it may be heaven, to the other hell ; affection and reception determine this.

2743. There was seen by me a great dog like Cerberus, and I asked what it signified, and was told, that by such a dog is signified a watch, or guard, lest in conjugal love any should pass from celestial delight to infernal delight, or from infernal to celestial ; for they who are principled in genuine conjugal love, are in heavenly delight, but they who are in adulterous love, are also in a delight which appears to them as heavenly, yet it is infernal ; by a dog thus is represented, that those opposite delights should be prevented from communicating.

2744. It was shewn me what is the manner of the progress of the delights arising from conjugal love, this way towards heaven, and that way towards hell ; the progress of the delights towards heaven was into blessednesses and happinesses continually multiplying, till they became innumerable and ineffable, and as the progression was more interior, it was into blessednesses and happinesses still more innumerable and ineffable, till it came even to the essential heavenly blessednesses and

*happinesses of the inmost heaven, or the heaven of innocence; and this by a most perfectly free principle, for all freedom is of love, consequently the most perfect freedom is of conjugal love, which is essentially celestial. Afterwards was shewn the manner of the progress of the delights of conjugal love towards hell, in that they remove themselves by degrees from heaven, and this also from an apparently free principle, till at length there are scarce any remains of an human principle in them; the deadly and infernal principle in which they close, cannot be described. A certain spirit, who was at this time with me, and saw the above progress, hastened to the sirens in front, with whom the progress of the delights of conjugal love is of the latter kind, exclaiming, that he would shew them the nature and quality of their delights, keeping at first the idea thereof in his mind, but when by degrees he came more in front, the idea was continued, like the progress of the delights to hell, and at length closed in the horror above described; sirens are such females as have been principled in a persuasion that whoredom and adultery is honourable, and have also been held in esteem by others on account of such persuasion, and of their elegant way of living; the greatest part of them come into another life from Christendom; see more concerning them, n. 831, 959, 1515, 1983, 2484.*

*2745. There are women who do not love their husbands, but think meanly of them, and at length make them of no account; their nature and quality was represented by a cock, a wild cat, and a tiger of a darkish colour; it was declared concerning such, that they begin with talking much, afterwards they proceed to chiding, and at length put on the nature of the tiger; it was urged by some, that such still love their husbands, but reply was made, that that love is not human, and that it flows alike into the wicked, yea even into all kinds of animals, inso-much that these animals love their offspring more than themselves; it was added, that with such women there is nothing of conjugal love.*

*2746. There was a certain spirit in a middle altitude above the head, who, during the life of the body had lived lasciviously, being delighted with variety, so that he had loved none constantly, but had frequented brothels, and had thus committed whoredom with many, and had afterwards rejected all, in consequence whereof he had defrauded several, and had extinguished all desire of marriage, yea even all desire of procreating children, and had thus contracted an unnatural nature: all these things were discovered and laid open, and he was miserably punished, and this in the sight of angels; afterwards*

he was cast into hell. Concerning the hells of adulterers see above, n. 824 to 830.

2747. Inasmuch as adulteries are contrary to conjugal love, it is not possible for adulterers to be with the angels in heaven; their contrariety also to goodness and truth is a cause of separation; for the same reason it is impossible they should be in the heavenly marriage, which is rendered further impossible by the filthy ideas they entertain concerning marriage; when marriage is only mentioned, and an idea thereof occurs, instantly their ideas are filled with lascivious, obscene, and wicked abominations; in like manner when the angels discourse concerning goodness and truth, adulterers think contrary thereto; for all affections and thoughts thence derived, remain with man after death such as they have been in the world. It is in the mind of adulterers to destroy societies, most of them being cruel, see n. 824, thus in their hearts contrary to charity and mercy, making mock at the miseries of others, desiring to deprive others of their property, and practising such desires as far as they dare, delighting in the destruction of friendships, and in sowing the seeds of enmities; they pretend to a religious principle, in that they say they acknowledge the Creator of the universe, and a providence but only universal, and salvation grounded in faith, and that their lot will not be worse than that of others; but when they are explored as to their qualities in heart, which is done in another life, it is then discovered that they do not even believe these things, but instead of the Creator of the universe they acknowledge nature, instead of an universal providence they acknowledge no providence, and respecting faith they think nothing; and all this is a consequence of the utter opposition of adulteries to goodness and truth; hence any one may judge how adulterers can come into heaven.

2748. Certain spirits, who had led an adulterous life in the world, came to me, and spake with me; I perceived that they had not been long in another life, for they knew not that they were there, but supposed that they were still in the world, the reflection where they were being taken away from them; it was given to tell them, that they were in another life, but they presently forgot it; they asked, where there were any houses, where they might enter and insinuate themselves? But in reply, they were questioned, Whether they ought not to have respect to things spiritual, viz. such as appertain to conjugal love, which is rent asunder by such allurements as they were in quest of, and that this was contrary to Divine order? To these things however they did not in the least attend, neither did they understand them. I then asked, whether they were not afraid

of the laws, and of the punishments which the laws inflicted? But these they despised: yet when I told them, that possibly they might be severely beaten by the domestics, this made some impression upon them. It was afterwards given to perceive their thoughts, (for thoughts are communicated in another life) and they were so filthy and obscene, that the upright and well-disposed spirits could not help being struck with horror; and yet all thoughts, as to the most minute particulars thereof, are made public in another life before spirits and angels: hence it may further appear, that adulterers cannot be in heaven.

2749. They who by adulteries have contracted a loathing and nauseousness to marriage, convert every delight, blessedness, and happiness, as it comes from the heaven of angels, into what is loathsome and nauseous, afterwards into what is painful, and lastly into what is stinking, so that they cast themselves headlong thence towards hell.

2750. I am well informed by the angels, that when any one commits adultery on earth, heaven is instantly closed against him, and that he afterwards lives immersed solely in worldly and corporeal things; and then, although he hears of the things appertaining to love and faith, still they do not penetrate his interiors: and whatever he himself speaks concerning those things, does not come from his interiors, but only from his memory and his lips, under the impulse of self-conceit or the love of gain; for the interiors are closed, and cannot possibly be opened but by earnest repentance.

2751. In front upwards before the left eye, there was a globular collection of such spirits, as during the life of the body had plotted together in secret, and with more cunning than others; they were adulterers, and were still in the world of spirits, being recently deceased; it was customary with them to send forth some in every direction from their globe, who might plot not only against conjugal love, but also against goodness and truth, and especially against the Lord; they who are sent forth, return to the rest, and relate what they have heard, and accordingly they lay their plans: they sent one of these emissaries also to me, supposing that I was a spirit, because I discoursed in the language of spirits; the emissary, when he spoke, uttered scandalous invectives, chiefly against the Lord, so that he was composed as it were of mere scandals; but I replied, that he ought to check himself in such things, knowing from what globe he came, and of what base dregs it consisted; with respect to the Lord, I told him, I knew beyond all doubt that He is One with the Father, that the universal heaven is His, that from Him comes all innocence, peace, love,

charity, mercy, also conjugal love, and all goodness and truth, which are all Divine; and that Moses and the Prophets, that is, all and singular the things contained in the internal sense of the Word, have respect unto Him, and that all the ceremonial rites of the Jewish Church represented Him; and inasmuch as I was convinced of the certainty of all this, so that no doubt remained concerning it, I asked him what he wished for further? On hearing what I had said, he was ashamed and retired: these declarations respecting the Lord were made, in order that he might relate them to the adulterers, who constituted that wicked globe from which he was sent forth.

2752. They who had been ensnared into adulteries, are particularly desirous to obsess\* men in another life, and thereby to return into the world, but they are detained by the Lord in hell, to prevent their admission amongst those spirits who are attendant on man; most of these are from the Christian world, and few elsewhere.

2753. There are some in the world, who are impelled by lust to entice virgins to whoredom, in whatever place they are, in monasteries, in their families, with their parents, and even with their wives, and ingrate themselves by all cunning devices and allurements; in consequence of the habit hereby acquired, and of its becoming as it were natural to them, they retain it in another life, and are thereby enabled to insinuate themselves into societies, by their gentleness and pretended goodness, but inasmuch as their thoughts are made manifest, they are rejected; they pass thus from one society to another, but are every where rejected, and also joined, for they study to steal away the delights and blessednesses of others; at length they are admitted into no societies, but after undergoing severe punishment, they are associated to their like in hell.

2754. The most deceitful appear sometimes on high above the head, but their hell is at a great depth beneath the heel of the foot; they are the modern Antediluvians, they ensnare by innocence, by mercy, and by various good affections with persuasion; during their abode in the world, they were adulterers above all others; wheresoever they met with a beautiful and young wife, they got admission to her without conscience, and by the above pretended good affections tempted her to a compliance with their lusts; they are invisible, and unwilling to be discovered, being in act unknown; they are also cruel, having had respect only to themselves, and not concerned though the whole universe should perish for them: there are great numbers

\* See more on the subject of obsession, n. 1933.



of such spirits at this day, and it was declared they were from Christendom; their hell is of all others the most grievous.

2755. There are several hells of adulteries, and nothing is more loved there, or more delightful, than filth and excrement; which may be manifest also from what is observable of several of that class in the life of the body, in that their delight is both to think and to talk of filthy subjects, abstaining only for decency's sake: the delight of adultery in another life is turned into such things, the case herein being like that of the sun's heat, even in time of spring, whilst it flows into excrement, or into a dead body.

2756. There are some spirits who from principle have held a communion of wives; these in another life discourse like good spirits, but they are malignant and deceitful; their punishment is dreadful, they are collected as into a fascicle (or bundle), and representatively as it were a serpent is entwisted around them, which encompasses all as a globe wrapped about with bandages, and thus they are rejected.

2757. Being conducted on a time through some abodes I came to one, where my feet and loins were seized with heat, and I was told, that that abode was inhabited by those who have indulged in pleasures, but still have not extinguished the natural desire of procreating children.

2758. That genuine conjugal love is constituent of heaven, is represented in the kingdoms of nature, for there is nothing in universal nature but what in some manner represents the Lord's kingdom in general, the natural kingdom deriving all its origin from the spiritual kingdom; what is without an origin prior to itself, is nothing, not a single existence being unconnected with its cause, consequently with its end, for in such case it must instantly perish, and be annihilated: hence then come the representatives of the Lord's kingdom in the kingdoms of nature: that conjugal love is heaven, appears from the transformation of worms into nymphs and chrysallises, and thence into winged insects, for when the time of their nuptials come, which is when they put off their terrestrial form, or their worm state, and are furnished with wings, and become volatile, they are then elevated into the atmosphere, their heaven, where they sport with each other, celebrate marriages, lay eggs, and are nourished with the juices of flowers; they are then also in their beauty, having wings of gold and silver colours, and adorned with other marks of richness and elegance: such is the effect of the conjugal principle even with these insignificant animals.

2759. On the right side from the lower earth there arose as it were a volume, which was said to consist of many spirits from

*the lower sort of people who were unlearned, but not depraved : they were rustics and other simple ones, and in discoursing with them they said, that they knew the Lord, to whose name they commend themselves ; they knew little besides concerning faith and its mysteries : others afterwards arose, who knew something more : it was perceivable that their interiors were capable of being opened, for in another life this may be perceived manifestly ; they had conscience, which was communicated with me, in order that I might know its quality, and I was told that they lived simply in conjugal love ; they said that they loved their conjugal partner, and abstained from adulteries, and that they did so from conscience was evident from this consideration, that they declared they could not do otherwise, because it was contrary to their will : such are informed in another life, and are perfected in the good of love and the truth of faith, and are finally received amongst angels.*

## P R E F A C E.

INTO what mistakes they fall, who abide in the literal sense of the Word alone, without searching out the internal sense from other passages where it is explained, may appear manifest from the number of heresies, which have sprung up in all ages of the Church, and which are each of them confirmed by their respective favourers from the literal sense of the Word; especially from that grand heresy, which the wild and infernal love of self and the world hath brouched from the Lord's words to Peter, "I say unto thee, that thou art Peter, and on this rock will I build My Church, and the gates of hell shall not prevail against it: and I will give unto thee the keys of the kingdom of the heavens, and whatsoever thou shalt bind on earth, shall be bound in the heavens, and whatsoever thou shalt loose on earth, shall be loosed in the heavens," Matt. xvi. 15, 16, 17, 18, 19: They who strain the literal sense, suppose that these words were spoken of Peter, and that he had this great power given him; when yet it was well known, that Peter was a very plain simple man, and that he in no case exercised such a power, and that to exercise it is contrary to what is Divine; nevertheless, under the impulse of a wild and infernal love of self and of the world, in consequence whereof they would arrogate to themselves the highest power on earth, and in heaven, and make themselves gods, some explain this according to the letter, and are vehement in defence of such explanation; when yet the internal sense of those words is, that essential FAITH in the Lord, which hath place with those only, who are principled in love to the Lord, and in charity towards their neighbour, hath that power; and yet not even faith, but the LORD from whom faith is derived;

by ROCK is here meant that faith, as in other passages throughout the Word; on That the Church is built, and against That the gates of hell do not prevail; and to That faith belongs the keys of the kingdom of the heavens; That shutteth heaven, to prevent the entrance of evils and false principles, and That opens heaven for goodnesses and truths; such is the internal sense of the above words: the twelve Apostles, like the twelve tribes of Israel, represented nothing else but all the things appertaining to such faith, see n. 577, 2129, 2130; Peter represented faith itself, James charity, and John works of charity, (see the preface to chapter xviii. of Genesis) in like manner as Reuben, Simeon, and Levi, Jacob's first-born, in the representative Jewish and Israelitish Church, as is manifest from a thousand passages in the Word; and inasmuch as Peter had relation to faith, therefore the above words were spoken to him. Hence it is evident into what darkness they cast themselves, and others along with themselves, who explain all things according to the letter, as in the instance of the above words to Peter, whereby they derogate from the Lord, and arrogate to themselves the power of saving mankind.

# GENESIS.

## CHAPTER THE TWENTY-SECOND.

2760. IN the Revelation the Word is thus described as to the internal sense, "*I saw heaven open, and behold a WHITE HORSE, and He who sat thereon was called faithful and true, and in righteousness doth He judge and make war: His eyes were a flame of fire; and upon His head were many diadems: having a name written which no one knew but Himself: and He was cloathed with a vesture tinged with blood; and His name is called the WORD OF GOD, And the armies, which are in the heavens, followed Him on white horses, cloathed in fine linen white and clean; and He hath on His vesture and on His thigh a name written, KING OF KINGS, and LORD OF LORDS,*" chap. xix. 11, 12, 13, 14, 16: it is impossible for any one to know what each of these expressions implies, except from the internal sense; it is manifest that every expression is in some respect representative and significative, as when it is said, that heaven was open, that there was a white horse, that He who sat on him was faithful and true, and that in righteousness He judgeth and maketh war, that His eyes were a flame of fire, that on His head were many diadems, that He had a name which no one knew but Himself, that He was cloathed in a vesture tinged with blood, that the armies which are in the heavens followed Him on white horses, that they were cloathed with fine linen white and clean, and that on His vesture and on His thigh He had a name written: it is expressly said, that the Word is here described, and the Lord who is the Word, for it is said, "*His name is called the Word of God,*" and afterwards, "*He hath on His vesture and on His thigh a name written, King of Kings and Lord of Lords:*" from the interpretation of each expression it evidently appears, that in the above passage the Word is described as to the internal sense; by heaven being

open is represented and signified, that the internal sense of the Word is not seen but in heaven, and by those to whom heaven is open, that is, who are principled in love to the Lord and in faith originating in love; *horse*, which is *white*, represents and signifies the understanding of the Word as to the interior things thereof; that this is the signification of a white horse, will be shewn presently; that He who sat on him is the Word and the Lord who is the Word, is manifest; who, by virtue of good, is called faithful and judging in righteousness, and by virtue of truth is called true and making war in righteousness; the many diadems on His head signify all the things of faith; having a name written which no one knew but Himself, signifies that the quality of the Word in the internal sense is seen by no one but Himself, and to whom He reveals it; clothed with a vesture tinged with blood, signifies the Word in the letter; the armies in the heavens who followed Him on white horses, signify those who are in the understanding of the Word as to its interiors; clothed with fine linen white and clean, signifies the same persons principled in love and in faith originating in love; a name written on the vesture and on the thigh, signifies truth and good: from these particulars, and from those which precede and follow, it is evident, that about the last time the internal sense of the Word will be opened; what shall come to pass at that time, is also described in the same chapter, verses 17, 18, 19, 20, 21.

2761. That white horse is the understanding of the Word as to the interior things thereof, or what is the same thing, the internal sense of the Word, appears from the signification of horse, as denoting the intellectual principle; in the prophetic parts of the Word much mention is made of horse and horseman, but heretofore no one hath known, that horse signifies the principle of intelligence, and horseman an intelligent person; as in the prophecy of Jacob then Israel, it is said of Dan, "Dan a serpent on the way, a serpent ~~dat~~ on the path, biting the *heels of the horse*, and his horseman shall fall backwards; I wait for Thy salvation, Jehovah," Gen. xlix. 17, 18; that a serpent is one who reasoneth from things sensual and scientific concerning Divine arcana, may be seen, n. 195; that way and path is truth, see n. 627, 2333; that heel denotes the lowest natural principle, see n. 259; that horse denotes the understanding of the Word, and horseman one who teaches, see n. 2686; hence it is evident what these prophetic words signify, viz. that whosoever reasoneth from things sensual and scientific concerning the truths of faith, sticks fast in the lowest principles of nature, and thus believes nothing,

which is to fall backward, wherefore it is added, "I wait for Thy salvation, Jehovah." So in Habakkuk, "God, Thou *ridest* on Thine horses, Thy chariots are salvation, Thou hast caused Thine horses to tread in the sea," iii. 8, 15; where horses denote Divine Truths which are in the Word, chariots denote doctrine thence derived, sea denotes knowledges, see n. 28, 2120, which being the understanding of the Word from God, it is therefore said, Thou hast caused Thine horses to tread in the sea: horses are here attributed to God, as in the revelation above, to whom they could not be attributed unless they had such a signification. So in David, "Sing ye unto God, sing ye in His name, exalt Him that *rideth* in the clouds, in His name Jah," Psalm lxxviii. 4; where to ride in the clouds denotes the understanding of the Word as to its interior things, or the internal sense; that cloud is the Word in the letter, in which is the internal sense, see preface to chap. xviii. of Genesis, where it is explained what is signified by the Lord's coming in the clouds of the heavens with virtue and glory. So again, "Jehovah bowed down the heavens, and came down, and it was darkness under His feet, and He *rode* upon a cherub," Psalm xviii. 9, 10; where darkness is put for clouds, to ride upon a cherub denotes the Lord's Providence, to prevent man's entering of himself into the mysteries of faith contained in the Word, see n. 308. So in Zechariah, "In that day shall there be on the *bells of the horses* the holiness of Jehovah," xiv. 20; where the bells of the horses denote the understanding of the spiritual things of the Word, which are holy. So in Jeremiah, "There shall enter through the gates of this city kings and princes, sitting on the throne of David, *riding* in a chariot, and *on horses*, they and their princes, the man of Judah, and the inhabitants of Jerusalem, and this city shall be inhabited for ever," xvii. 25, 26; chap. xxii. 4; the city Jerusalem denotes the Lord's spiritual kingdom and Church; kings denote truths, see n. 1672, 2015, 2069; princes denote the primary precepts of truth, see n. 1482, 2089; David denotes the Lord, see n. 1888; the man of Judah and the inhabitants of Jerusalem denote those who are principled in the good of love, of charity, and of faith, see n. 2268, 2451, 2712; thus to ride on a chariot and on horses denotes to be instructed in the doctrine of truth derived from the internal understanding of the Word. So in Isaiah, "Then shalt thou be delighted on Jehovah, and *I will cause thee to ride* on the heights of the earth, and I will cause thee to feed on the inheritance of Jacob," lviii. 14; where to ride on the heights of the earth denotes intelligence. So in David, "A song of

loves, gird thy sword on thy thigh, O mighty man, thy glory and renown, and proceed in thy renown, *ride on the word of truth*, and of the mildness of righteousness, and thy right hand shall teach thee wonderful things," Psalm xlv. 1, 5; where to ride upon the word of truth, manifestly denotes the intelligence of truth, and upon the word of the mildness of righteousness denotes the wisdom of good. So in Zechariah, "In that day, said Jehovah, I will smite *every horse* with astonishment, and the *rider* with madness; and upon the house of Judah will I open mine eyes, and I will smite *every horse of the people* with blindness," xii. 4; where horse also manifestly denotes the understanding, which should be smitten with astonishment and blindness, and rider denotes one that is intelligent, who should be smitten with madness. So in Hosea, "Take away all iniquity, and receive good, and we will give back again the calves of our lips; Ashur shall not save us, *we will not ride upon a horse*, and we will not say any longer to the work of our hands, thou art our God," xiv. 2, 3; where Ashur denotes reasoning, see n. 119, 1186; horse man's own intelligence: many other passages, if necessary, might be adduced to the same purpose.

2762. The sole ground of this signification of *horse*, as denoting the intellectual principle, is from representatives in another life: in the world of spirits are frequently seen horses, and this with much variety, and also those who sit on horses, and as often as they appear, they signify the intellectual principle; such representatives are continually presented before spirits: it is in consequence of this representative of horse, as denoting the intellectual principle, that when horses are mentioned in the Word, the spirits and angels attendant on man know instantly, that the subject treated of is concerning the intellectual principle; hence also it is, that to certain spirits who come from a certain orb elsewhere, when being principled in intelligence and wisdom they are elevated from the world of spirits into heaven, there appear bright shining horses as of fire: which were also seen by me, when they were taken up; hence it was made manifest to me what is signified by the *fiery chariot* and *fiery horses*, which were seen by Elisha, when Elijah ascended by a whirlwind into the heavens; likewise what is signified by the exclamation of Elisha on the occasion, "*My Father, my Father, the chariots of Israel, and the horsemen thereof*," 2 Kings ii. 11, 12; and also by what Joash King of Israel said in like manner to Elisha when he died, "*My father, my father, the chariots of Israel, and the horsemen thereof*," 2 Kings xiii. 14: that by Elijah and Elisha was



represented the Lord as to the Word, will be shewn, by the Divine Mercy of the Lord, elsewhere; the doctrine of love and charity from the Word is signified by a *fiery chariot*, and the doctrine of faith thence derived by *fiery horses*; the doctrine of faith is the same thing as the understanding of the Word as to its interior contents, or the internal sense. That chariots and horses appear in the heavens before spirits and angels, may further appear from this consideration, that they were seen by the Prophets, as by Zechariah, chap. i. 8, 9, 10; chap. vi. 1, 2, 3, 5, 6, 7; and by others; also by the boy of Elisha, of whom it is thus written in the book of Kings, "Jehovah opened the eyes of the boy of Elisha, and he saw, and behold the mountain full of *horses* and *fiery chariots* round about Elisha," 2 Kings vi. 17: moreover, in that part of the world of spirits which is the abode of the intelligent and the wise, chariots and horses continually appear, by reason, as was said, that chariots and horses represent those things which appertain to wisdom and intelligence: that such as are raised up after death, and enter into another life, see represented to them a youth sitting on a horse, and afterwards dismounting, and that thereby is signified, that they must be instructed in the knowledges of good and of truth, before they can come into heaven, may be seen, n. 187, 188. That chariots and horses have this signification, was perfectly well known in the ancient Church, as may also appear from the book of Job, which is a book of the ancient Church, wherein are these words, "God made him to forget *wisdom*, and hath not imparted to him *intelligence*, near the time he elevated himself on high, he derideth the *horse* and *his rider*," xxxix. 17, 18, 19. The signification of horse, as denoting the intellectual principle, was derived from the ancient Church to the wise round about, even into Greece; hence it was, that in describing the sun, by which is signified love, see n. 2441, 2495, they placed therein the god of their wisdom and intelligence, and attributed to him a chariot and four fiery horses; and in describing the god of the sea, inasmuch as by sea were signified sciences in general, see n. 28, 2120, they also allotted horses to him: hence too, when they described the birth of the sciences from the intellectual principle, they feigned a flying horse, which with his hoof burst open a fountain, where were virgins who were the sciences; nor was any thing else signified by the Trojan horse, but an artful contrivance of the understanding to destroy walls: at this day indeed, when the intellectual principle is described, agreeable to the custom received from the ancients, it is usually described by a flying

horse or Pegasus, and erudition by a fountain, but it is known scarce to any one, that horse in a mystical sense signifies the understanding, and that a fountain signifies truth; still less is it known that those significatives were derived from the ancient Church to the Gentiles.

2763. Hence then it is evident, whence came the representatives and significatives contained in the Word, viz. from the representatives which exist in another life; it was from another life that such representatives came to the men of the most ancient Church, who were celestial, and were together with spirits and angels whilst they lived in the world; those representatives were derived from them to their posterity, and at length to those who knew only that such things were significative, without knowing what they particularly signified; but inasmuch as they had existed from the most ancient times, and were applied in Divine worship, they were therefore accounted venerable and holy. Besides representatives, there are also correspondencies, which both in sound and signification differ in the natural world from what they are in the spiritual world; thus heart denotes the affection of good, eyes understanding, ears obedience, hands power, besides numberless others; these are not so represented in the spiritual world, but they correspond, as natural to spiritual; hence it is, that each particular expression, as to the smallest dot or tittle in the Word, involves things spiritual and celestial; and that the Word is so inspired, that when it is read by man, spirits and angels instantly perceive it spiritually according to representations and correspondencies. But this science, which was so cultivated and esteemed by the ancients after the flood, and by which they were enabled to think with spirits and angels, is at this day totally obliterated, insomuch that scarce any one is willing to believe that such a science exists; and they who believe, consider it merely as somewhat mystical of no use, and this by reason that man is become altogether worldly and corporeal, so that when mention is made of what is spiritual and celestial, he immediately feels a repugnance, and sometimes disdain, yea even a loathing; what then will he do in another life, which abideth for ever, where there is nothing wordly and corporeal, but only what is spiritual and celestial, which constitutes life in heaven?

## CHAPTER XXII.

1. AND it came to pass after those words, that God did tempt Abraham, and said unto him, Abraham, and he said, behold I.

2. And He said, take I pray thy son, thine only one, whom thou lovest, Isaac, and go thou to the land of Moriah, and offer him there for a burnt-offering on one of the mountains, which I declare to thee.

3. And in the morning Abraham arose early, and saddled his ass, and took his two boys with him, and Isaac his son, and cut the wood of the burnt-offering, and arose, and went to the place, which God said to him.

4. On the third day Abraham lifted up his eyes, and saw the place afar off.

5. And Abraham said to his boys, tarry ye here with the ass, and I and the boy will go yonder, and we will bow ourselves, and will return to you.

6. And Abraham took the wood of the burnt-offering, and placed on Isaac his son: and he took in his hand fire and a knife, and they went both of them together.

7. And Isaac said to Abraham his father, and said, my father, and he said, behold I, my son, and he said, behold the fire and the wood, and where is the cattle for a burnt-offering.

8. And Abraham said, God will see for Himself cattle for a burnt-offering, my son, and they went both of them together.

9. And they came to the place which God said to him, and Abraham built there an altar, and disposed the wood, and bound Isaac his son, and placed him on the altar over the wood.

10. And Abraham put forth his hand, and took the knife to slay his son.

11. And the angel of JEHOVAH out of heaven cried to him, and said, Abraham, Abraham, and he said, behold I.

12. And he said, put not forth thy hand to the boy, neither do thou any thing to him, because I now know that thou fearest God, and hast not withheld thy son, thine only one, from Me.

13. And Abraham lifted up his eyes, and saw, and behold a ram behind withheld in a thicket by his horns: and Abraham, went, and took the ram, and offered him for a burnt-offering instead of his son.

14. And Abraham called the name of that place, JEHOVAH shall see, which is said at this day, in the mount JEHOVAH shall see.

15. And the angel of JEHOVAH cried to Abraham a second time out of heaven,

16. And said, in Myself have I sworn, saith JEHOVAH, because thou hast done this Word, and hast not withheld thy son, thine only one,

17. That in blessing I will bless thee, and in multiplying I will multiply thy seed, as the stars of the heavens, and as the sand which is upon the sea-shore, and thy seed shall inherit the gate of thine enemies.

18. And in thy seed shall all the nations of the earth be blessed, because thou hast hearkened to My voice.

19. And Abraham returned to his boys; and they arose, and went together to Beersheba; and Abraham dwelt in Beersheba.

20. And it came to pass after those words, that it was told Abraham, saying, behold Milcah she also hath borne sons to thy brother Nahor.

21. Huz his first-born, and Buz his brother, and Kemuel the father of Aram.

22. And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.

23. And Bethuel begat Rebekah: these eight Milcah did bear to Nahor Abraham's brother.

24. And his concubine, whose name was Reumah, she bare also Tebah, and Gaham, and Thaash, and Maacah.

## THE CONTENTS.

2764. THE subject treated of in this chapter, in the internal sense, is concerning the Lord's most grievous and inmost temptations, whereby He united the human essence to the Divine; and concerning the salvation of those, who constitute the Lord's spiritual Church, by that union.

2765. The Lord's most grievous and inmost temptations are treated of, verses 1, 3, 4, 5, 6, 9, 10, 11. The union of the human essence with the Divine, or the glorification, by means of those temptations, is treated of, verses 2, 11, 12, 16. The salvation of the spiritual by virtue of the Lord's Divine-human [principle], those who are principled in charity and faith.

within the Church, is treated of, verses 2, 7, 8, 13, 14, 15, 16, 17, 18, 19: and of those who are principled in good without the Church, verses 20, 21, 22, 23, 24.

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### THE INTERNAL SENSE.

2766. **VERSE 1.** *And it came to pass after those words, that God did tempt Abraham, and said unto him, Abraham, and he said, behold I.* It came to pass after those words, signifies things transacted: God did tempt Abraham, signifies the Lord's most grievous and inmost temptations: and said unto him, Abraham, signifies the Lord's perception from Divine truth: and he said, behold I, signifies thought and reflection.

2767. "It came to pass after those words"—that hereby are signified things transacted, appears without explication. The things transacted, or which have been just treated of, are concerning Abimelech and Abraham, in that they made a covenant in Beersheba, and lastly, that Abraham built a grove in Beersheba, by which was signified, that rational human things were adjoined to the doctrine of faith, which in itself is Divine: the subject now treated of is concerning the Lord's temptation as to the rational principle, which is signified by Isaac; for by temptations the Lord made His human principle Divine, consequently He made His rational principle Divine, in which the human principle commences, see n. 2106, 2194, by correcting and casting out from the rational principle whatever was merely human, or human maternal; this is the connexion of the things treated of in the foregoing chapter with the things treated of in this chapter; whence it is said, "It came to pass after those words that God did tempt Abraham."

2768. "God did tempt Abraham"—that hereby are signified the Lord's most grievous and inmost temptations, appears from what follows; that by Abraham the Lord is represented, and meant in an internal sense, is evident from all that goes before, where Abraham is treated of: that the Lord endured most grievous and inmost temptations, which are described in this chapter in the internal sense, will appear presently. Its being said that God tempted, is according to the sense of the letter, in which temptations and several other such things are attributed to God, whereas, according to the internal sense, God tempts no man, but is continually delivering him from temptations, so far as is possible, or so far as deliverance doth

not cause evil, and is continually regarding good, into which He leadeth those who are in temptations; for God never concurs with temptations in any other way, and although it is predicated of Him that He permits, still it is not according to the idea which man entertains of permission, viz. as concurring by permitting, for man cannot conceive otherwise, than that whosoever permits, He also wills what He permits. but it is the evil with man which causes temptation, and which also leads thereinto, of which evil there is no cause in God, as there is no cause in a king or a judge why man should do evil, and suffer punishment for it; for whosoever separates himself from the laws of Divine Order, which are all grounded in good and in truth derived from good, he casts himself into laws opposite to Divine Order which are all grounded in what is evil and false, and consequently in punishments and torments.

2769. "And said unto him, Abraham"—that hereby is signified the Lord's perception from Divine Truth, appears from the signification of saying in the historical parts of the Word, as denoting to perceive, see n. 1898, 1919, 2080, 2619; and from the representation of Abraham, as denoting the Lord. That the perception was from Divine Truth, may appear from this consideration, that the name God is used, and not JEHOVAH; for where the subject treated of in the Word is concerning truth, there the name God is applied, but where it is concerning good, there the name Jehovah is applied, see n. 2586; hence it is that He is named God in this verse, and also in the following even to verse 11, by reason that the subject there treated of is concerning temptation; whereas in verse 12, and in the following verses He is named Jehovah, because the subject treated of is concerning deliverance; for from truth comes all temptation and damnation, but from good comes all deliverance and salvation; that truth condemns, and that good saves, may be seen, n. 1685, 2258, 2335.

2770. "And he said, behold I"—that hereby is signified thought and reflection, appears from the signification of saying, as denoting to perceive, see n. 2769, but in the present case to think and reflect, as being spoken in the way of a reply, for all thought and consequent reflection comes from perception, see n. 1919, 2515, 2552.

2771. Verse 2. *And He said, Take I pray thy son, thine only one, whom thou lovest, Isaac, and go thou to the land of Moriah, and offer him there for a burnt offering, on one of the mountains, which I declare to thee.* He said, take I pray thy son, signifies the Divine rational principle begotten of Himself: thine only one, whom thou lovest, signifies the sole

[principle] in the universe by which He would save mankind : Isaac, signifies the quality thereof : and go thou to the land of Moriah, signifies a place and state of temptation : and offer him there for a burnt-offering, signifies that He should sanctify Himself by the Divine [principle] : on one of the mountains, signifies Divine Love : which I declare to thee, signifies as He should perceive.

2772. "He said, take I pray thy son"—that hereby is signified the Divine rational principle begotten of Himself, appears from the signification of son as denoting the rational principle, see n. 2623, in the present case the Divine rational principle, because by son is here meant Isaac, who represents the Lord's Divine rational principle, as was shewn, n. 1893, 2066, 2083, 2630: and whereas the Lord made His rational principle Divine by His Own proper power, as hath often been said above, therefore by thy son is also signified, that that Divine rational principle was begotten of Himself, see n. 1893, 2093, 2625.

2773. "Thine only one, whom thou lovest"—that hereby is signified the sole principle in the universe by which He would save mankind, appears from the signification of only one, as denoting the sole one, and indeed in the universe, inasmuch as the subject treated of is concerning the Lord, who solely as to the whole human principle was made God, or Divine.

2774. "Isaac"—that hereby is signified the quality thereof, as being the good of truth, and the truth of good, consequently the Divine marriage as to the Lord's human principle, appears from the denomination of Isaac, concerning which see the foregoing chapter, verses 6, 7.

2775. "And go thou to the land of Moriah"—that hereby is signified a place and state of temptation, may appear from the signification of the land of Moriah; that the land of Moriah is a place of temptation, is evident from this, that Abraham was ordered to go thither, and offer there his son for a burnt-offering, and thus to undergo the last state of temptation : that Jerusalem was in that land, where the Lord Himself underwent the last state of temptation, may appear from this, that an altar was built by David on the Mount of Moriah, and afterwards the temple by Solomon, as appears from the book of the Chronicles, "Solomon began to build the house of Jehovah in Jerusalem, on the *Mount of Moriah*, which was seen of David his father," 2 Chron. iii. 1; compare 1 Chron. xxi. 10 to 28, with 2 Sam. xxiv. 16 to 25 : hence it may sufficiently appear, that the things here said, concerning the offering up of Isaac, are representative of the Lord, otherwise this

might have been done where Abraham at that time abode, nor would he have been commanded to depart thence and go a journey of nearly three days.

2776. "And offer him there for a burnt-offering"—that hereby is signified that he should sanctify himself by the Divine [principle], appears from the representation of a burnt-offering with the Hebrew nation, and in the Jewish Church, as denoting the most holy principle of their worship; there were burnt-offerings and there were sacrifices, what they represented may be seen, n. 922, 923, 1823, 2180; their sanctifications were hereby effected, and hence it is, that by offering for a burnt-offering is here signified to be sanctified by the Divine [principle], for the Lord Himself sanctified Himself by the Divine [principle], that is, united the human principle to the Divine by temptation-combats and victories, see n. 1663, 1690, 1691, 1692, 1737, 1787, 1812, 1813, 1820. The common belief at this day is, that burnt-offerings and sacrifices signified the Lord's passion, and that the Lord by His passion expiated the iniquities of all, yea, that He took them upon Himself, and thereby removed them; thus men believe that they are justified and saved, provided they can but think, though it were even at the hour of death, that the Lord suffered for them, howsoever they have lived during the whole course of their lives; but the case is not so; the passion of the cross was the last stage of the Lord's temptation, whereby He fully united the human principle to the Divine, and the Divine to the human, and thus glorified Himself; this is that union whereby they may be saved, who are principled in faith in Him grounded in charity; for the essential Supreme Divine [principle] could not otherwise reach to mankind, who had removed themselves so far from the celestial influences of love and the spiritual influences of faith, that they no longer even acknowledged such influences, much less did they perceive them; therefore in order that the Supreme Divine [principle] might descend to man thus separated from it, the Lord came into the world, and united the human principle to the Divine in Himself; which union could not otherwise be effected than by the most grievous temptation-combats and victories, and at length by the last combat which was that of the cross. Hence it is that the Lord, by virtue of the Divine-human [principle], can illuminate minds even in a state of removal from the celestial influences of love, provided they be principled in faith grounded in charity; for the Lord in another life appears to the celestial angels as a sun, and to the spiritual as a moon; see n. 1053, 1521, 1529, 1530, 2441, 2495; all the



light of heaven is thence; the light of heaven is such, that whilst it illuminates the sight of spirits and angels, it also at the same time illuminates the understanding; this is an essential property of that light, so that in proportion as any one in heaven enjoys external light, in the same proportion he enjoys internal light, that is, in the same proportion he hath understanding; hence it is evident in what the light of heaven differs from the light of the world; it is the Lord's Divine-human [principle] which illuminates both the sight and understanding of the spiritual, which would not be the case, had not the Lord united the human essence to the Divine; and unless this union had been effected, neither man in the world, nor spiritual angels in heaven, would have had any intellectual and perceptive principle of good and of truth, of course neither would they have had any principle of blessedness and happiness, consequently nothing of salvation; hence it may appear, that mankind could not be saved, unless the Lord had assumed the human principle and glorified it. Hence then every one may conclude, how the case is with this belief, that man may be saved, if he only thinks from a certain inward impulse that the Lord hath suffered for him, and hath taken away his sins, without any regard to his manner of life, when yet the light of heaven from the Lord's Divine-human [principle] can only come to those, who live in the good of faith, that is, in charity, or what is the same thing, who have conscience; the very plane itself, on which that light can operate, or the receptacle of that light, is the good of faith, or charity, consequently conscience: that the spiritual have salvation from the Lord's Divine-human principle, may be seen, n. 1013, 2716, 2661, 2718.

2777. "On one of the mountains"—that hereby is signified Divine Love, appears from the signification of mountain, as denoting love, see n. 795, 796, 1430, in the present case Divine Love, because it is predicated of the Lord, the nature and quality of which love may be seen, n. 1690, 1691, 1789, 1812, 1820, 2500, 2077, 2253, 2527: inasmuch as Divine Love was the principle, from which the Lord fought and conquered in temptations, and by which He sanctified and glorified Himself, therefore it is here said to Abraham, that he should offer Isaac for a burnt-offering on one of the mountains in the land of Moriah. The representative is elucidated by this circumstance, that the altar built by David, and the temple by Solomon, was on the mountain of Moriah, n. 2775; for the altar, on which burnt-offerings and sacrifices were offered, was a principal representative of the Lord, as was afterwards the temple; that

the altar was a principal representative, may be seen, n. 921 ; and is evident from David, "They shall lead me to *the mountain of Thy Holiness*, and to Thy habitations, and I will enter into *the altar of God*, to God, the gladness of my exultation," Psalm xliii. 3, 4 ; that the temple was a principal representative, appears from John, "Jesus said, dissolve this *temple*, and I will raise it up in three days : He spake of *the temple of His body*," ii. 19, 21.

2778. "Which I declare (or say) to thee"—that hereby is signified as He should perceive, appears from the signification of declaring (or saying), as denoting to perceive, see n. 2769.

2779. Verse 3. *And in the morning Abraham arose early, and saddled his ass, and took his two boys with him, and Isaac his son, and cut the wood of the burnt-offering, and arose, and went unto the place which God said to him.* In the morning Abraham arose early, signifies a state of peace and innocence : and saddled his ass, signifies the natural man which he prepared : and took his two boys, signifies the former rational principle which he adjoined : and Isaac his son, signifies the Divine rational principle begotten from himself : and cut the wood of the burnt-offering, signifies the merit of justice : and arose, signifies elevation : and went to the place which God said to him, signifies a state on this occasion according to perception.

2780. "In the morning Abraham arose early"—that hereby is signified a state of peace and innocence, appears from the signification of morning, and also of rising early (*in matutino*), when it is predicated of the Lord, who in the present case is Abraham : morning in an universal sense signifies the Lord, and hence His kingdom, consequently the celestial principle of love in general and in particular, as was shewn, n. 2333 ; and inasmuch as it signifies these things, it signifies also the state itself in which they are, which is a state of peace and of innocence ; a state of peace in the heavens is as a state of day-dawn (*aurora*) in the earths ; all things celestial and spiritual exist in a state of peace in the heavens, and hence they derive all their satisfaction, blessedness, and happiness, as in a state of day-dawn in the earths all things exist before man under an appearance of delight and gladness ; for particular things derive their particular qualities from a common or general affection, see n. 920, 2384 : the case is similar in respect to a state of general principle affecting all things appertaining to love and faith, which, unless influenced by innocence, want their essential property ; hence it is, that no one can come into heaven, unless he hath somewhat of innocence, Mark x. 15 : and hence

it is evident what is signified by morning in an internal sense, especially when it is said, "In the morning he arose early:" and whereas in a supreme sense morning is the Lord, and by derivation from Him is a state effecting and affecting those things which are in His kingdom, therefore also by morning, and by rising in a morning, are signified several things which exist in that state, and this with a predicative reference to the things which follow in the internal sense.

2781. "And saddled his ass"—that hereby is signified the natural man which he prepared, appears from the signification of ass, of which we shall speak immediately: there are appertaining to man things of the will (*voluntaria*), and also things of the understanding (*intellectualia*); to things of the will appertain those things which relate to good, to things of the understanding those things which relate to truth. There are beasts of various kinds, by which the things of the will, which relate to good, are signified, as lambs, sheep, kids, she-goats, cows, and oxen, see n. 1823, 2179, 2180; and there are also beasts, by which are signified things of the understanding, which relate to truth, viz. horses, mules, wild-asses, camels, asses, and also birds; that by horse is signified the intellectual principle, was shewn above, n. 2761, 2762; that by wild-ass is signified truth separate from good, may be seen, n. 1949; that by camel is signified the scientific principle in general, and by ass the scientific principle in particular, may be seen, n. 1486. There are two things which constitute the natural principle with man, or what is the same thing, the natural man, viz. natural good and natural truth; natural good is the principle of delight flowing from charity and faith, natural truth is the scientific principle thereof: that natural truth is what is signified by ass, and rational truth by mule, may appear from the following passages, "The prophetic [declaration or denunciation] of the beasts of the south: in the land of straightness and closeness, the lion and the tiger, and from the viper and fiery flying serpent, shall carry their wealth on the shoulder of asses, and their treasures on the bunch of camels, they shall not come forth on the people; and the Egyptians shall help in vain and to no purpose," Isaiah xxx. 6, 7; they are called beasts of the south who are principled in the knowledges of good and of truth, but who do not apply them to life but to science; of these it is said, that they carry their wealth on the shoulder of asses, and their treasures on the bunch of camels, by reason that asses signify scientifics in particular, and camels scientifics in general; that Egyptians are sciences, may be seen, n. 1164, 1165, 1186, of which it is said, that they shall help

in vain and to no purpose; that this prophetic [declaration or denunciation] hath an internal sense, and that without such a sense it is unintelligible, is plain to every one, for without an internal sense, it cannot be known, what is meant by the prophetic [declaration or denunciation] of the beasts of the south, what by lion and tiger, what by viper and fiery flying serpent, and what by those beasts carrying their wealth on the shoulder of asses, and their treasures on the bunch of camels, and why it immediately follows, that the Egyptians shall help in vain and to no purpose: The like is signified by ass in Israel's prophecy concerning Issachar, "*Issachar is an ass of bone couching down between burdens,*" Gen. xlix. 14: so in Zechariah, "*This shall be the plague with which Jehovah will smite all people, who shall fight against Jerusalem; it shall be the plague of the horse, of the mule, of the camel, of the ass, and of every beast,*" xiv. 12, 15; that by horse, mule, camel, and ass, are signified intellectual things appertaining to man, which should be smitten with the plague, is manifest from all and singular the things which precede and follow in the same chapter, for the subject there treated of is concerning the plagues, which should precede the last judgment, or the consummation of the age, concerning which John also in the Revelation, and the rest of the Prophets have spoken abundantly; they, who should at that time fight against Jerusalem, that is, against the Lord's spiritual Church, and the truths thereof, are signified by the above animals, and as to things intellectual will be smitten with plagues: so in Isaiah, "*Blessed are ye that sow beside all waters, that send the foot of the ox and of the ass,*" xxxii. 20; ye that sow beside all waters, denote those who suffer themselves to be instructed in things spiritual; that waters are things spiritual, consequently the intellectual things of truth, may be seen, n. 680, 739, 2702; sending the foot of the ox and of the ass, denotes the natural things which should be subservient; that ox denotes the natural principle as to good, may be seen, n. 2180, 2566; ass is the natural principle as to truth. So in Moses, "*Binding to the vine his ass, and to the noble vine the son of his she-ass; he washes his garments in wine, and his covering in the blood of grapes,*" Gen. xlix. 11; speaking prophetically of the Lord; where vine and noble vine denote the spiritual Church external and internal, see n. 1069; ass denotes natural truth, the son of a she-ass rational truth; the ground and reason why the son of a she-ass denotes rational truth is, because she-ass denotes the affection of natural truth, see n. 1486, and that the son thereof is rational truth, may be seen, n. 1895, 1896,

1902, 1910. A judge formerly rode on a she-ass, and his sons upon he-asses, by reason that judges represented the good things of the Church, and their sons truths thence derived; but a king rode on a she-mule, and his sons on he-mules, by reason that kings and their sons represented the truths of the Church, see n. 1672, 1728, 2015, 2069: that a judge rode on a she-ass, appears from the book of Judges, "My heart is to *the laugrivers of Israel* that offered themselves willingly amongst the people; bless ye Jehovah, riding on *white she-asses*, sitting on Middim," v. 9, 10: that the sons of judges rode on he-asses, appears from these words, "Jair the judge over Israel had thirty sons, riding on thirty *he-asses*," Judges x. 3, 4; and in another place, "Abdon the judge of Israel had forty sons, and thirty sons sons, riding on seventy *he-asses*," Judges xii. 14. That a king rode on a mule, appears from these words, "David said to them, take with you the servants of your Lord, and cause Solomon my son to ride on *the she-mule* which is mine; and they caused Solomon to ride on *the she-mule of king David*, and Zadok the priest and Nathan the prophet anointed him for a king in Gibon," 1 Kings i. 33, 38, 44, 45: that the sons of kings rode on mules, appears from these words, "All the sons of king David arose, and rode every one on his mule, and fled for Absalom," 2 Sam. xiii. 29; hence it is evident, that to ride on a she-ass was characteristic of a judge, and to ride on a she-mule was characteristic of a king; and to ride on a he-ass was characteristic of the sons of judges, and to ride on a he-mule was characteristic of the sons of kings; by reason, as was said, that a she-ass represented and signified the affection of natural good and truth, a she-mule the affection of rational truth, an he-ass natural truth itself, and an he-mule and also the sons of a she-ass rational truth: hence it is evident what is meant by these prophetic words concerning the Lord in Zechariah, "Exult, O daughter of Zion, rejoice, O daughter of Jerusalem, behold thy king shall come to thee, He is just and saved, lowly and riding on an ass, and on a young ass the son of she-asses; His dominion is from sea even to sea, and from the river even to the ends of the earth," ix. 9, 10; that the Lord was willing, when he came to Jerusalem, to ride on these animals, is plain from the Evangelists, concerning which circumstance it is thus written in Matthew, "Jesus sent two disciples, saying unto them, go ye into a village which is over-against you, and immediately ye shall find a she-ass tied, and a foal with her, loose them and bring them to Me: this was done that it might be fulfilled which was spoken by the Prophet, saying, tell ye the daughter of Zion, behold thy King cometh

to thee meek sitting on a *she-ass* and on a *foal the son of a she-ass*; and they brought the *she-ass* and the *foal*, and laid their garments upon them, and set Him thereon," xxi. 2, 4, 7; to ride upon an ass was a token that the natural principle was subordinate, and to ride upon a foal the son of a she-ass was a token that the rational principle was subordinate; that the son of a she-ass has a similar signification with mule, was shewn above; it was on this account, and also on account of its being customary for a sovereign judge and king to ride on these animals, and further, that at the same time the representatives of the Church might be fulfilled, that it pleased the Lord to enter thus into Jerusalem: this circumstance is thus described in John, "The day following, a great company which had come to the feast, when they had heard that Jesus was coming to Jerusalem, took branches of palm-trees, and went to meet Him, and cried, Hosanna, blessed is He who cometh in the name of the Lord, *the king of Israel*; but Jesus finding a *young ass* sat thereon, as it is written, Fear not daughter of Zion, behold thy King cometh sitting on *the foal of an ass*: but these things the disciples knew not at the first, but when Jesus was glorified, then they remembered that these things were written of Him, and that they had done these things to Him," xii. 12, 13, 14, 15, 16; Mark xi. 1 to 12; Luke xix. 28 to 41. From what hath been said then it is manifest, that all and singular the things in the Church at that time were representative of the Lord, and thereby of the celestial and spiritual things of His kingdom, and this even to an ass and the foal of an ass, whereby was represented the natural man as to good and truth; the cause and ground of the representation was, that the natural man ought to serve the rational, the rational the spiritual, the spiritual the celestial, and the celestial the Lord; such is the order of subordination. Inasmuch as by ox and ass was signified the natural man as to good and truth, therefore several laws were enacted, in which mention is made of oxen and asses, which laws at first sight do not seem worthy to be mentioned in the Divine Word, but when they are unfolded as to the internal sense, there appears in them a spiritual principle of much moment, as in the following cases, "When any one shall open a pit, or when any one shall dig a pit, and shall not cover it, and an *ox* or an *ass* shall fall therein, the owner of the pit shall repay silver to the owner of them, and the dead shall be his," Exod. xxi. 33, 34. Again, "If thou meet thine enemy's *ox* or his *ass* going astray, thou shalt surely bring it back to him again: when thou seest the *ass* of him that hateth thee lying under his

burden, and thou shalt cease from removing it, thou shalt surely remove it from him," Exod. xxiii. 4, 5; Deut. xxii. 1, 3. Again, "Thou shalt not see the *ass* of thy brother, or his *ox*, falling in the way, and hide thyself from them, thou shalt surely raise them up again," Deut. xxii. 4. Again, "Thou shalt not plough with an *ox* and an *ass* together; thou shalt not cloath thyself with a garment mixed of woollen and linen together," Deut. xxii. 10, 11. Again, "Six days shalt thou do thy works, and on the seventh day thou shalt rest, that *thine ox* and *thine ass* may rest, and the son of thine handmaid, and the sojourner," Exod. xxiii. 12; in which passages *ox* and *ass*, in a spiritual sense, signify nothing else but natural good and truth.

2782. "And took the two boys"—that hereby is signified the former rational principle which he adjoined, appears from the signification of boys; boy and boys in the Word have various significations, because they are predicated as well of home-born sons as of the sons of a stranger, and also of servants, as in the present case they are predicated of servants: that by servants in the Word are signified man's natural principles, which should serve the rational, may be seen, n. 1486, 1713, 2541, 2567; but in the present case, as they are not called servants, but boys, thereby is signified the former rational principle, or what was merely human, which was to serve the Divine rational principle; this may appear also from the series of the things treated of.

2783. "And Isaac his son"—that hereby is signified the Divine rational principle begotten of himself, appears from the representation of Isaac, as denoting the Lord's Divine rational principle, concerning which see above; that it was begotten of Himself, is meant by its being called his son, as above, n. 2772.

2784. "And cut the wood of the burnt offering"—that hereby is signified the merit of justice, appears from the signification of wood and of cutting wood; that wood signifies the good which appertains to works, and which appertains to justice, and that to cut wood signifies to place merit in the good of works, but that to cut the wood of a burnt offering signifies the merit of justice, appears so remote from the sense of the letter, as to be impossible to be known without revelation: that to cut wood is to place merit in the good of works, was made manifest to me from what was seen, and described n. 1116, concerning cutters of wood, as being those, who have been desirous to merit salvation by the good works which they have done; moreover there are others in front upwards,

a little to the right, from a certain globe of earth, who in like manner have claimed to themselves all good, and appear to cut and cleave wood; sometimes when they seem to themselves to labour hard, their faces shine in consequence of a certain false fire, which is the good of merit which they attribute to themselves; the reason of this appearance is, because wood is representative of good, as was all the wood used in the ark, and in the temple, and also all the wood on the altar when the burnt-offerings and sacrifices were offered; but they who attribute good to themselves and make it meritorious, these also in the World are said to worship wood or a graven image of wood.

2785. "And arose"—that hereby is signified elevation, appears from the signification of arising, as implying some elevation, whensoever it occurs in the Word.

2786. "And went to the place which God said to him"—that hereby is signified a state on that occasion according to perception, appears from the signification of place, as denoting state, see n. 1273 to 1277, 1376 to 1381, 2625; and from the signification of God saying, as denoting to perceive from the Divine principle, see n. 2769, 2778. As to what concerns the state itself, it is described in this verse, viz. the state which the Lord took upon Him when He underwent temptations, in the present case when He underwent the most grievous and inmost temptations; the first preparation for this state was, that He put on a state of peace and innocence, also that He prepared the natural man in Himself, and likewise the rational, that they might serve the Divine rational, and that He adjoined the merit of justice, and thus elevated Himself: it is impossible for these things to be explained to the apprehension, or exhibited to the idea of any one, who is ignorant that several states may exist together, which are yet distinct from each other, or who is ignorant of what is meant by a state of peace and innocence, what by the natural man, and what by the rational, and also what by the merit of justice, for he ought first to have a distinct idea of all these things, and likewise to know, that the Lord by virtue of the Divine [principle], could take upon Himself any states that He pleased, and that He prepared Himself for temptations by taking upon Himself several states; these things, although with men they are in obscurity as of night, are still with the angels in clearness and brightness as of day, inasmuch as being in the light of heaven from the Lord, the angels see distinctly innumerable things in these and similar subjects, and are affected at the same time with ineffable joy from the affection which flows in on such



occasions: hence it may appear, how great a difference there is between the intellectual and perceptive principle of men and that of angels.

2787. Verse 4. *And on the third day, Abraham lifted up his eyes, and saw the place afar off.* On the third day, signifies what was complete and a beginning of sanctification: Abraham lifted up his eyes and saw, signifies thought and intuition from the Divine [principle]: the place afar off, signifies the state which he foresaw.

2788. "On the third day"—that hereby is signified what was complete and a beginning of sanctification, appears from the signification of the third day; day in the Word signifies state, see n. 23, 487, 488, 493, 893, as doth also year, and in general all times, as hour, day, week, month, year, age, and likewise morning, mid-day, evening, night; and spring, summer, autumn, winter; to which when third is added, it signifies the end of that state, and at the same time the beginning of a following state; in the present case, inasmuch as the subject treated of is concerning the Lord's sanctification, which was effected by temptations, therefore the third day signifies what was completed, and at the same time the beginning of sanctification, as also follows from what goes before; the reason and ground of this signification is, because the Lord, when He had fulfilled all things, rose again on the third day, for the things which were done by the Lord, during His abode in the world, or which were doing in the representatives of the Church were as done, as also in the internal sense of the Word, for in God to be done and to be is the same thing, yea all eternity is present to Him; hence the number three was representative, not only in the ancient Church and in the Jewish, but also with various nations; see what was said on this number, n. 720, 901, 1825: that this was its origin, is manifest from Hosea, "Let us return to Jehovah, for He hath wounded, and will heal us; He hath smitten and will bind us up; after two days will He revive us, *on the third day He will raise us up*, that we may live before Him," vi. 1, 2; where, the third day denotes the Lord's coming and resurrection: the same appears from Jonah, in that he was "*Three days and three nights in the belly of the fish*," Jonah i. 17; concerning which circumstance the Lord thus saith in Matthew, "As Jonah was *three days and three nights* in the belly of a whale, so shall the Son of Man be *three days and three nights* in the heart of the earth," xii. 40: it is to be observed, that in the internal sense of the Word, three days, and the third day, signify the same thing, as also in the passages which follow, three and third

have the same signification, "Jesus said to the Jews, destroy this temple, and in *three days* I will raise it up again; He spake of the temple of His body," John ii. 19, 20, 21; Matt. xxvi. 61; Mark xiv. 58; chap. xv. 29; that the Lord rose again on the third day, is well known: it was on this account also that the Lord distinguished the times of His life into three, as in Luke, "Go tell that fox, behold I cast out devils, and do cures to-day and to-morrow, but *on the third day* I am consummated," xiii. 32: the Lord also endured the last temptation, which was that of the cross, "On the *third hour* of the day," Mark xv. 25. "And after *three hours* there was darkness over all the earth, or the *sixth hour*," Luke xxiii. 44; "and after *three hours*, or the *ninth hour*, was the end," Mark xv. 33, 34, 37: but "In the morning on the *third day* He rose again," Mark xvi. 1, 2, 3, 4; Luke xxiv. 7; see Matt. xvi. 21; chap. xvii. 22, 23; chap. xx. 18, 19; Mark ix. 31; chap. viii. 31; chap. x. 33, 34; Luke xviii. 33; chap. xxiv. 46; hence, and especially from the Lord's resurrection on the third day, the number three was representative and significative; that it was representative and significative, may appear from the following passages in the Word, "When Jehovah descended on Mount Sinai, He said unto Moses, that He should sanctify the people *to-day and to-morrow*, and that they should wash their garments, and should be prepared for the *third day*, because on the *third day* Jehovah would descend," Exod. xix. 10, 11, 15, 16. "When they departed from the mount of Jehovah a journey of *three days*, the ark of Jehovah went before them a journey of *three days* to search out rest for them," Numb. x. 33. The like appears from there being "Darkness in all the land of Egypt *three days*, and a man saw not his brother *three days*, but the sons of Israel had light," Exod. x. 22, 23; and from this "That the flesh of the votive and free-will sacrifice should be eaten on the *first* and *second day*, nothing should be left to the *third day*, but it should be burnt, as being an abomination; so also the flesh of the Eucharistic sacrifice, and if it should be eaten on the *third day*, it should not be accepted, but the soul should bear its iniquity," Levit. vii. 16, 17, 18; chap. xix. 6, 7. Again, "He that toucheth what is dead shall purify himself on the *third day*, and on the seventh day he shall be clean; if not, that soul shall be cut off from Israel; and he that is clean shall sprinkle water on the unclean on the *third day* and on the seventh day," Numb. xix. 12, 13, 19. Again, "Whosoever hath killed a soul in battle, and hath touched the slain, shall purify himself on the *third day*, and

on the seventh day," Numb. xxxi. 19. Again, "When ye shall come into the land of Canaan, the fruit shall be uncircumcised *three years*, and shall not be eaten," Levit. xix. 23. Again, "At the end of *three years* thou shalt bring forth all the tithe (tenths) of thine increase in *that year*, and lay it in thy gates, and the Levite, the stranger, the fatherless, and the widow shall eat thereof," Deut. xiv. 28, 29; chap. xxvi. 12. Again, "*Three times in the year* thou shalt keep a feast to Jehovah; and *three times in the year* every male shall appear before the face of the Lord Jehovah," Exod. xxiii. 14, 17; Deut. xvi. 16. Again, "Joshua said unto the people, *in three days* ye shall pass over Jordan, and inherit the land," Joshua i. 11; chap. iii. 2. Again, "Joshua called to Samuel *three times*, and he answered the *third time*," 1 Sam. iii. 8. Again, "When Saul wished to slay David, David hid himself in the field to the *third evening*; and Jonathan said to David, I will search out my father on the *third morrow*; and Jonathan shot *three arrows* at the side of a stone; and David then fell on his face to the earth before Jonathan, and bowed himself *three times*," 1 Sam. xx. 5, 12, 19, 20, 41. The same is manifest also from these circumstances; "That David was to choose one of *three things*; either seven years famine in the land; or, to fly *three months* before his enemies; or *three days* pestilence in the land," 2 Sam. xxiv. 12, 13. "And that the famine in the days of David, was for *three years*, year after year," 2 Sam. xxi. i: "That Elijah measured himself on the boy *three times*, and made him alive," 1 Kings xvii. 21: "That when Elijah built an altar to Jehovah, he said, that they should pour water on the burnt offering and on the wood *three times*," 1 Kings xviii. 34: "That fire consumed the captains over fifty sent to Elijah *two times*, but not him that was sent the *third time*," 2 Kings i. 13: "That it should be a sign to king Hezekiah, that they should eat in that year what sprung of its own accord, and in the second year what grew voluntarily, but in the *third year* they should sow, and reap, and plant vineyards, and eat the fruit thereof," 2 Kings xix. 29: "That Daniel entered into his house, and the windows were open to him in the chamber towards Jerusalem, where he kneeled upon his knees *three times in a day*, and prayed," Dan. vi. 10, 13: "That Daniel mourned for *three weeks of days*, not eating the bread of desires, nor drinking wine, nor anointing himself, until the *three weeks of days* were fulfilled," Dan. x. 2, 3: "That Isaiah went naked and without shoes *three years*, for a sign and prodigy on Egypt and on Ethiopia," Isaiah xx. 3: "That from the candlestick there went forth

*three branches on each side, and three bowls made like unto almonds in each branch,"* Exod. xxv. 32, 33: "That in the urn and thurminim there were *three precious stones* in each row," Exod. xxviii. 19: "That in the new temple there should be *three chambers* of the gate on this side, and *three* on that side, one measure for the *three*; and at the porch of the house, the breadth of the gate was *three cubits* on this side, and *three cubits* on that side," Ezech. xl. 10, 21, 48: "That in the New Jerusalem there should be *three gates* to the north, *three* to the east, *three* to the south, and *three* to the west," Ezech. xlviii. 31, 32, 33, 34; Rev. xxi. 13: The same is manifest from the following circumstances, "That Peter denied Jesus *three times*," Matt. xxvi. 34, 69: "That the Lord said to Peter *three times*, lovest thou Me?" John xx. 17: "That the man who planted a vineyard, sent servants *three times*, and lastly his son," Luke xx. 12; Mark xii. 2, 4, 5, 6: "That they who laboured in the vineyard were hired at the *third hour*, at the *sixth* hour, at the *ninth* hour, and at the eleventh hour," Matt. xx. 1 to 17: "That the fig-tree should be cut down, because it did not bear fruit for *three years*," Luke xiii. 6, 7: as *threefold* and *third* was representative, so also was *third part*, as where it is said, "That for a meat offering two tenths of fine flour should be mixed with *the third part of an hin* of oil," Numb. xv. 6, 7; Ezech. xlv. 14: "That Ezechiël should cause a razor to pass over his head, and over his beard, and should afterwards divide the hair, and should burn a *third part* in the fire, should smite a *third* with a sword about it, and should scatter a *third* to the wind," Ezech. v. 1, 2, 12: and in Zechariah, "That in the whole earth two parts should be cut off, and a *third* should be left, but the *third* should be drawn through the fire and be proved," chap. xiii. 8, 9: and in the Revelation, "When the first angel sounded, there was made a great hail, and fire, mixed with blood, and it fell upon the earth, so that a *third part* of the trees was burnt. And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea, and the *third part* of the sea became blood, whereby the *third part* of the creatures in the sea, having souls, died; and the *third part* of the ships was destroyed. And the third angel sounded, and there fell from heaven a great star burning as a lamp, and it fell on the *third part* of the rivers; the name of the star was Wormwood. And the fourth angel sounded, so that a *third part* of the sun was smitten, and a *third part* of the moon, and a *third part* of the stars, so as the *third part* of them was darkened, and the day shone not for a *third part* of it, and the night in like

manner," Rev. viii. 7, 8, 9, 10, 11, 12. And again, "The four angels were loosed, that they might slay the *third part* of men," Rev. ix. 15. Again, "By these *three* was the *third part* of men slain, by fire, smok, and sulphur, which came forth from the horses' mouths," Rev. ix. 18. Again, "The dragon with his tail drew the *third part* of the stars of heaven, and cast them to the earth," Rev. xii. 4: but third part signifies somewhat not as yet full; whereas third and three-fold [*trinum*] signifies what is complete, and this in respect to evil as applied to the evil, and in respect to good as applied to the good.

2789. "And Abraham lifted up his eyes and saw"—that hereby is signified thought and intuition from the Divine [principle], appears from the signification of eyes, as denoting intelligence, see n. 2701; hence to lift up the eyes denotes to elevate the intelligence, consequently to think; and from the signification of seeing, as denoting to look upon from the Divine [principle], because it is predicated of the Lord.

2790. "The place afar off"—that hereby is signified the state which he foresaw, appears from the signification of place, as denoting state, see n. 1273 to 1277, 1376 to 1381, 2625; and from the signification of seeing afar off, as denoting to foresee.

2791. Verse 5. *And Abraham said to his boys, abide ye here with the ass, and I and the boy will go yonder, and we will bow down ourselves, and will return to you.* Abraham said to his boys, abide ye here with the ass, signifies the separation of the former rational principle with the natural on that occasion: and I and the boy will go yonder, signifies the Divine rational principle in a state of truth prepared for the most grievous and inmost temptation-combats; boy is the Divine rational principle in such a state: and we will bow down ourselves, signifies submission: and we will return to you, signifies conjunction afterwards.

2792. "Abraham said to his boys, abide ye here with the ass"—that hereby is signified the separation of the former rational principle with the natural on that occasion, appears from the signification of abiding here, as denoting to be separated for such a time: and from the signification of boys, as denoting the former rational principle, see above, n. 2782; and from the signification of ass, as denoting the natural man or the natural principle, see above, n. 2781.

2793. "And I and the boy will go yonder"—that hereby is signified the Divine rational principle in a state of truth prepared for the most grievous and inmost temptation-combats;

and that boy is the Divine rational principle in such a state, may appear from the representation of Isaac, as denoting the Divine rational principle, but inasmuch as in the present case it is not said Isaac, nor my son, as before, but the boy, therefore it denotes the Divine rational principle in such a state, as is presently described.

2794. "And we will bow down ourselves"—that hereby is signified submission, may appear without explication.

2795. "And we will return to you"—that hereby is signified conjunction afterwards, may also appear without explication: Inasmuch as the subject treated of in this chapter is concerning the Lord's most grievous and inmost temptations, therefore all the states are described which He took upon Him when he underwent them; the first state is described verse 3, another state is described in this verse, a third state in the verse immediately following, and the rest afterwards; but these states cannot be explained to common apprehension, unless several things be first known, not only concerning the Lord's Divine [principle], which is here represented by Abraham, but also concerning His Divine human principle, which is represented by Isaac, and concerning the state of this rational principle when He entered into and endured temptation-combats, which rational principle is here called boy; and also concerning the nature and quality of the former rational principle, and likewise of the natural principle appertaining thereto, together with the quality of the state when one was adjoined to the other, and when it was more and less separate: Moreover several particulars ought to be known respecting temptations, as what is meant by exterior temptations, and what by interior, and hence what by the inmost and most grievous temptations which the Lord endured, and which are treated of in this chapter: Unless these things are known, it is impossible that the things contained in this verse can be described so as to be apprehended, and in case they were described in the clearest manner, they would still appear obscure to man, although to the angels, as being in the light of heaven from the Lord, they are all manifest and clear, yea blessed, because most celestial. We shall here only observe, that the Lord could in no wise be tempted, whilst He was in the essential Divine [principle,] for the Divine principle is infinitely above all temptation, but He was capable of being tempted as to the human principle; this is the reason why, when He underwent the most grievous and inmost temptations, He adjoined to Himself the former human principle, viz, the rational and natural principle thereof, as is described in verse 3, and afterwards separated Himself from

them, as is said in this verse, but still retained such a principle, as to be capable thereby of being tempted, which is the reason why here it is not said Isaac my son, but the boy, by whom that the Divine rational principle is meant, in such a state, viz. in a state of truth, prepared for the most grievous and inmost temptation-combats, may be seen, n. 2793 : That neither the essential Divine [principle] nor the Divine human principle could be tempted, may appear to every one from this single consideration, that not even the angels can approach near to the Divine [principle,] much less spirits who occasion temptations, and least of all the hells; hence it is plain why the Lord came into the world, and put on the human state itself with its infirm principle, for thus He was capable of being tempted as to the human principle, and by temptations was enabled to subdue the hells, and reduce all and singular things therein to obedience and order, and save mankind, who had removed themselves so far from the Supreme Divine [principle].

2796. As to what concerns the Lord's putting on various states, which are here treated of, they must needs be unknown to man, inasmuch as he never reflects on changes of states, notwithstanding such changes take place continually, both as to things intellectual or the thoughts, and as to things of the will-principle or the affections; the reason why he does not reflect on these changes is, because he believes that all and singular the things appertaining to him follow by natural order, and that there is no superior principle which directs them; when nevertheless the case is this, that all and singular things appertaining to man are disposed by spirits and angels, and that hence come all states and changes of states, and thus they are directed by the Lord towards ends to eternity, which ends the Lord alone foresees; that this is the case, hath been made known to me most clearly by experience now of several years; it hath been given also to know and observe what spirits and angels were attendant upon me, and what states they occasioned; and this I can positively declare, that all states, even to the smallest particulars thereof, are from this source, and that they are thus directed by the Lord; it hath been also given to know and observe, that in each particular state there are several others, which do not appear, and which, when they are together, appear as one common state, and that those states are directed and disposed to states which follow in an orderly series: These things with man are of the Lord's operation, but with the Lord Himself, during His abode in the world, they were done by and from Himself, because He was Divine, and the very esse of His life was Jehovah. To know the changes

of state as to things of the understanding and of the will in man, and in what order they follow each other, and through what series they pass, and thus how they are bended by the Lord to good as far as is possible, is angelical; the wisdom of the angels is such, that they perceive such things most minutely, and hence it is, that the things here revealed in the internal sense, concerning the changes of state with the Lord, are clearly and distinctly perceived by the angels, inasmuch as they are in the light of heaven from the Lord, and they are also in some small degree intelligible to man who lives in simple good; but they are obscure and as nothing to those who are principled in evil, and also to those who are in the deliriums of wisdom, for these latter have obscured and extinguished their natural and rational light by several things, which have induced darkness, howsoever they may believe themselves to be in a superior light to others.

2797. Verse 6. *And Abraham took the wood of the burnt-offering, and placed it on Isaac his son, and he took in his hand fire and a knife, and they went both of them together.* Abraham took the wood of the burnt-offering, signifies the merit of righteousness: and placed it on Isaac his son, signifies that it was adjoined to the Divine rational principle: and he took in his hand fire and a knife, signifies the good of love and the truth of faith: and they went both of them together, signifies union as far as possible.

2798. "Abraham took the wood of the burnt-offering"—that hereby is signified the merit of righteousness, appears from what was said and shewn above, n. 2784, consequently without further explication. "And placed it on Isaac his son"—that hereby is signified that the merit of righteousness was adjoined to the Divine rational principle, may appear from the representation of Isaac, as denoting the Lord's Divine rational principle, of which we have spoken frequently above; and from the signification of placing upon him, as denoting to adjoin; it is said, "His son," because the Lord's Divine-human [principle] was not only conceived, but was also born of Jehovah; that the Lord was conceived of Jehovah, is well known from the Word of the Lord, hence He is called the Son of the Highest, the Son of God, and the only-begotten of the Father, see Matt. ii. 15; chap. iii. 16, 17; chap. xvi. 13, 14, 15, 16, 17; chap. xvii. 5; chap. xxvii. 43, 54; Mark i. 10, 11; chap. ix. 7; chap. xiv. 61, 62; Luke i. 31, 32, 35; chap. iii. 21, 22; chap. ix. 35; chap. x. 22; John i. 14, 18, 49; chap. iii. 13, 16, 17, 18; chap. v. 20 to 27; chap. vi. 69; chap. ix. 35, 36, 37; chap. x. 35, 36; chap. xx. 31; and in



many other passages, where He calls Jehovah His Father; that He was born of the Virgin Mary, is also known, but as another man; nevertheless when He was born again, or made Divine, it was from Jehovah who was in Him, and who was Him as to the very esse of life; the union of the Divine and human essence was effected mutually and reciprocally, so that He united the Divine essence to the human, and the human to the Divine, see n. 1921, 1999, 2004, 2005, 2018, 2025, 2083, 2508, 2523, 2618, 2628, 2632, 2728, 2729; hence it may appear, that the Lord by His Own proper power in Himself made the human principle Divine, and thus was made righteousness: The merit of righteousness was what was adjoined to the Divine rational principle, when He underwent inmost temptations, from which principle He then fought, and against which wicked genii fought, until He also glorified that principle. These are the things which in the internal sense are understood by Abraham placing the wood of the burnt-offering on Isaac his son, and these are the things which are perceived by the angels when these words are read.

2799. "And took in his hand fire and a knife"—that hereby is signified the good of love and the truth of faith, appears from the signification of fire, as denoting the good of love, see n. 934; and from the signification of knife, as denoting the truth of faith: That a knife, which was applied to the victims in sacrifices, signified the truth of faith, may appear from the signification of sword or dagger in the Word, for instead of knife the term dagger is used; each is of the same signification, but with this difference, that knife, when applied to victims, signified the truth of faith, but sword or dagger signifies truth combating; and whereas in the Word mention is seldom made of knife, for a mysterious reason of which we shall speak presently, it may be expedient to shew what sword signifies: Sword signifies, in an internal sense, the truth of faith combating, and also the vastation of truth; and in an opposite sense the false principle combating, and the punishment of what is false. 1. *That sword signifies the truth of faith combating*, may appear from the following passages, "Gird Thee with *Thy sword upon Thy thigh*, O mighty One, be prosperous with Thy glory and honour, *ride on the word of truth*, and Thy right-hand shall teach Thee wonderful things," Psalm xlv. 3, 4; speaking of the Lord, where sword denotes truth combating: again, "The merciful shall exult in glory, they shall sing on their beds; the exaltations of God shall be in their throat, and *a sword of sharp edges in their hand*," Psalm cxlix. 5, 6: so in Isaiah, "Jehovah hath called me from

the womb, from the bowels of my mother hath He remembered my name, and *hath set my mouth as a sharp sword*, and placed me for a polished arrow," xlix. 1, 2; where sharp sword denotes truth combating, and polished arrow denotes the truth of doctrine, see n. 2680, 2709: again, in the same Prophet, "Ashur shall fall by the sword not of a man [*non viri*], the sword not of a man [*non hominis*] shall devour him, and he shall flee before the sword, and his young men shall be for tribute," xxxi. 8; Ashur denotes reasoning in things Divine, see n. 119, 1186; the sword not of a man [*non viri*] and not of a man [*non hominis*] denotes the false principle; the sword before which he should fly denotes truth combating: so in Zechariah, "Turn ye to the strong-hold ye that are bound in expectation, even to-day do I declare I will render double unto thee, who have stretched out for myself Judah a bow, have filled Ephraim, and have raised up thy sons, O Zion, above thy sons, O Javan, and *I will set thee as the sword of a mighty one*, and Jehovah shall appear over them, and His dart shall go forth as lightning," ix. 12, 13, 14; where the sword of a mighty one denotes truth combating: so in the Revelation, "In the midst of the seven candlesticks was one like to the Son of Man; he had in his right-hand seven stars, *from his mouth went forth a sharp two-edged sword*, and his countenance was as the sun shining in his strength," i. 13, 16: again, "These things, saith he, who hath *the sharp two-edged sword*, I will come to thee quickly, and I will fight with them *with the sword of My mouth*," Rev. ii. 12, 16; where sharp two-edged sword manifestly denotes truth combating, which is therefore represented as a sword coming out of the mouth: again, "*From the mouth* of him that sat on the white horse *went forth a sharp sword*, and by it shall he smite the nations; and they were slain with *the sword* of him that sat on the horse, which went forth from his mouth," Rev. xix. 15, 21; where it is evident that the sword coming forth from the mouth denotes truth combating; that he who sat on the white horse is the Word, consequently the Lord who is the Word, may be seen above, n. 2760, 2761, 2762, 2763; hence it is that the Lord saith in Matthew, "Think not that I am come to send peace on the earth, I am not come to send peace, but a sword:" and in Luke, "Now he that hath a purse let him take it, and in like manner a scrip also, but he that hath none, let him sell his garments, and *buy a sword*; they said, Lord, behold *here are two swords*; Jesus said, it is enough," xxii. 36, 37, 38; where by sword is meant nothing else but truth, from which and for which they should fight: so in Hosea, "In that day

will I make a covenant for them with the wild beast of the field, and with the fowls of the heavens, and the creeping thing of the ground, and I will break *the bow*, and *the sword*, and *the war*, from off the earth, and I will cause them to lie down confidently," ii. 18; speaking of the Lord's kingdom, where by breaking the bow, the sword, and the war, is signified that there should be no combat therein concerning doctrine and truth: so in Joshua, "Joshua lifted up his eyes, and saw, and behold a man standing over against him, and *a sword drawn in his hand*; he said to Joshua, I am Prince of the army of Jehovah; and Joshua fell on his face to the earth," v. 13, 14; this happened when Joshua with the sons of Israel entered into the land of Canaan, by which is meant the entrance of the faithful into the Lord's kingdom; truth combating, as appertaining to the Church, is the sword drawn in the hand of the prince of the army of Jehovah. But that by daggers, or knives, is signified the truth of faith, may appear from this consideration, that they were not only applied in sacrifices, but also in circumcision, in which latter case they were made of stone, and were called daggers of flints, as appears from Joshua, "Jehovah said unto Joshua, make to thee *daggers of flints*, and again circumcise the sons of Israel a second time; and Joshua made to himself *daggers of flints*, and circumcised the sons of Israel at the hill of the foreskins," v. 2, 3; that circumcision was representative of purification from self-love and the love of the world, may be seen, n. 2039, 2632; and as this purification is effected by the truths of faith, therefore daggers of flints were used, see n. 2039, 2046. II. *That sword signifies the vastation of truth*, appears from the following passages, "These two things shall come upon thee, who shall be sorry for thee? *vastation* and contrition, and famine and the *sword*, who shall comfort thee? thy sons have fainted, they have lain at the head of all streets," Isaiah li. 19, 20; where famine denots the vastation of good, and sword the vastation of truth; to lie at the head of all streets denotes the being deprived of all truth; that street is truth, may be seen, n. 2336; what is meant by vastation may be seen, n. 301, 302, 303, 304, 407, 408, 410, 411: again, in the same Prophet, "*I will number you to the sword*, and ye shall all of you bow down to the slaughter, because I have called, and ye have not answered, I have spoken, and ye have not heard," lxxv. 12; again, "In the *fire* and in the *sword* will Jehovah judge all flesh, and many shall be slain to Jehovah," lxxvi. 16; where the slain to Jehovah signify those who are vastated; so in Jeremiah, "*The vastators*

have come upon all hills in the wilderness, because *the sword* of Jehovah devoureth from the extremity of the earth, and even to the extremity of the earth, there is no peace to any flesh, they have sowed wheat, and have reaped thorns," xii. 12, 13; where the sword of Jehovah manifestly denotes the vastation of truth; again, in the same Prophet, "They have lied to Jehovah, and have said, it is not He, and evil shall not come upon us, and we shall not see *the sword* and famine; and the Prophets shall become wind, and no discourse in them," v. 12, 13; again, "I visit upon them, the young men *shall die by the sword*, their sons and their daughters *shall die by famine*," xi. 22; again, "When they offer burnt-offering and meat-offering, I will not propitiate them, because I consume them by *the sword*, and by the famine, and by the pestilence; and I said, Ah, ah, Lord Jehovah, behold the Prophets say to them, ye shall not see the *sword*, and ye shall not have famine," xiv. 12, 13; again, "The city was given into the hand of the Chaldeans that fought against it, from before *the sword*, and *the famine*, and *the pestilence*," xxxii. 24, 36; again, "I will send upon them *the sword*, *the famine*, and *the pestilence*, even till they be consumed from off the ground, which I gave to them and to their fathers;" in which passages vastation is described by the sword, the famine, and the pestilence, by the sword the vastation of truth, by the famine the vastation of good, and by the pestilence the raging thereof even to consummation; so in Ezekiel, "Son of man, take a *sharp sword*, a barber's razor, take it to thee, and cause it to pass upon thy head, and upon thy beard, and take to thee balances to weigh, and divide them; a third part thou shalt burn with fire in the midst of the city; a third part thou shalt smite with *the sword* round about it; and a third part thou shalt disperse to the wind, and *I will draw out a sword after them*. A third part shall die with *the pestilence*, and shall be consumed with *famine* in the midst, and a third part shall fall with *the sword* round about, and a third part I will disperse to every wind, and *I will draw out a sword after them*," v. 1, 2, 12, 17; speaking of the vastation of natural truth, which is thus described; again, in the same Prophet, "*The sword* is without, and *the famine* and *the pestilence* within, he that is in the field shall die by *the sword*, and he that is in the city, the famine and the pestilence shall devour him," vii. 15; again, in the same Prophet, "Say to the ground of Israel, thus saith Jehovah, Behold, I to thee, and *I will draw forth my sword out of its sheath* and will cause it to cut off from thee the righteous and the wicked: Therefore that I may cause it to cut off from

thee the righteous and the wicked, *My sword shall go forth from its sheath, it shall not return any more.* The Word of the Lord came to me, saying, Son of man, prophesy, and say, thus saith Jehovah, "Say a sword, a sword sharpened, and also furbished, sharpened to slay a slaughter; it is furbished, that it may glitter. Son of man, prophesy and say, thus saith the Lord Jehovah to the sons of Ammon, and to their reproach, and say, a sword, a sword open for slaughter, and furbished to consume because of the glittering, in seeing is vanity to thee, in divining is a lie to thee," xxi. 3, 4, 5, 8, 9, 10, 28, 29; where by sword nothing else is signified but vastation, as is plain from all the particulars in the internal sense: again, in the same Prophet, "The king of Babel shall destroy thy towers with his swords, by reason of the abundance of horses their dust shall cover thee, by reason of the voice of the horseman, of the wheel, and of the chariot, thy walls shall be moved, with the hoofs of his horses, he shall trample all thy streets," xxvi. 9, 10, 11; what is meant by Babel, may be seen, n. 1326; that vastation is thereby occasioned, may be seen, n. 1327: so in David, "If he will not turn, God will sharpen His sword, He will bend His bow, and will prepare it," Psalm vii. 12: so in Jeremiah, "I said, Ah Lord, surely imposing Thou hast imposed on this people, saying, ye shall have peace, and the sword reacheth even to the soul," iv. 10: again, "Declare in Egypt, and cause to be heard in Migdal, stop and prepare thyself, because the sword shall devour thy circuits," xvi. 14: again, "The sword is upon the Chaldeans, and upon the inhabitants of Babel, and upon the governors thereof, and upon the wise ones thereof: A sword upon the triflers, and they shall be insane: A sword upon the mighty ones thereof, and they shall be thrown into consternation: A sword upon the horses thereof, and upon the chariot thereof, and upon all the mixed crowd which is in the midst thereof, and they shall become as women: A sword upon the treasures thereof, and they shall be spoiled; a drought upon the waters thereof, and they shall be dried up." l. 35, 36, 37, 38; where sword manifestly denotes the vastation of truth, for it is said, a sword upon the wise ones, upon the triflers, upon the mighty, upon the horses and chariots, and upon the treasures, and the drought shall be upon the waters, and they shall be dried up. Again, in the same Prophet, "We have given the hand to the Egyptians and to the Assyrians to be satisfied with bread; servants have ruled over us, there is no one to deliver out of their hand, in our soul we brought our bread from before the sword of the wilderness," Lament. v. 6, 8, 9: so in Hosea,

“He shall not return to the land of Egypt, and Ashur, he shall be his king, because they refused to return to Me, and *the sword shall hang in the cities thereof*, and shall consume the bars thereof, and shall devour because of their counsels,” xi. 5, 6: so in Amos, “I have sent upon you the pestilence in the way of Egypt, *I have slain with the sword*, your young men with the captivity of your horses,” iv. 10; in the way of Egypt denotes the scientifics which cause vastation, when men reason from them in Divine things; the captivity of the horses denotes the intellectual principle deprived of its power.

III. *That sword in an opposite sense signifies the false principle combating*, may appear from the following passages, “My soul I lie in the midst of lions inflaming the sons of men, their teeth are spears and darts, and *their tongues a sharp sword*,” Psalm lvii. 4. Again, “Behold, they belch out with their mouth, *swords are in their lips*, for who doth hear,” Psalm lix. 7: so in Isaiah, “Thou art cast forth out of thy sepulchre as an abominable stem, a garment of the slain *pierced through with a sword*, that go down to the stones of the pit as a carcase trod under foot,” xiv. 19; speaking of Lucifer: so in Jeremiah, “In vain have I smitten your sons, they have not received discipline, *your sword hath devoured your Prophets*, as a lion, a corrupter, O generation, ye see the Word of Jehovah, have I been a wilderness to Israel?” ii. 30, 31. Again, “Go not forth into the field, and walk not in the way, because *the sword is for the adversary*, and fear is on every side,” vi. 25. Again, “Take the cup of the wine of fury, and cause all nations to drink thereof to whom I send thee, and they shall drink, and shall be moved, and *shall be mad before the sword* which I send amongst them: drink ye, and be drunken, and vomit, and fall, and rise not again *before the sword*,” xxv. 16, 27. Again, “Go up ye horses, be mad ye chariots, let the mighty ones go forth, Cush and Put laying hold of the shield, and the Lydians that handle and bend the bow, and this is the day of the Lord Jehovah of Hosts, a day of vengeance, and *the sword shall devour*, and shall be satiate and made drunk with their blood,” xlv. 9, 10: so in Ezekiel, “They shall strip thee of thy garments, and shall take the vessels of thy glory, and shall leave thee naked and uncovered, and they shall cause to come up over thee a company, and shall stone thee with a stone, they *shall pierce thee with their swords*,” xvi. 39, 40; speaking of the abominations of Jerusalem: so in Zechariah, “Wo to the shepherd of vanity, the forsaker of the flock! *a sword is upon his arm, and upon his right eye*; his arm by drying shall be dried up, and his right

eye by darkening shall be darkened," xi. 17 : so in Hosea, "Against Me have they thought evil, *their princes shall fall by the sword for the rage of their tongue*, this is their derision in the land of Egypt," vii. 16 : so in Luke, "There shall be great distress on the earth, and wrath in this people, *for they shall fall by the edge of the sword*, and shall be led captive amongst all nations, at length Jerusalem shall be trodden down of the Gentiles," xxi. 23, 24 ; where the Lord speaks of the consummation of the age, in the sense of the letter declaring the dispersion of the Jews, and the destruction of Jerusalem, but in the internal sense treating of the last state of the Church ; by falling by the edge of the sword is signified, that there should no longer be any truth remaining, but mere false principles ; by all nations are signified evils of every kind, amongst which they should be in captivity ; that nations are evils, may be seen n. 1259, 1260, 1849, 1868 : that Jerusalem is the Church, may be seen n. 2117, which is hereby trodden down. IV. *That sword also signifies the punishment of what is false*, is plain from Isaiah, "In that day Jehovah shall visit *with his hard, and great, and strong sword*, upon leviathan the oblong serpent, and upon leviathan the winding serpent, and shall slay the whales which are in the sea," xxvii. 1 ; speaking of those, who by reasoning grounded in things sensual and scientific enter into the mysteries of faith : a sword hard, great, and strong, denotes the punishments of the false principle thence derived. Where it is written, that they were cursed and *slain with the edge of the sword*, sometimes from man to woman, from a boy to an old man, to ox, and sheep, and ass, in an internal sense is signified the punishment of damnation of the false principle, as Joshua vi. 21 ; chap. viii. 24, 25 ; chap. x. 28, 30, 37, 39 ; chap. xi. 10, 11, 12, 14 ; chap. xiii. 22 ; chap. xix. 47 ; Judges i. 8, 25 ; chap. iv. 15, 16 ; chap. xviii. 27 ; chap. xx. 37 ; 1 Sam. xv. 8 ; 2 Kings x. 25 ; and in other places ; hence it was commanded, that a city which worshipped other gods, *should be smitten with the sword*, should be cursed, and burnt with fire, and should be for an heap for ever, Deut. xiii. 13, to the end ; where sword denotes the punishment of what is false, and fire the punishment of what is evil. By the angel of Jehovah standing in the way against Balaam with a *drawn sword*, Numb. xxii. 22, 31, was signified the principle of truth which opposed the false principle in which Balaam was, wherefore he was also *slain with the sword*, Numb. xxxi. 8. The signification of sword, as denoting in a genuine sense truth combating, and in an opposite sense the false principle combating, and also the vastation of truth, and

the punishment of what is false, derives its origin from representatives in another life ; for in the spiritual world, when any one speaks what he knows to be false, there instantly appear to fall upon his head as it were daggers, and terrify him : moreover truth combating is represented by such things as are sharp-pointed like swords, such being the nature and quality of truth without good, but with good it is blunt and without edge : inasmuch as the signification of sword is from this origin, whensoever mention is made in the Word of a knife, or a lancet, or a dagger, or a sword, there is presented to the angels an idea of truth combating. But the reason why knife is scarce ever mentioned in the Word is, because in another life there are wicked spirits, who are called spirits of the knife (*cultrarii*), at whose side there appear knives hanging, in consequence of their being of such a fierce and savage nature, that they wish to cut every one's throat with a knife ; hence it is that no mention is made of knives in the Word, but of daggers and swords, for these latter instruments, as being used in combats, excite an idea of war, consequently of truth combating. Inasmuch as it was known to the ancients, that a dagger, a lancet, and a knife, signified truth, hence the Gentiles, who received this signification by tradition, used to pierce and cut themselves till the blood gushed out with daggers, lancets, or knives, during the celebration of their sacrifices, as it is written of the priests of Baal, "The priests of Baal cried with a loud voice, and *cut themselves according to their custom with swords and lances*, till the blood gushed out," 1 Kings xviii. 28. That all warlike arms in the Word signify such things as appertain to spiritual combat, and that each has a special signification, may be seen, n. 2686.

2800. "And they went both of them together"—that hereby is signified union as far as possible, may appear without explication.

2801. Verse 7. *And Isaac said to Abraham his father, and he said, my father, and he said, behold I my son ; and he said, behold the fire and the wood, but where is the cattle for a burnt-offering?* Isaac said to Abraham his father, and he said, my father, and he said, behold I my son, signifies a conference (*colloquutionem*) of the Lord from the love of Divine Truth with Divine Good ; Divine Truth is the Son, Divine Good is the Father : and he said, behold the fire and the wood, signifies that love and righteousness are present : but where is the cattle for a burnt-offering, signifies where are those of the human race who may be sanctified.

2802. "Isaac said to Abraham his father, and he said, my



father, and he said, behold I my son"—that hereby is signified a conference of the Lord from the love of Divine Truth with Divine Good, appears from the signification of Isaac the son, as denoting the Divine Truth, and from the signification of Abraham the father, as denoting the Divine Good, of which we shall speak presently; and from the affection contained in the words themselves, as grounded in love on each part; hence it is manifest that it is a conference of the Lord with His Father. That more arcana lie concealed in these words, than what can come to human perception, may appear from this consideration, that the expression *He said* is four times repeated in this verse; it is usual in the Word, when a beginning is made of any new subject, to say, "*And he said*," see n. 2061, 2238, 2260; the same may appear also from this consideration, that the words are words of love, which, when they come to the perception of the celestial angels, who are in the inmost sense thereof, form in their minds most celestial ideas; for the celestial angels from affections in the Word form to themselves the lights of ideas, whereas the spiritual angels form to themselves such lights from the significations of the expressions and of the things treated of, see n. 2157, 2275; thus from the significations in the present verse, in which are four distinct expressions of the period and affection of love, they form to themselves such ideas, as can in no wise descend to human apprehension, nor be expressed in human language, and this with inexpressible abundance and variety; hence it may appear what is the nature and quality of the Word in its internal sense, even where it appears simple and plain in the letter, as in the present verse.

2803. That Divine Truth is the Son, and Divine Good the Father, may appear from the signification of Son, as denoting Truth, see n. 489, 491, 533, 1147, 2633; and from the signification of Father, as denoting good; also from the conception and birth of truth, as being from good; truth cannot possibly be and exist from any other source than from good, as hath been frequently shewn above; the ground and reason why son here is Divine Truth, and father Divine Good, is because the union of the Divine essence with the human, and of the human with the Divine, is the Divine marriage of good with truth, and of truth with good, from which is derived the heavenly marriage; for in Jehovah or the Lord there is nothing but what is infinite, and inasmuch as it is infinite, it cannot be apprehended by any idea, only as being the esse and existence of all good and truth, or essential good and essential truth; essential good is the Father, and essential truth is the Son;

but whereas there is a Divine marriage, as was said of good and truth, and of truth and good, therefore the Father is in the Son, and the Son in the Father, as the Lord Himself teaches in John, "*Jesus said to Philip, believest thou not that I am in the Father, and the Father in Me? believe Me, that I am in the Father, and the Father in Me,*" xiv. 10, 11. And again, in the same Evangelist. "*Jesus said to the Jews, if ye believe not Me, believe the works, that ye may know and believe, that the Father is in Me, and I in the Father,*" x. 38. And again, "*I pray for them, for all Mine are Thine, and Thine Mine, that they all may be one, as Thou Father art in Me, and I in Thee,*" xvii. 9, 10, 21. And again, "*Now is the Son of Man glorified, and God is glorified in Him; if God be glorified in Him, God shall also glorify Him in Himself; Father glorify Thy Son that Thy Son also may glorify Thee,*" xiii. 31, 32; chap. xvii. 1: hence it may appear what is the nature of the union of the Divine [principle] and the human in the Lord, viz. that it is a mutual or reciprocal union, which union is what is called the Divine marriage, from which descends the heavenly marriage, which is the Lord's essential kingdom in the heavens, concerning which the Lord thus speaks in John, "*In that day ye shall know, that I am in My Father, and ye in Me, and I in you,*" xiv. 20. And again, "*I pray for them, that they all may be one, as Thou Father in Me, and I in Thee, that they also may be one in us, I in them, and Thou in Me; that the love, with which thou hast loved Me, may be in them, and I in them,*" xvii. 21, 22, 23, 26: that this heavenly marriage is the marriage of good and truth, and of truth and good, may be seen, n. 2508, 2618, 2728, 2729: and whereas Divine Good can in no wise be and exist without Divine Truth, nor Divine Truth without Divine Good, but one is in the other mutually and reciprocally, it is hence manifest, that the Divine marriage was from eternity, that is, the Father in the Son, and the Son in the Father, as the Lord Himself teaches in John, "*And now, O Father, glorify Thou Me with Thine own self, with the glory which I had with Thee before the world was,*" xvii. 5, 24: but the Divine-human [principle], which was born from eternity, was also born in time, and what was born in time, and glorified, is the same; hence it is, that the Lord so often said, that He went to the Father who sent Him, that is, that He returned to the Father; and in John, "*In the beginning was the Word, (the Word is essential Divine Truth) and the Word was with God, and God was the Word; the same was in the beginning with God; all things were made by Him, and without*

Him was not any thing made that was made: and the Word was made flesh, and dwelt in us, and we saw His glory, the glory as of the only-begotten of the Father, full of grace and truth," i. 1, 2, 3, 14: see also John iii. 13; chap. vi. 62.

2804. "He said, behold the fire and the wood"—that hereby is signified that love and righteousness are present, appears from the signification of fire as denoting love, see n. 934, and from the signification of the wood of the burnt-offering, as denoting the merit of righteousness, see n. 2784.

2805. "Where is the cattle for a burnt-offering"—that hereby is signified where are they of the human race who may be sanctified, appears from the representation of sacrifices, especially of burnt-offerings: that burnt-offerings and sacrifices were representative of internal worship, may be seen, n. 922, 923: and that they were made from the flock and from the herd; when they were made from the flock, they consisted of lambs, sheep, she-goats, kids, rams, and he-goats, and when from the herd, they consisted of oxen, cows, and calves, which things, that they signified various kinds of celestial and spiritual things, may be seen, n. 922, 1823, 2180; and that by those things they were sanctified, see n. 2776; hence it may appear, that by Isaac's inquiry, *where is the cattle for a burnt-offering*, is signified, where are they of the human race who may be sanctified; which appears more evidently from what follows, viz. from Abraham's reply, *God will see for Himself cattle for a burnt-offering*, verse 8, by which words is signified, that the Divine-human [principle] will provide those who may be sanctified; and from this circumstance, that afterwards there was seen a ram behind withheld in a thicket by the horns, which was offered for a burnt-offering, verse 13, whereby are signified those of the human race, who are of the Lord's spiritual Church; the same appears also from what follows from verse 14 to 17.

2806. Verse 8. *And Abraham said, God will see for Himself cattle for a burnt-offering, my son; and they went both of them together.* Abraham said, *God will see for Himself cattle for a burnt-offering, my son*, signifies a reply, that the Divine-human [principle] will provide those who may be sanctified: and they went both of them together, signifies union still closer as far as possible.

2807. "Abraham said, God will see for Himself cattle for a burnt-offering, my son"—that hereby is signified a reply that the Divine-human [principle] will provide those who may be sanctified, appears from the signification of seeing for Himself, when it is predicated of God, as denoting to foresee

and to provide : for to see, in a proximate internal sense, is to understand, see n. 2150, 2325 ; but in a sense still more interior, it is to have faith, see n. 897, 2325 ; but in a supreme sense, it is to foresee and to provide ; also from the signification of cattle for a burnt-offering, as denoting those of the human race who may be sanctified, see n. 2805 : that by cattle for a burnt-offering are here meant the spiritual, appears from what follows : cattle for burnt-offerings and sacrifices had various significations, a lamb signified one thing, a sheep another, a kid and a she-goat another, a ram and a he-goat another, so also an ox, a cow, and a calf were significative of different things ; this was the case likewise with young pigeons and turtles ; that they had different significations, may appear from this consideration, that it was expressly enjoined what particular sort of animals should be sacrificed each particular day, and on each particular festival, in the expiations, in the purgations, in the inaugurations, and the rest ; which sorts would never have been expressly determined, unless each had signified somewhat particular. It is very manifest that all the rites or ceremonials of external worship, which were used in the ancient Church, and afterwards in the Jewish, were representative of the Lord, consequently the burnt-offerings and sacrifices were thus especially representative, inasmuch as they constituted the principal part of worship with the Hebrew nation ; and inasmuch as they represented the Lord, they represented also at the same time those things appertaining to men which are of the Lord, viz. the celestial things of love and the spiritual things of faith, consequently the men themselves who were principled in such things or who ought to be so principled, and hence it is, that by cattle are here signified the spiritual, that is, those who are of the Lord's spiritual Church. That by God's seeing for Himself cattle for a burnt-offering, is signified, that the *Divine-human* [principle] will provide, may appear from this consideration, that it is not here said that Jehovah will see, but that God will see ; when both are mentioned, as in this chapter, then by Jehovah is meant the same as by Father, and by God the same as by Son, consequently in the present case the *Divine-human* [principle], and this, because the subject treated of is concerning the spiritual man, who hath salvation from the *Divine-human* [principle], see n. 2661, 2716.

2808. "They went both of them together"—that hereby is signified union still closer as far as possible, may appear without explanation ; the reason of its signifying closer union is, because it is again repeated, see n. 2800.

2809. Verse 9. *And they came to the place which God said to him, and Abraham built there an altar, and disposed the wood, and bound Isaac his son, and placed him on the altar, over the wood.* They came to the place which God said to him, signifies a state at that time according to perception from Divine Truth: and Abraham built there an altar, signifies a preparation of the Lord's Human-Divine [principle]: and disposed the wood, signifies righteousness, which was adjoined thereto: and bound Isaac his son, signifies the state of the rational Divine [principle] thus as to truth about to undergo the last degrees of temptation: and placed him on the altar over the wood, signifies in the Human-Divine [principle] to which righteousness was adjoined.

2810. "They came to the place which God said to him"—that hereby is signified a state at that time according to perception from Divine Truth, appears from the signification of place, as denoting state, concerning which see n. 2786; and from the signification of saying in the historical parts of the Word, as denoting to perceive, concerning which see above in many places; that it denotes perception from Divine Truth, is plain from this consideration, that it is expressed by God saying and not Jehovah, see n. 2586, 2807.

2811. "And Abraham built there an altar"—that hereby is signified preparation of the Lord's Human-Divine [principle] appears from the signification of altar, and of building an altar: altars signified all worship in general, because they were the primary instruments of worship in the representative Church, see n. 921; and inasmuch as they signified all worship in general, they signified the Lord's Divine-human [principle], for the Lord's Divine-human principle is all worship and all doctrine, insomuch that it is worship itself and doctrine itself, as may appear from the Holy Supper, which succeeded altars, or burnt-offerings and sacrifices, see n. 2165, 2187, 2343, 2359; the Holy Supper is the primary part of external worship, because it is the Lord's Divine-human [principle] which is there given and communicated. Hence it may appear without explication, that to build an altar is to prepare the Lord's Human-Divine [principle]. The subject treated of in this verse is concerning the last preparation of the Lord's Human-Divine [principle] to undergo the last degrees of temptation, and it is described by Abraham's disposing the wood, binding Isaac his son, and placing him on the altar over the wood.

2812. "And disposed the wood"—that hereby is signified righteousness which was adjoined thereto, appears from the

signification of the wood of a burnt-offering, as denoting the merit of righteousness, see above, n. 2784, 2798; and from the signification of disposing the wood, as denoting to adjoin it to the Human-Divine [principle]; the merit of righteousness is adjoined, when it is therein, and when there is confidence grounded in truth that it is possessed.

2813. "And bound Isaac his son"—that hereby is signified a state of the rational Divine [principle] thus as to truth about to undergo the last degrees of temptation, may appear from the signification of binding, and also of Isaac his son; that to bind is to put on a state of undergoing the last degrees of temptation, may appear from this consideration, that whosoever is in a state of temptation is no otherwise than as one tied and bound; that Isaac the son is the Lord's rational Divine [principle], in the present case as to truth, may be seen, n. 2802, 2803; every genuine rational principle consists of good and truth; the Lord's rational Divine principle as to good could not suffer, or undergo temptations, (for no genius or spirit causing temptations can approach to Good Divine) and it is above every attempt of temptation; but Truth Divine when bound was what could be tempted, for there are fallacies, and false principles more especially, which clash with it, and thereby tempt it; for some idea may be formed of Truth Divine, but not of Good Divine, except by those who have perception, and are celestial angels: it was Truth Divine which was no longer acknowledged when the Lord came into the world, wherefore it was this principle by virtue of which the Lord underwent and sustained temptations: Truth Divine in the Lord is what is called the *Son of Man*, but Good Divine in the Lord is what is called the *Son of God*; concerning the Son of Man the Lord frequently declares that he should suffer, but never concerning the Son of God: that He declares this concerning the Son of Man, or Truth Divine, appears from these words, "Behold we go up to Jerusalem, and the *Son of Man* shall be delivered to the chief priests, and to the scribes, and they shall condemn *Him*, and shall deliver *Him* to the Gentiles to mock and to scourge *Him*, and to crucify," Matt. xx. 18, 19: again, "Jesus said to His disciples, Behold the hour is at hand, and the *Son of Man* shall be delivered into the hands of sinners," chap. xxvi. 45: so in Mark, "Jesus began to teach them, that the *Son of Man* must suffer many things, and be rejected of the elders, and of the chief priests and scribes, and be killed, and after three days rise again," viii. 31: again, "It is written of the *Son of Man*, that He shall suffer many things and be set at nought; and the *Son of*

*Man* shall be delivered into the hands of men, and they shall kill *Him*, but being killed He shall rise again the third day," ix. 12, 31: again, "Behold we go up to Jerusalem; and the *Son of Man* shall be delivered to the chief priests and scribes, and they shall condemn *Him* to death, and shall deliver *Him* to the Gentiles, and these shall mock *Him*, and shall spit upon *Him*, and shall kill *Him*, but on the third day He shall rise again," x. 33, 34: again, "The hour is come, behold the *Son of Man* shall be delivered into the hands of sinners," xiv. 41: and in Luke, "The *Son of Man* must suffer many things, and be rejected of the elders and chief priests, and scribes, and be killed, and on the third day rise again," ix. 22, 41: again, "We go up to Jerusalem, where all things shall be accomplished, which are written by the Prophets concerning the *Son of Man*, for He shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on, and they shall scourge and put *Him* to death, but on the third day He shall rise again," xviii. 32, 33, 34: again, "The angel said to the women, Remember what He spake unto you, when He was yet in Galilee, saying, the *Son of Man* must be delivered into the hands of sinful men, and be crucified, and on the third day rise again," xxiv. 6, 7. In all these passages by the *Son of Man* is meant the Lord as to Truth Divine, or as to the Word in its internal sense, that it should be rejected by the chief priests and scribes, should be spitefully entreated, should be scourged, should be spit out, and should be crucified, as may appear manifest from this consideration, that the Jews applied and arrogated all and singular things to themselves according to the letter, nor were they willing to know any thing concerning the spiritual sense of the Word, and the kingdom of heaven, believing that the Messiah would come to exalt their kingdom above all the kingdoms of the earth, as they also believe at this day; hence it is plain, that Truth Divine was what was rejected by them, spitefully entreated, scourged, and crucified; whether we say Truth Divine, or the Lord as to Truth Divine, it is the same thing, for the Lord is essential truth, as He is the very essential Word, see n. 2041, 2016, 2533. The Lord's rising again on the third day implies also, that Truth Divine, or the Word as to the internal sense, as it was understood by the ancient Church, shall be raised again in the consummation of the age, which also is the third day, see n. 1825, 2788; wherefore it is said, that then shall appear the *Son of Man*, that is, Truth Divine, Matt. xxiv. 30, 37, 39, 44. Mark xiii. 26; Luke xvii. 22, 24, 25, 26, 43; chap. xxi. 27, 36. That the *Son of Man* is the Lord as to Truth Divine,

is evident from the passages above quoted, and also from the following, "He that soweth the good seed is the *Son of Man*, the field is the world; in the consummation of the age the *Son of Man* shall send His angels, and shall gather out of His kingdom all things that offend," Matt. xiii. 37, 41, 42; where the good seed is truth, the world is mankind, he that soweth is the Son of Man, things that offend are fables: so in John, "The multitude said, We have heard out of the law that Christ abideth for ever; how sayest thou then, the *Son of Man* must be lifted up; who is this *Son of Man*?" Jesus answered, yet a little while is the *light* with you, walk whilst ye have the *light*, lest darkness overtake you, for he that walketh in darkness knoweth not whither he goeth; whilst ye have the *light*, believe on the *light*, that ye may be the sons of the *light*," xii. 34, 35, 36; where when they inquire, who is the Son of Man, Jesus answers concerning light, which is truth, and teaches that He Himself is the light, or truth, on which they should believe; concerning the light which is from the Lord, and which is Divine Truth, see n. 1503, 1521, 1529, 1530, 1531, 1619 to 1632. But that the Son of God, or the Lord as to Good in the Human-Divine [principle], could not be tempted, as was said above, is evident also from the Lord's answer to the tempter in the Evangelists, "The tempter said, if *Thou be the Son of God*, cast Thyself down, for it is written, He shall give His angels charge concerning Thee, lest perchance Thou hurt Thy foot against a stone: Jesus said unto him, it is written again, *thou shalt not tempt the Lord thy God*," Matt. iv. 6, 7; Luke iv. 9, 10, 11, 12.

2814. "And placed him on the altar over the wood"—that hereby is signified in the Human-Divine [principle] to which righteousness was adjoined, appears from the signification of altar, as denoting the Lord's Divine-human [principle], concerning which see above, n. 2811; and from the signification of the wood of the burnt-offering, as denoting the merit of righteousness, concerning which see n. 2784, 2798, 2812. Truth Divine in the Lord's Human-Divine [principle], which underwent temptations, of which principle we have already treated, is not essential Divine Truth, for this is above all temptation; but it is truth rational, such as the angels are principled in, consisting in appearances of truth, and is what is called the Son of Man, but before glorification; whereas Divine Truth in the Lord's Divine-human glorified [principle] is above appearances, nor can in any wise come to any understanding, not even of the angels, and still less to the apprehension of man, consequently it can in no wise come to any



thing of temptation; it appears in the heavens as the light which is from the Lord. Concerning this Divine Truth, or the Son of Man glorified, it is thus written in John, "Jesus said, now is the *Son of Man* glorified, and God is glorified in Him; if God be glorified in Him, God shall also glorify Him in Himself, and shall straightway glorify Him," xiii. 31, 32. That a distinct idea may be had of this most mysterious circumstance, it may be expedient to call the truth appertaining to the Lord, which could be tempted, and which underwent temptations, by this appellation, *Truth Divine in the Lord's Human-Divine* [principle], but the truth which could not be tempted, or undergo any temptation, because it was glorified, by this appellation, *Divine Truth in the Lord's Divine-human* [principle]; this distinction hath been every where observed above.

2815. Verse 10. *And Abraham put forth his hand, and took a knife, to slay his son.* Abraham put forth his hand, signifies temptation even to the last degree of power: and took a knife, signifies as to truth: to slay his son, signifies even to the death of whatever was of the mere human principle.

2816. "Abraham put forth his hand"—that hereby is signified temptation even to the last degree of power, appears from the series of the things treated of; for the subject relates to the most grievous and inmost temptations of the Lord; in the preceding verses, the preparation of the Human-Divine [principle], to admit and sustain temptations, is treated of, in the present verse the act is treated of, which is expressed in the sense of the letter by Abraham's putting forth his hand; that by hand is signified power, may be seen, n. 878; in the present case it signifies the last degree of power, because nothing but the act was wanting. It is according to the internal sense, that the Lord's Divine [principle] led the human into most grievous temptations, for by Abraham is meant the Lord as to the Divine [principle]; and this even to the last degree of power: the case herein was this, the Lord admitted temptations upon Himself, that He might expel thereby whatever was merely human, and this even till nothing remained but what was Divine; that the Lord admitted temptations upon Himself, even the last temptation, which was that of the cross, may appear from the Lord's own words in Matthew, "Jesus began to shew to the disciples, that He must suffer many things, and be killed: then Peter took Him, and began to rebuke Him, saying, Spare Thyself, O Lord, that this may not be done unto Thee: but He turning said unto Peter, Get thee behind Me, Satan, thou art an offence

unto Me, for thou savourest not the things which be of God, but those that be of men," xvi. 21, 22, 23; and still more evidently from these words in John, "No one taketh My soul from Me, but I lay it down of Myself, I have power to lay it down, and I have power to take it again," x. 18: and in Luke, "Ought not Christ to suffer these things, and to enter into His glory," xxiv. 26.

2817. "And took a knife"—that hereby is signified as to truth, appears from the signification of knife, as denoting the truth of faith, see n. 2799; and from this consideration, that the Lord was tempted as to Truth Divine, see n. 2813, 2814.

2818. "To slay his son"—that hereby is signified even to the death of whatever was of the mere human principle, may appear from the internal sense of these words, for they signify the Lord's most grievous and inmost temptations, the last whereof was that of the cross, in which it is evident that the mere human principle also died; this could not be represented by Abraham's son, or Isaac, because to sacrifice sons was an abomination, but it was represented as far as was possible, viz. even to the attempt, but not to the act; hence it may appear, that by these words, that Abraham took a knife to slay his son, is signified even to the death of whatever was merely human. That it was known from the most ancient time, that the Lord was to come into the world, and that He was to suffer death, may appear evident from this consideration, that a custom prevailed amongst the Gentiles of sacrificing their children, believing thus to expiate themselves, and to make God propitious; which abominable custom they would never have practised as of most religious obligation, unless they had received from the ancients a tradition that the Son of God should come, who, as they believed, was to be made a sacrifice; the sons of Jacob also inclined to this abomination, and so likewise did Abraham, for no one is ever tempted except by that to which he inclines; that the sons of Jacob were so inclined, appears from the Prophets; but to prevent their falling into that abomination, it was permitted to institute burnt-offerings and sacrifices, see n. 922, 1128, 1241, 1343, 2180.

2819. As to what concerns the Lord's temptations in general, they were both exterior and interior, and the more interior they were, so much the more grievous they were; the inmost are described, Matt. xxvi. 37, 38, 39, 42, 44; chap. xxvii. 46; Mark xiv. 33, 34, 35, 36; chap. xv. 34; Luke xxii. 42, 43, 44; but see what was said above concerning the Lord's temptations, viz. that the Lord first fought from goodnesses and truths, which appeared as goodnesses and truths, n. 1661

That He fought against the evils of self-love and the love of the world, from Love Divine towards the whole human race, n. 1690, 1691, 1789, 1812, 1813, 1820. That He Alone fought from Love Divine, n. 1812, 1813. That all the hells fought against the Lord's love, which was the salvation of the whole human race, n. 1820. That the Lord sustained the most grievous of all temptations, n. 1663, 1668, 1787. That the Lord by temptations and victories from His Own proper power was made righteousness, n. 1813, 2025. That the union of the human essence with the Divine was effected of the Lord by temptations and victories, n. 1757, 1813, 1921, 2025, 2026. See also what was said above concerning temptations in general, n. 59, 63, 227, 847. That temptation is a combat concerning power, whether good or evil, truth or the false principle, shall have rule, n. 1923. That in temptations there are experienced indignations and several affections, n. 1917. That temptations are celestial, spiritual and natural, n. 847. That in temptations wicked genii and spirits assault those things which are of the love, consequently which are of the life of man, n. 847, 1820. What is effected by temptations, n. 1692, 1717, 1740. That temptation is for this end, that things corporeal may be subdued, n. 857. That evils and falses with man who is regenerated, by temptations are subdued, not abolished, n. 868. That truth is the chief principle of combat, n. 1685. That man fights from goodnesses and truths, which he hath imbibed by knowledges, although in themselves they are not goodnesses and truths, n. 1661. That wicked spirits and genii excite falses and evils in man, and that hence come temptations, n. 741, 751, 761. That in temptations man supposes the Lord to be absent, when yet He is then more present, n. 840. That man cannot in any wise of himself sustain temptation-combats, because they are against all the hells, n. 1692. That the Lord Alone fights with man, n. 1661, 1692. That by temptations wicked genii and spirits are deprived of the power of acting evil and of inspiring what is false into man, n. 1695, 1717. That temptations take place with those who have conscience, and are more acute with those who have perception, n. 1668. That at this day temptations are rarely experienced, but anxieties have place, which are different from temptations and from a different origin, n. 762. That men spiritually dead cannot sustain temptation-combats, n. 270. That all temptations are attended with desperation concerning the end, n. 1787, 1820. That after temptations there is a fluctuation, n. 848, 857. That the good learn by temptations that they are nothing but

evil, and that all things are of mercy, n. 2334. That by temptations goodnesses are more closely joined to truths, n. 2272. That none are saved by temptations who yield therein, or who think to have merited by them, n. 2273. That in all temptations there is a principle of freedom stronger than out of temptations, n. 1937.

2820. Verse 11. *And the angel of Jehovah cried to him out of heaven, and said, Abraham, Abraham, and he said, behold I.* The angel of Jehovah cried to him out of heaven, signifies consolation from the essential Divine [principle] at that time: and said, Abraham, Abraham, and he said, behold I, signifies a perception of consolation in the Divine Good of the rational principle after temptation.

2821. "The angel of Jehovah cried to him out of heaven"—that hereby is signified consolation from the essential Divine [principle] at that time, may appear from the signification of crying out of heaven, as denoting to console, which is also evident from what immediately precedes and follows: and from the signification of the angel of Jehovah; that by angels, when they are named in the Word, is meant somewhat in the Lord, but that it appears from the series of the things treated of, what is particularly meant, may be seen n. 1925; in like manner it is written of the Lord, when He endured the most grievous temptation in Gethsemane, that there appeared to Him *an angel from heaven* comforting Him, Luke xxii. 43; where by an angel from heaven, in the internal sense, is also meant the Divine [principle] which was in Him.

2822. "And he said, Abraham, Abraham, and he said, behold I"—that hereby is signified a perception of consolation in the Divine Good of the rational principle after temptation, may appear from the signification of saying in the historical parts of the Word, as denoting to perceive, concerning which much has been said above; that in the present case it denotes perception in the Divine Good of the rational principle, is grounded in this consideration, that by Abraham is here signified the Divine Good of the rational principle, or of the Human-Divine principle: what is meant by perception in the Divine Good of the rational principle, cannot be explained so as to be apprehended; for before it is explained, there should be formed an idea of the Lord's Divine-human [principle] from the knowledge of various particulars, inasmuch as without such idea, every thing said in the way of explication would fall upon ideas either empty or obscure, which would either pervert truths, or would cause a mixture of things that had no agreement therewith: the subject treated of in this verse is

concerning the Lord's first state after temptation, which is a state of consolation, wherefore it is now no longer said God, but Jehovah, for the appellation God is used, when the subject treated of is concerning truth, whereby combat is waged, but the appellation Jehovah is used, when the subject treated of is concerning good, whence consolation cometh, see n. 2769; all consolation after temptation is insinuated into good, for from good comes all joy, and from good it passes into truth; here therefore by Abraham is signified the Divine Good of the rational principle, as also in all other places, when Jehovah is mentioned in the same verse.

2823. Verse 12. *And he said, put not forth thy hand to the boy, neither do thou any thing unto him, because now I know that thou fearest God, and hast not withheld thy son, thine only one, from Me.* He said, put not forth thy hand to the boy, signifies that he should no longer admit temptation upon Truth Divine appertaining to the rational principle: neither do thou any thing unto him, signifies deliverance: because now I know that thou fearest God, signifies glorification from Love Divine: and hast not withheld thy son, thine only one, from Me, signifies the union of the human [principle] with the Divine by the last degree of temptation.

2824. "And he said, put not forth thy hand to the boy"—that hereby is signified that he should no longer admit temptation upon Truth Divine appertaining to the rational principle, appears from the signification of putting forth the hand, as denoting temptation even to the last degree of power, concerning which see above, n. 2816; and from the signification of the boy, or Isaac, as denoting the rational principle as to Truth Divine, upon which temptations were admitted, see n. 2803, 2813, 2814, 2817.

2825. "Neither do thou any thing unto him"—that hereby is signified deliverance, may appear without explication; for when it is said that he should not do any thing unto him, it denotes an intermission of act, consequently that he should be set at liberty.

2826. "Because now I know that thou fearest God"—that hereby is signified glorification from Love Divine, appears from the signification of knowing when it is predicated of the Lord's Divine [principle], as denoting nothing else but to be united, or, what is the same thing, to be glorified, for it was united with the Human-Divine [principle] by temptations, see n. 1737, 1813; and from the signification of fearing God, or of the fear of God, as denoting here Love Divine, and whereas this is predicated of the Lord's rational Divine [principle] as to

truth, it is here said to fear God, not to fear Jehovah, for when the subject treated of is concerning truth, the appellation God is used, but when it is concerning good, the appellation Jehovah is used, see n. 2586, 2769, 2821; that it is Love Divine whereby the Lord united the human essence to the Divine, and the Divine to the human, or, what is the same thing, glorified Himself, may be seen, n. 1812, 1813, 2253. What is signified in the Word by *fearing God*, may appear from very many passages therein understood as to the internal sense; the fear of God, as used in the Word, signifies worship, and indeed worship either grounded in fear, or in the good of faith, or in the good of love; worship grounded in fear when the subject treated of is concerning the unregenerate, worship grounded in the good of faith when the subject treated of is concerning the spiritual regenerate, and worship grounded in the good of love when the subject treated of is concerning the celestial regenerate: That, I. *The fear of God in general signifies worship*, is manifest from this passage, "The sons of Israel *feared other gods*, and walked in the statutes of the Gentiles: the Gentiles sent into Samaria in the beginning *did not fear Jehovah*, wherefore Jehovah sent upon them lions; and there came one of the priests, whom they had made captive in Samaria, and he dwelt in Bethel, and taught them *how they should fear Jehovah*; Jehovah had made a covenant with the sons of Israel, and had commanded them, saying, *ye shall not fear other gods*, nor bow yourselves to them, nor serve them, nor sacrifice to them, but *ye shall fear Jehovah*, and shall bow yourselves to Him, and shall sacrifice to Him," 2 Kings xvii. 7, 8, 24, 28, 32, 33, 35, 36, 37, 41; where to fear manifestly denotes to worship: so in Isaiah, "Because this people have approached Me with their mouth, and with their lips have honoured Me, and their heart hath removed itself from Me, and *their fear for Me* was a commandment taught of men," xxix. 13; where their fear for Me denotes worship in general, for it is said that that fear was the commandment of men: so in Luke, "There was in a certain city a certain judge, and he *feared not God*, neither regarded man," xviii. 2; where by not fearing God is signified not worshipping. II. *That the fear of God signifies worship grounded in fear, when the subject treated of is concerning the unregenerate*, appears from the following passages, "When the law was promulgated on Mount Sinai, the people said unto Moses, speak thou with us, and we will hear, and let not God speak with us, lest perchance we die; and Moses said unto the people, fear not, because God is come to prove you, and *that the fear of Him may be upon your*

faces, lest ye sin;" Exod. xx. 19, 20; and again, "Now why shall we die, because this great fire will consume us, if we hear the voice of Jehovah our God any more, we shall die: go thou near, and hear all that Jehovah our God shall say, and speak thou to us all that Jehovah our God shall say to thee, and we will hear and do: and Jehovah said to Moses, who will give that their heart may be such in them *to fear Me*, and to keep all My commandments all their days," Deut. v. 22, 24, 26; in these passages, the fear of God upon your faces lest ye sin, and a heart to fear Me, and to keep all my commandments, signifies worship grounded in fear in respect to them as being of such a nature; for they who are principled in external worship, without internal, are led by fear to the observance of the law, and to compliance with its precepts, but still they do not come into internal worship, or into holy fear, unless they are in the good of life, and know and believe what internal worship is: so again, "If thou shalt not observe to do all the words of this law written in this book, *to fear this honourable and terrible name Jehovah thy God*, Jehovah will make thy plagues wonderful, and the plagues of thy seed, great and certain plagues, and evil and certain diseases, and will bring back upon thee all the faintness of Egypt, *of which thou art afraid*, and they shall stick in thee," Deut. xxviii. 58, 59, 60; here also to fear the honourable and terrible name Jehovah God, is to worship from a principle of fear, to inspire which principle into people of such a nature and quality, all evils even to curses were attributed to Jehovah, see n. 592, 2335, 2395, 2447: so in Jeremiah, "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee; know therefore and see, that it is evil and bitter that thou forsakest Jehovah thy God, and that *the fear of Me is not in thee*," ii. 19: and in Luke, "I say unto you, *fear ye not them* who kill the body, and afterwards have no more that they can do; but I will shew you *whom ye ought to fear*; *fear Him*, who when he hath killed hath power to cast into hell; yea I say unto you, *fear Him*," xii. 4, 5; Matt. x. 28; in these passages also to fear God implies worship from some principle of fear, because fear drove them to compliance, as was said. III. *That to fear God or Jehovah signifies worship grounded in the good of faith, where the subject treated of is concerning the spiritual regenerate* is evident from the following passages, "The king shall write for himself a copy of this law on a book before the Priests, the Levites, and it shall be with him, and he shall read therein all the days of his life, to the intent that he may learn *to fear Jehovah his God*, to keep all the words of this law, and these

statutes to do them," Deut. xvii. 18, 19; King in an internal sense denotes the truth of faith, for the kingly principle (*regnum*) represented the Lord's spiritual kingdom, see n. 1672, 1728, 2015, 2069, hence to fear Jehovah his God is to worship Him from the truth of faith, which principle being inseparable from the good of charity, is described by keeping the words of the law, and the statutes to do them: so in Samuel, "Behold Jehovah hath given a king over you, *if ye shall fear Jehovah*, and serve Him, and hearken to His voice, ye shall be both you, and also the king who reigneth over you, after Jehovah your God," 1 Sam. xii. 14; here also in an internal sense to fear Jehovah denotes to worship from the good and truth of faith, as above, inasmuch as the subject treated of is concerning a king or the kingly principle: so in Joshua, "Now *fear ye Jehovah*, and serve Him in integrity and truth, and put away the gods whom your fathers have served," xxiv. 14; where also to fear Jehovah denotes to worship from a principle of goodness and truth, which appertains to the spiritual man, for integrity is predicated of the good of faith, see n. 612, and truth of the truth of faith: so in Jeremiah, "They shall be to Me for a people, and I will be to them for a God, and I will give them one heart and one way, *to fear Me* all days, for good to them and their sons after them, and I will make with them the covenant of an age, that I will not return from after them, to do them good, and I will give *My fear* into their heart, that they may not depart from Me," xxxii. 38, 39, 40: that to fear God here denotes to worship from the good and truth of faith, may appear from the series of the things treated of, and also from this consideration, that mention is made of people and God; that people is predicated of those who are principled in the truth of faith, may be seen, n. 1259, 1260; that the appellation God is used when the subject treated of is concerning truth, may be seen, n. 2586, 2769, 2807: so in Isaiah, "The strong people shall honour thee, the city of the strong nations *shall fear thee*," xxv. 3; where also to fear God denotes to worship from a principle of spiritual truth, for it is predicated of people and of a city; that a city is doctrinal truth, may be seen, n. 402, 2268, 2450, 2451: so in David, "What man is he that *feareth Jehovah*, he shall teach him the way which he may choose," Psalm xxv. 12; where a man that *feareth Jehovah* denotes one that worships Him; that this is spoken of the spiritual man, is evident from this consideration, that it is said, He shall teach him the way, for that way is truth, may be seen, n. 627, 2333. Again, "Blessed is every one that *feareth Jehovah*, that walketh in His ways," Psalm



cxxviii. 1. And again, "*They that fear Jehovah shall glorify Him, all the seed of Jacob shall glorify Him, and all the seed of Israel shall be afraid of Him,*" Psalm xxii. 23; where to be afraid of Him denotes to worship Him from the truth of faith, for the seed of Israel is the spiritual principle of the Church, or the good and truth of faith, see n. 1925, 1447, 1610: so in Moses, "Now Israel, what doth Jehovah thy God require of thee, but to *fear Jehovah thy God*, to walk in all His ways, and to love Him, and to serve Jehovah thy God, in all thy heart, and in all thy soul, to keep the commandments of Jehovah, and His statutes," Deut. x. 12, 13; in this passage is described what it is to fear God in the case of the spiritual man, who is Israel, viz. that it is to walk in the ways of Jehovah, to love Him, to serve Him, and to keep His commandments and statutes: so in the Revelation, "I saw an angel flying in the midst of heaven, having the eternal Gospel, saying with a loud voice, *fear God*, and give glory to Him, because the hour of His judgment is come," xiv. 6, 7; where to fear God denotes holy worship grounded in the good and truth of faith: so in Luke, "Jesus said to the sick of the palsy, arise, and take up thy bed, and go to thine house; and they were all amazed, and glorified God, and *were filled with fear,*" v. 24, 25; where fear denotes holy fear, such as influences those who by the truth of faith are initiated into the good of love. IV. *That to fear God, or Jehovah, signifies worship grounded in the good of love when the subject treated of is concerning the celestial regenerate*, appears from the following passages, "My covenant was with Levi of lives and of peace, and I gave them to him *with fear* and he *feared Me*, and for My name he was contrite, the law of truth was in his mouth, and perversity was not in his lips, in peace and uprightness he walked with Me," Malachi ii. 5, 6; speaking of the Lord, who is Levi in the internal sense; Levi signifies priesthood, and signifies love; fear in this passage denotes the good of Divine Love, the law of truth denotes the truth of that good; peace and uprightness denote both: so in Isaiah, "There shall come forth a rod out of the stem of Jesse, and a twig shall grow out of his roots, and the spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and fortitude, the spirit of knowledge and of the *fear of Jehovah*, and he shall have a quick scent *the fear of Jehovah*," xi. 1, 2, 3: speaking also of the Lord; the spirit of knowledge and of the fear of Jehovah denotes the Divine Love of truth; to be of quick scent in the fear of Jehovah denotes the Divine Love of good: so in David, "The

commandments of Jehovah are right, rejoicing the heart, the statute of the Lord is pure enlightening the eyes, *the fear of Jehovah is clean* enduring for ever, the judgments of Jehovah are truth, justified together," Psalm xix. 9, 10; where the fear of Jehovah being clean denotes love, and the judgments of Jehovah being truth denote faith; that justice is predicated of the good which is of love, and that judgments are predicated of the truth which is of faith, may be seen, n. 2235, which are said to be justified together, when truth is good, or when faith is charity. Again, "Behold the eye of Jehovah is to them *that fear Him*, to them that wait for His mercy," Psalm xxxiii. 18; and in another place, "Jehovah hath no delight in the strength of an horse, He hath no pleasure in the legs of a man, but the pleasure of Jehovah is in *them that fear Him*, and that wait for His mercy," Psalm cxlvii. 10, 11; the strength of an horse denotes man's proper power of thinking what is true; that horse denotes the intellectual principle, may be seen, n. 2760, 2761, 2762; the legs of a man denote man's proper power of doing good; they that fear Jehovah denote those that worship Him from the love of truth; and they that wait for His mercy denote those that worship Him from the love of good; where the Prophets speak of good, they speak also of truth, and where they speak of truth, they speak also of good, on account of the heavenly marriage of good and truth in every particular of the Word, see n. 683, 793, 801, 2516, 2712, 2713. Again, "Jehovah will bless the house of Israel, He will bless the house of Aaron, He will bless *them that fear Jehovah*, small with great," Psalm cxv. 12, 13; where they that fear Jehovah denote those that worship Him from the good of faith, which is the house of Israel, and from the good of love, which is the house of Aaron; mention is made of each on account of the heavenly marriage in every particular of the Word, as was just now observed: so in Isaiah, "The truth of thy times shall be the strength of salvations, wisdom and science, and *the fear of Jehovah* shall be an essential treasure," xxxiii. 6; where wisdom and science denote the good of faith joined with the truth thereof, and the fear of Jehovah denotes the good of love. Again, in the same Prophet, "Who is in you *that feareth Jehovah*, that hearkeneth to the voice of His servant," l. 10; where he that feareth Jehovah denotes him that worshippeth from a principle of love, and he that hearkeneth to the voice of his servant denotes him that worshippeth from a principle of faith; when one is of the other, then there is a celestial marriage. From the passages which have been thus adduced from the Word, it

may appear, that the fear of God is worship either grounded in fear or in the good of faith, or in the good of love; but in proportion as fear prevails in worship, in the same proportion there is less of faith, and still less of love; and on the other hand, in proportion as faith prevails in worship, and especially as love prevails, in the same proportion there is less of fear; all worship is indeed influenced by fear, but under another appearance and another habit it is *holy fear*; holy fear however is not a fear on account of hell and damnation, but it is an aversion to doing or thinking any thing against the Lord, and against our neighbour, thus it is an aversion to doing or thinking any thing contrary to goodness and truth, which aversion is the boundary of holy faith, and of holy love on one part: and whereas there is no fear on account of hell and damnation with those, who are principled in the good of faith, and still less with those who are principled in the good of love, that is, who are in the Lord, therefore, V. *To fear signifies also to disbelieve, or not to have faith and love*, as in Isaiah, "Thus saith thy Creator, O Jacob, and thy former, O Israel, *fear not*, because I have redeemed thee, I have called by thy name, thou art Mine," xlii. 1, 5; chap. xlv. 8: so in Luke, "The oath which he swore to our father Abraham, that he would give us that *without fear* being delivered from the hand of our enemies, we should serve Him in holiness and righteousness before Him," i. 73, 74, 75. Again, in the same Evangelist, "*Fear not for thyself*, little flock, because it is your father's good pleasure to give you the kingdom," xii. 32. And in Mark, "Jesus said to the chief of the synagogue, *fear not*, only believe," v. 36; Luke viii. 49, 50. Again, "Jesus said, *why are ye so fearful*, how is it that ye have not faith," iv. 40. And in Luke, "The hairs of your head are all numbered, *therefore fear not*, ye are of more value than many sparrows," xii. 7; in these passages to fear is to disbelieve, or not to have faith and love.

2827. "And hast not withheld thy son, thine only one from Me"—that hereby is signified the union of the human [principle] with the Divine by the last degree of temptation, may appear from the signification of thy son, viz. Isaac, as denoting the Divine rational principle, spoken of above, or the Divine-human principle, for this begins in the rational, see n. 2106, 2194: this is called only one, because it is the only-begotten, see n. 2772; and from the signification of not withholding from Me, as denoting to cause to be united, viz. to the essential Divine [principle]: that union was effected by the last degree of temptation, appears from all that precedes.

2828. Verse 13. *And Abraham lifted up his eyes, and saw, and behold a ram behind withheld in a thicket by his horns, and Abraham went and took the ram, and offered him for a burnt-offering instead of his son.* Abraham lifted up his eyes, and saw, signifies the Lord's thought and intuition from the Divine [principle]: and behold a ram, signifies the spiritual of the human race: behind caught in a thicket, signifies entangled in the scientific natural principle: by his horns, signifies with all power as to the truths of faith: and Abraham went and took the ram, signifies the deliverance of such by virtue of the Lord's Divine-human [principle]: and offered him for a burnt-offering instead of his son, signifies their sanctification and adoption.

2829. "Abraham lifted up his eyes, and saw"—that hereby is signified the Lord's thought and intuition from the Divine [principle], may be seen above, n. 2789, where the same words occur. Thought and intuition from the Divine [principle] extend to all and singular the things which shall come to pass to eternity, with Divine Providence.

2830. "And behold a ram"—that hereby are signified the spiritual of the human race, appears from the signification of ram, of which we shall speak presently: it is well known within the Church, that burnt-offerings and sacrifices, in the Jewish and Israelitish representative Church, signified the Lord's Divine-human [principle], but one thing was signified by burnt-offerings and sacrifices of lambs, another thing by burnt-offerings and sacrifices of sheep and she-goats, another by burnt-offerings and sacrifices of kids, rams, he-goats, oxen, cows, calves, and also of turtles, and young pigeons, and in like manner by meat-offerings and libations; in general they signified Divine celestial things, Divine spiritual things, and Divine natural things, appertaining to the Lord, and hence they signified the celestial, spiritual, and natural things, which are from Him in His kingdom, consequently which are in every particular person who is a kingdom of the Lord: as may also appear from the holy supper, which succeeded the burnt-offerings and sacrifices, where bread and wine signify the Lord's Divine-human [principle], bread His Divine celestial principle, and wine His Divine spiritual principle, consequently they signify His love towards the whole Human race, and the reciprocal love of the human race to the Lord, see n. 2343, 2359; hence it is evident that burnt-offerings and sacrifices implied celestial worship grounded in love to the Lord, and spiritual worship grounded in neighbourly love, or charity, and thence grounded in faith to the Lord, see n. 922, 923,

1823, 2180: what is meant by the celestial principle, and what by the spiritual, or what is meant by those who are celestial and those who are spiritual in the Lord's kingdom, or in His Church, hath been often shewn above, see n. 1155, 1577, 1824, 2048, 2088, 2184, 2227, 2669, 2708, 2715. That ram now signifies the Lord's Divine spiritual principle, and consequently the spiritual principle appertaining to man, or, what is the same thing, the spiritual of the human race, may appear from what was enjoined concerning the burnt-offerings and sacrifices which were made of rams, as when Aaron and his sons were sanctified for the ministry, or when they were inaugurated, "That they should offer one *young ox* for sin, whose blood should be sprinkled on the horns of the altar, and the rest at the foundation thereof; also that one *ram* should be killed, and the blood thereof sprinkled round about the altar, and afterwards the whole *ram* should be burnt for a burnt-offering; and the blood of *another ram* that was killed should be sprinkled on Aaron's ear, and the thumb of the hand and of the foot, and after that it was shaken, it should be burnt upon the *burnt-offering*," Exod. xxix. 1 to 35; Levit. viii. 1, to the end; chap. ix. 2, and the following verses; it is evident that all these rites were holy, but then their holiness was in consequence of their representing and signifying holy things; otherwise to kill a young ox, to sprinkle his blood on the horns of the altar, and the rest at the foundation; and to kill one ram, and to sprinkle his blood round about the altar, and afterwards to burn him, and to sprinkle the blood of another ram upon Aaron's ear, and the thumb of his hand and of his foot, also to shake him, and to burn him upon the burnt-offering; all these things would have been without holiness, consequently without worship, unless they had represented holy things; but what each particular rite represented, can be known to none except from the internal sense; that a young ox which was offered for sin signified the Lord's Divine natural principle, and a ram the Divine spiritual principle, and that a ram also signified the spiritual of the human race, may appear from the signification of a young ox and of a ram in the Word: inaugurations into the priesthood were made by things spiritual, for by things spiritual man is introduced into things celestial, or, what is the same thing, by the truths of faith he is introduced into the good of love: in like manner when Aaron entered into the holy [place], he was to offer up a *young ox* for sin, and a *ram* for a burnt-offering, Levit. xvi. 2, 3. The Nazarite too, when the days of his nazariteship were fulfilled, was to offer up one sound *he-lamb* the son of a

year for a burnt-offering, and one sound she-lamb the daughter of a year for sin, and *one sound ram* for a peace-offering, Numb. vi. 13, 14, 16, 17; the reason was because the Nazirite represented the celestial man, who is the Lord's likeness, see n. 51, 52, 1013; the celestial man is such; that he is principled in celestial love, that is, in love to the Lord, and thence in celestial truth, see n. 202, 337, 2069, 2715, 2718; therefore he was bound to sacrifice a he-lamb and a she-lamb, by which was signified the celestial principle, and also a ram, by which was signified the spiritual principle. On feasts were sacrificed young oxen, rams, and lambs, as on the first day of the feast of unleavened [bread] two young oxen, *one ram*, and seven lambs, with their meat-offering, were to be offered for a burnt-offering, Numb. xxviii. 18, 19, 20. On the day of the first fruits also, two young oxen, *one ram*, and seven lambs, with their meat-offering, were to be offered for a burnt-offering, Numb. xxviii. 26, 27, 28: so in the new moons, two young oxen, *one ram*, and seven lambs, with their meat-offering, were to be offered for a burnt-offering, Numb. xxviii. 10, 11: also in the seventh month, on the first of the month, one young ox, *one ram*, and seven lambs, were to be offered with their meat-offering: again, on the fifteenth day of the seventh month, thirteen young oxen, *two rams*, and fourteen lambs, were to be offered; and so in other cases, see Numb. xxix. 12, 13, 14, 17, 18, 20, 21, 22, 23, 24, 26 to 36; young oxen and rams signified things spiritual, but lambs things celestial, for on the feasts they were to be sanctified, and to be introduced by things spiritual. Inasmuch as rams signified the Divine spiritual principle of the Lord's Divine-human principle, and also spiritual things appertaining to man, therefore, when the New Temple, and the New Jerusalem, that is, the Lord's spiritual kingdom, are treated of, it is said in Ezekiel, "When thou shalt leave off to expiate the altar, they shall offer a young ox for sin, and a *ram* for a burnt-offering, and that seven days they should prepare a *he-goat* of sin every day, and a *young ox* and a *ram*," xliii. 23, 24, 25: "And that the prince on that day should prepare a *young ox* of sin for all the people, and on the seven days of the feast *seven young oxen* and *seven rams*, with a meat-offering, for a burnt-offering," xlv. 22, 23, 24: "And that on the sabbath-day he should prepare six *lambs* and a *ram*," xlv. 4, 6. That by the New Temple and the New Jerusalem in an universal sense is signified the Lord's kingdom, may be seen, n. 402, 940, and in particular a new Church, n. 2147; and that in the Lord's kingdom there are no burnt-offerings and sacrifices, may be known to every one;

hence it is evident, that by these things are signified the celestial things appertaining to love, and the spiritual things appertaining to faith, for these things are of the Lord's kingdom, consequently these are the things here signified by young oxen, rams, and lambs; that young oxen and rams signify spiritual things, is evident from all the particulars here described in their internal sense, and in general from this consideration, that by the New Temple and the New Jerusalem is signified in particular the Lord's spiritual kingdom, but by Zion the celestial kingdom. That ram signifies the spiritual principle, or, what is the same thing, the spiritual of the human race, is evident also from Daniel, where it is written, "That there appeared to him a *ram* standing before the river, which had two horns; and afterwards a *he-goat*, which smote the ram, brake his horns, and trampled him under foot," viii. 3, 4, and the following verses; where by the *ram* nothing else is meant, but the spiritual Church, and by the *goat* those who are principled in faith separate from clarity, or in truth separate from good, who successively lift up themselves against good, and at length against the Lord, which is also described. So in Samuel, "Samuel said unto Saul, hath Jehovah pleasure in burnt-offerings and sacrifices, as in hearkening to the voice of Jehovah? behold, to hearken is better than sacrifice, and to obey than the *fat of rams*," 1 Sam. xv. 22; where the subject treated of being concerning obedience, and thus concerning truth which is spiritual, and these things appertaining to the king, by whom also truth is signified, see n. 1672, 2015, 2069, therefore it is not said, than the fat of oxen or lambs, but than the fat of rams. So in David, "When Israel went forth out of Egypt, the house of Jacob from a barbarous people, Judah became his sanctuary, Israel his dominions; the sea saw and fled, and Jordan turned itself away backward, the *mountains leaped like rams*, the hills like the sons of the flock; what aileth, O sea, that thou fleest, thou Jordan that thou turnest thyself away backward, *ye mountains that ye leap like rams*, ye hills like the sons of the flock; from before the Lord thou earth bringest forth; from before the God of Jacob, who turneth the rock into a lake of waters, and the flint-stone into a fountain of waters," Psalm cxiv. 1 to the end; the subject here treated of in an internal sense is concerning spiritual good after regeneration, the nature and quality whereof is described, its celestial spiritual principle by the mountains leaping like rams, and its celestial natural principle by the hills leaping like the sons of the flock; that mountains denote the celestial things apper-

taining to love, may be seen, n. 795, 1430; every one may know, that in this, as in the other Psalms of David, holy things are contained, but that they are contained in the internal sense, and that each expression has some peculiar signification, as that the mountains leaped like rams, and the hills like the sons of the flock, and that the earth bringeth forth before the Lord, which expressions, without the internal sense, would be mere empty sounds without meaning: the case is the same with these words in Moses, "He shall cause him to ride on the high places of the earth, and shall cause him to eat the produce of the earth, and shall cause him to suck honey out of the rock, and oil out of the flint of the rock, butter of the herd, and milk of the flock, with the fat of lambs, and of rams the sons of Bashan, and of he-goats with the fat of the kidneys of wheat, and thou shalt drink the mere blood of grapes," Deut. xxxii. 13, 14; where rams the sons of Bashan denote celestial spiritual things, the meaning of which may be seen, n. 1824: so in David, "I will offer to Thee burnt-offerings of marrow with the incense of rams, I will offer an ox with he-goats," Psalm lxvi. 15; where burnt-offerings of marrow denote the celestial things appertaining to love, and incense of rams the spiritual things appertaining to faith: so in Ezechiel, "Arabia, and all the princes of Kedar, these are the traders of thine hand, in lambs, in rams, and he-goats," xxvii. 21; speaking of Tyre, whereby are signified those who are principled in the knowledges of goodness and truth, see n. 1201; Arabia denotes their wisdom, the princes of Kedar their intelligence, lambs things celestial, rams things spiritual, he-goats things natural, which succeed in order: so in Isaiah, "All the flock of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee, they shall come up with acceptance to Mine altar, and I will decorate the house of My honour," lx. 7; speaking of the Lord's Divine-human [principle]; the flock of Kedar denotes Divine celestial things, the rams of Nebaioth Divine spiritual things. From all these passages then it may appear, that ram in an internal sense signifies the Lord's Divine spiritual principle, and hence the spiritual principle appertaining to man, or, what is the same thing, the spiritual of the human race.

2831. "Behind withheld in a thicket"—that hereby is signified entangled in the scientific natural principle, appears from the signification of being withheld as denoting here to be entangled; and from the signification of thicket (*perplexi*), or what is entwisted, as denoting the scientific principle, of which we shall speak presently. With respect to the spiritual



being withheld entangled in the scientific natural principle as to the truths of faith, the case is this ; the spiritual have not a perception of good and of truth like the celestial, but instead thereof they have conscience, which is formed of the goodnesses and truths of faith that have been imbibed from infancy, from parents and masters, and afterwards from the doctrine of faith wherein they are educated ; they who have not a perception of good and of truth, must needs be confirmed by scientifics, every one forming some idea to himself concerning those things which he hath learnt, even concerning the good things and truths of faith, for without an idea nothing remains in the memory, otherwise than as an empty thing ; this idea is filled by the accession of confirming proofs derived from other knowledges, and even from scientifics ; this confirmation of the idea by several proofs causes it not only to remain in the memory, and to be capable of being called forth thence into the thinking principle, but also of having faith insinuated into it. As to what concerns *perception* in general, inasmuch as few know what it is, it may be expedient to say somewhat on the subject ; there is perception of what is good and true in things celestial and spiritual, there is perception of what is just and equitable in civil life, and there is perception of what is honest in moral life ; with respect to perception of what is good and true in things celestial and spiritual, the interior angels have it from the Lord, and the men of the most ancient Church had it, and the celestial have it who are principled in love to the Lord ; they know instantly, by a certain internal animadvertence, whether a thing be good, and whether it be true, for the Lord insinuates this, inasmuch as they are joined to the Lord by love ; whereas spiritual men have not such perception of what is good and true in things celestial and spiritual, but instead thereof they have conscience, which dictates ; conscience however is formed of the knowledges of good and truth, which they have imbibed from parents and masters, as was said, and afterwards it is formed of what they themselves learn by their own application to doctrine and to the Word, for to the things thus received they adjoin faith, although the things may not be altogether good and true ; hence it is that men principled in any doctrine whatsoever may have conscience, and hence too the Gentiles derive from their religious principles somewhat not unlike conscience ; that the spiritual have not a perception of the good and truth of faith, but say and believe that to be truth which they have learnt and embraced, may appear plain from this consideration, that every one maintains his own particular tenets to be

true, and that heretics do this more than others, and that they cannot see the real truth, still less acknowledge it, although dictated by a thousand arguments; let such examine themselves in this respect, whether this is not the ground of their judgment concerning truth, and the reason why they do not acknowledge what is most essentially true when it is manifested to them; as for example; they who make faith, and not love, essential to salvation, notwithstanding all that the Lord hath said concerning love and charity, see n. 2373, and although they were told all this, and knew also from the Word, that on love to the Lord and neighbourly love hang all the law and the prophets, still they will remain in the idea of faith, and will assert this alone to be a saving principle; it is otherwise with those, who are in celestial and spiritual perception. But with respect to the perception of what is just and equitable in civil life, this is possessed by all in the world who are rational, as is also the perception of what is honest in moral life; nevertheless there is a difference amongst men as to the degrees in which each of these kinds of perception is possessed; neither doth it follow, that because men have these kinds of perception, therefore they have a perception of the good and truth of faith, inasmuch as this perception is superior to the foregoing, or of an interior kind, and enters by influx from the Lord through the inmost of the rational principle. A further reason why the spiritual have not a perception of the good and truth of faith is, because good and truth is not implanted in their will-part, or principle, as with celestial men, but in their intellectual part, see n. 863, 875, 927, 1023, 1043, 1044, 2256; hence it is, that the spiritual cannot come to the first degree of that light in which the celestial live, see n. 2718, but are respectively in an obscure principle, n. 1043, 2078, 2715; hence it follows, that the spiritual are entangled in a scientific natural principle as to the truths of faith. That a thicket (*perplexum*), or what is entwisted, in an internal sense, signifies the scientific natural principle, that is, that scientific principle which has its abode in the exterior memory, may also appear from other passages in the Word, as in Ezechiel, "Behold Ashur a cedar in Lebanon, beautiful in leaves, and a shadowy grove, and of an high stature, and *his branch was among the entwistings*," xxxi. 3; speaking of Egypt which is science, see n. 1164, 1165, 1186, 1462; Ashur denotes the rational principle, n. 119, 1186, which is a cedar, and also Lebanon, in the Word; amongst the entwistings denotes amongst scientifics, for the human rational principle is founded in its scientifics. Again,

in the same Prophet, "Thus saith the Lord Jehovih, inasmuch as thou art lifted up by thy height, and *he hath given his branch amongst the entwistings*, and his heart became elate in his lifting up, aliens shall cut him off, the violent of the nations, and shall cast him down," xxxi. 10, 12; speaking of Egypt; to give his branch amongst the entwistings denotes to stick in scientifics, and thence to regard things spiritual, celestial, and Divine: again, in the same Prophet, "To the end that all the trees of the waters may exalt themselves in their height, and *may not give their branches amongst the entwistings*, and all that drink water may not stand upon them in their height, because they shall all be given to death, to the lower earth in the midst of the sons of man, to them that go down into the pit," xxxi. 14; speaking of those, who by reasonings grounded in scientifics are desirous to enter into the mysteries of faith; that such are altogether blinded, may be seen, n. 215, 232, 233, 1072, 1911, 2196, 2203, 2568, 2588; to reason from scientifics is to give the branch amongst the entwistings: again, in the same Prophet, "She had plants of strength for the sceptres of them that bear rule, and her height exalted itself *above amongst the entwistings*," xix. 11; where the sense is the same as above: again, "The slain of Israel in the midst of their idols, round about their altars, and under every green tree, and *under every entwisted oak*," vi. 13; speaking of worship, which they frame to themselves, who have faith in themselves, consequently who have faith in those things which they devise and forge from their scientifics; an entwisted oak denotes scientifics in such a state; that oaks are perceptions grounded in scientifics, may be seen, n. 1442, 1443, 2144: again, "They saw every high hill, and *every entwisted tree*, and they sacrificed there their sacrifices," xx. 28; where entwisted tree denotes those things, which are not dictated by the Word, but by scientific *proprium*; that worship was performed in groves, and was significative according to the qualities of the trees, may be seen, n. 1722: so in Isaiah, "Wickedness burneth as a fire, it shall devour the briars and thorns, and shall set on fire the *entwistings of the forest*," ix. 17: where briars and thorns denote falsity and lust, and the entwistings of the forest denote scientifics: again, "Jehovah of Sabaoth shall cut down *the entwistings of the forest* with iron, and Lebanon shall fall by a magnificent one," x. 34; the entwistings of the forest denote scientifics, Lebanon denotes things rational: so in Jeremiah, "Lift up a sign towards Zion, because I bring evil from the north, and a mighty breaking, the lion comes up from *his thicket*, and the

destroyer of the nations is come forth from his place, to make thy land into a waste, thy cities shall be destroyed that there shall be no inhabitant," iv. 6, 7; where thicket denotes the scientific principle, and by ascending thence into Divine mysteries, and making the land into a waste, is signified the vastation of the Church. The reason why scientifics are in the Word called thickets (*perplexa*) is, because they are respectively such, especially when under the influence of the lusts of self-love and the love of the world, and the principles of what is false; it is celestial and spiritual love which gives an orderly arrangement to the scientifics appertaining to the exterior memory, whereas self-love and the love of the world perverts order, and confuses all things in the exterior memory; these things are not attended to by man, because he makes order to consist in a perversion of order, good in evil, and truth in what is false, whereby these things are in a thicket (*in perplexo*); moreover, the things appertaining to the exterior memory, where scientifics have their abode, are respectively in a thicket, or as in a shady forest, when compared with the things which are in the interior memory, where things rational have their abode; man cannot know, during his abode in the body, how shady, opaque, and dark the principle is respectively in his exterior memory, for he supposes, at that time, that all wisdom and intelligence is thence derived; but he will know in another life, when he comes into those things which appertain to the interior memory, that in the exterior memory, which is proper to man whilst he liveth in the world, there is nothing of the light of wisdom and intelligence, but that it is respectively dark, inordinate, and perplexed, see n. 2469 to 2494.

2832. "By his horns"—that hereby is signified with all power as to the truths of faith, appears from the signification of horns; there is continual mention made of horns in the Word, and wherever they are mentioned, they signify the power of truth which is grounded in good, and in an opposite sense the power of the false principle which is grounded in evil; in the present case they signify, that the spiritual, who are signified by ram, are entangled in the scientific natural principle with all power as to truth, and hence that they are deprived of the power of perceiving truths; for the more any one consults natural scientifics, and cleaves to them in his mind as to those things which are the truths of faith, so much the more he loses the light of truth, and with the light also the life of truth; every attentive person may be convinced of this experimentally, by observing how the case is with those who say, that they cannot believe any thing, unless they

conceive and comprehend it to be true by the things of sense, or by scientifics; if such men be well examined as to their true nature and quality, it will be found, that they believe nothing at all, and moreover that nothing to them seems more wise, than to attribute all and every thing to nature; there are also several, who say that they believe, although they do not comprehend, and nevertheless in secret with themselves reason, like others, from things of sense and science, concerning the truths of faith, whether they be so or not; these latter either possess a principle of persuasion enkindled by self-love and the love of the world, or they do not believe at all; what their nature and quality is, appears from their life; both the former and the latter are indeed in the Lord's spiritual Church, but they are not of the Church, for they who are of the Church are in the life of good, and have faith in truths; but the spiritual have faith in no other truths than those, which have been impressed upon them from infancy, and which they have afterwards confirmed to themselves by doctrine or otherwise; such is the state of the spiritual, which state is here described by a ram withheld in a thicket by his horns, see just above, n. 2831. *That horn signifies the power of truth which is grounded in good*, appears from the following passages, "Thou art the honourableness of their strength, and in thy good pleasure thou shalt exalt our horn, because Jehovah is our shield, and the Holy One of Israel our King; My truth and My Mercy shall be with him, and in My name shall his horn be exalted, and I will place his hand in the sea, and his right hand in the rivers," Psalm lxxxix. 17, 18, 24, 25; where our horn and His horn manifestly denotes the power of truth; the subject treated of in this passage is concerning the Lord's spiritual kingdom; the Holy One of Israel our King denotes that Divine Truth is the Lord's; that king denotes truth, and that the Lord's kingly principle is Divine Truth, may be seen, n. 1672, 1728, 2015, 2069: to place the hand in the sea and the right hand in the rivers, denotes that strength is in the sciences and knowledges of truth; that hand and right hand denotes strength, may be seen, n. 878; and that sea and rivers denote sciences and knowledges, n. 28, 2702: again, "I will love thee, O Jehovah, my strength, Jehovah is my rock, and my defence, and my deliverer, my God, my rock wherein I confide, a shield, and horn of salvation," Psalm xviii. 1, 2; 2 Sam. xxii. 1, 2; where horn of salvation denotes truth as to power; the expressions strength, rock, defence, God, and shield, are all significative of the power of truth: so again, "In Zion I will cause a horn to bud forth to David, I will dispose

a lantern for mine anointed; his enemies will I clothe with shame," Psalm cxxxii. 17, 18; speaking of the Lord, who is David, see n. 1888; horn denotes the power of truth, lantern the light of truth: so in Samuel, "My heart hath exulted in Jehovah, *my horn hath exalted itself* in Jehovah, my mouth is dilated against mine enemies, because I am glad in thy salvation: Jehovah shall give strength to his king, and *shall exalt the horn of his anointed*," 1 Sam. ii. 1, 10; these words were spoken prophetically by Hannah; horn denotes the power of truth: so in Moses, "The first-born of his ox is honour to him, and *his horns the horns of an unicorn*, with them shall he *push* the people together to the ends of the earth," Deut. xxxiii. 17; these words are part of Israel's prophecy concerning Joseph, where the horns of an unicorn denote the great power of truth, as is evident also from what follows, that with them he shall push the people to the ends of the earth: in like manner in David, "Thou shalt *exalt my horn* like that of an unicorn," Psalm xcii. 10; and again, "Save me, Jehovah, from the lion's mouth, and *from the horns of the unicorn answer for me*," Psalm xxii. 21; Divine truths are called the horns of unicorns by reason of their height; hence mention is so often made of the horn being exalted, for exaltation signifies power from an interior principle; that what is internal is expressed by what is high, may be seen, n. 1735, 2148; so in Jeremiah, "The Lord hath cut off in anger *every horn of Israel*, he hath brought back His right hand from before the enemy," Lam. ii. 3; where to cut off every horn of Israel denotes a deprivation of truth which hath power, which is also signified by bringing back the right hand from before the enemy: so in Ezekiel, "in that day *will I cause to grow the horn of the house of Israel*, and I will give thee an opening of the mouth in the midst of them," xxix. 21; where to cause the horn of the house of Israel to grow denotes to multiply the truths of the spiritual Church, which is Israel; the opening of the mouth denotes their confession: so in Habakkuk, "God shall come from Teman, and the Holy One from Mount Paran, His honour covered the heavens, and with His praise the earth is filled, and His splendor shall be as the light: *He had horns out of His hand*, and there was *the hiding of His strength*," iii. 3, 4; speaking of the Lord, where the expressions, He had horns out of His hand, and there was the hiding of His strength, manifestly denote the power of truth; that Mount Paran is the Lord's Divine spiritual principle, or Divine Truth, may be seen, n. 2714, which also is splendor and light: the Divine Truth of the Lord's human

principle is thus described in the Revelation, "I saw, when I<sup>o</sup> in the midst of the throne, and of the four animals, a Lamb standing as it were slain, *having seven horns*; which are the seven spirits of God sent forth into the whole 'earth," v. 6; where seven horns denote holy or Divine truths: that seven denote what is holy, may be seen, n. 716, 881; seven spirits sent forth into the whole earth are holy preachings of the same truths. The horns of the altars signified nothing else but truth which hath power, concerning which it is thus written in Moses, "Thou shalt make *horns upon the four corners of the altar, out of it shall be its horns*," Exod. xxvii. 2; chap. xxxviii. 2; in like manner, "On the altar of incense, and *that out of it should be horns*," Exod. xxx. 2; chap. xxxvii. 25; that the altar was the principal representative of the Lord, and of the worship of Him, may be seen, n. 921; the altar was representative of His Divine Good, the horns were representative of His Divine Truth; that truth should be grounded in good, was represented by this, that the horns should be out of it, or out of the altar; that there is no other truth but what is grounded in good, may be seen, n. 654, 1608, 1162, 1176, 2063, 2261, 2419; hence it is evident that horns in a genuine sense signify the power of truth which is grounded in good. That Aaron and his sons, when they were initiated into the ministry, should "Take of the blood of a young ox, and put it on the *horns of the altar* with the finger," Exod. xxix. 12; Levit. viii. 15; and that "Aaron should make an atonement *on the horns of the altar* once in a year," Exod. xxx. 10; and that "The priest, when he sinned, should offer a young ox, and should put of the blood *on the horns of the altar of incense*," Levit. iv. 3, 7; also that "The prince, whence he sinned, should offer a burnt-offering, and the blood should be sprinkled *on the horns of the altar of the burnt-offering*," Levit. iv. 22, 25; in like manner, "If a soul should sin," verses 27, 30, 34, of the same chapter; and also when "The altar was expiated," Levit. xvi. 18, 19; signified truths derived from good; for all sanctifications, inaugurations, and expiations were effected by truths, because truths introduce to good, see n. 2830: that the horns of the altar signified truths which are grounded in good, may appear also from the Revelation, "The sixth angel sounded, and I heard *one voice from the four horns of the golden altar*, which is before God," ix. 13; where the horns of the golden altar manifestly denote truths grounded in good, for thence comes a voice; that gold denotes good, may be seen, n. 113, 1551, 1552, more especially a golden altar. So in Amos, "In the day that I shall visit the

transgressions of Israel upon him, I will visit upon the altars of Bethel, and the *horns of the altar* shall be cut off, and shall fall to the earth," iii. 14; by the horns of the altar being cut off, was signified, that truth grounded in good should be no longer represented there; Bethel is Divine Good, it is therefore called the sanctuary of the king, and the house of the kingdom, Amos vii. 13. The anointing of kings with oil out of an horn, 1 Sam. xvi. 1, 13; 1 Kings i. 39; represented in like manner truth grounded in good; oil was good, see n. 886, but horn was truth; the essential kingly principle in an internal sense is such truth, see n. 1728, 2015, which hath power. *That horn in an opposite sense signifies the power of the false principle which is grounded in evil*, appears from the following passages, "O ye that rejoice in a thing of nought, saying, have we not taken to us *horns* in our own strength," Amos vi. 13; where horns denote the power of the false principle: so in Zechariah, "I lifted up mine eyes, and saw, and behold *four horns*, and I said to the angel that talked with me, what be these? and he said to me, these are the *horns* which have dispersed Judah, Israel, and Jerusalem; and Jehovah shewed me four smiths, and I said, what come these to do? and He said, saying, *these are the horns* which have dispersed Judah, so that no man lifteth up his head; but these are come to terrify, and to cast down *the horns of the Gentiles*, of them that lift up *the horn* to the land of Judah to disperse it," i. 18, 19, 20, 21; where horns denote the power of the false principle, which wasteth the Church: so in Ezechiel, "Ye thrust with side and shoulder, and with *your horns* ye push *all that are infirm*, till ye have dispersed them abroad," xxxiv. 21; speaking of pastors, who seduce by false principles; horns denote the power of what is false, shoulder denotes all power, see n. 1085; so in Jeremiah, "Jehovah hath destroyed, and hath not spared, He hath made the enemy glad over thee, *He hath exalted the horn of thine adversaries*," Lament. ii. 17; again, "The *horn of Moab* is cut off, and his arm is broken," xlviii. 25; where horn denotes a powerful false principle: so in David, "I said to them that boast, boast not, and to the *wicked*, lift not up the horn, lift not up your horn on high, and speak not with a stiff neck, I will cut off all *the horns of the wicked*, the *horns of the just* shall be exalted," Psalm lxxv. 4, 5, 10; where the horns of the wicked denote the power of the false principle grounded in evil, and the horns of the just denote the power of truth grounded in good: so in Daniel, "There appeared a fourth beast, terrible and dreadful, exceedingly strong, having teeth of iron, it devoured and brake in



pieces, and trod the residue under foot; *it had ten horns*: I was attentive to *the horns*, and lo! *another little horn* came up amongst them, and three of the *former horns* were plucked up by the roots from before it, and behold, eyes like the eyes of a man were in *this horn*, and a mouth speaking great things: I saw then because of the voice of great words, which the *horn spake*. I was desirous of being certified concerning the fourth beast, and concerning the *ten horns* which were in his head, and concerning *the other* which went up, before which *three* fell, and concerning *the same horn*, as having eyes, and a mouth speaking great things: I saw that the *same horn* made war with holy things: and he said, to the fourth beast shall be the fourth kingdom on the earth, which shall be diverse from all kingdoms, and shall devour all the earth, and shall trample it under foot, and bruise it; and to the *ten horns*, out of the same kingdom ten kings shall arise, and another shall arise after them, which shall be diverse from the former, and he shall humble three kings, he shall speak words against the Most High, and shall wear out the saints, he shall sit after judgment," vii. 7, 8, 11, 19, 20, 21, 22, 23, 24, 25; the subject here treated of in an internal sense is concerning the perverted state of the Church; the things which were here seen by Daniel, as a beast, teeth of iron, a horn in which were eyes, and horns that spake, and which made war with holy things, and that he spake against the Most High, signify the state of the false principle and of heresies within the Church; that horns signify the false principle powerful and prevalent, may appear from this single consideration, that eyes are attributed to them, that is, an intellectual principle, see n. 2701, and that they spake even against the Most High; by kingdoms and kings are not signified kingdoms and kings, but doctrinals of what is false, as may appear from their signification in the Word, in that they denote the doctrinals of truth, and in an opposite sense the doctrinals of the false principle, see n. 1672, 2015, 2060, 2547. Again, in Daniel, "I saw, and behold standing before the river a ram which had *two horns*, but *the horns were high*, yet one was higher than the other; but the high one came up last; I saw the ram *pushing with his horns* towards the west, and towards the north, and towards the south, so that no beasts might stand before him, nor deliver out of his hand, whence he did according to his pleasure, and made himself great. Whilst I was attentive, behold a he-goat of the she-goats came from the west over the faces of all the earth; this goat had a *horn between the two eyes*, he came to the ram *the lord of horns*, and ran at him

with the fury of his strength, smote him, and brake *his two horns*, and there was no power in the ram to stand before him : afterwards the he-goat of the she-goats made himself exceedingly great, but when he grew strong, the *great horn was broken*, and there came up *four horns* instead thereof ; presently out of one of them came forth *one little horn*, and grew exceedingly towards the south, and towards the east, and towards honourableness, and grew to the host of the heavens, and cast down of the host, and of the stars, to the earth, and trampled upon them. The ram with *two horns* are the kings of Media and of Persia, the he-goat the king of Grecia, *four horns instead of one* are four kingdoms out of a nation," viii. 1 to the end ; the subject here treated of in an internal sense is concerning the state of the spiritual Church, which is a ram, see n. 2830, and the state of that Church is described, how it successively declines and is perverted ; the he-goat of the she-goats are those, who are principled in faith separate from charity, or in truth separate from good, these are they, who begin to axalt themselves against good, and at length against the Lord ; the ram's horns are the truths of the spiritual Church both internal and external ; the horns of the he-goat of the she-goats are truths, which are degenerated successively into false principles ; by kingdoms and kings are not here signified kingdoms and kings, but true and false principles, as was just now said, for the Word of the Lord in its essence doth not treat about worldly and terrestrial things, but about spiritual and celestial : so in the Revelation, " There was seen another sign in heaven, behold a great red dragon, having seven heads, and *ten horns*, and on his heads seven diadems, and his tail drew the third part of the stars of heaven, and cast them to the earth," xii. 3, 4 ; and again, " I saw a beast ascending out of the sea, which had seven heads, and *ten horns*, and on *his horns* *ten* diadems, and on his heads the name of blasphemy ; it was given to him to make war with the saints, and to overcome them. After this I saw another beast ascending out of the earth, which had *two horns* like unto a lamb," xiii. 1, 2, 7, 11 : and again, " I saw a woman sitting on a scarlet beast full of names of blasphemy, and she had seven heads and *ten horns* ; it was Babylon the great ; the seven heads are seven mountains, where the woman sitteth upon them, and the kings are seven ; the *ten horns* are ten kings," xvii. 3, 5, 7, 9, 12, 13 ; that by horns are here signified powers of the false principle, in like manuer as in Daniel, may appear evident.

2833. " And Abraham went and took the ram "—that hereby

is signified their deliverance by virtue of the Lord's Divine-human [principle], appears from the representation of Abraham, as denoting the Lord in the present case as to the Divine-human [principle]; for when Jehovah, or the angel of Jehovah, speaks with Abraham, then Jehovah, or the angel of Jehovah, is the essential Divine [principle], and Abraham the Divine-human [principle]; and from the signification of ram as denoting the spiritual, see n. 2830; hence it is evident, that by Abraham going, and taking the ram withheld in a thicket by his horns, is signified the deliverance of the spiritual by virtue of the Lord's Divine-human [principle]: that the spiritual could not possibly have been saved unless the Lord had come into the world, may be seen, n. 2661, 2716; and that they have salvation and deliverance by virtue of the Lord's Divine-human [principle], n. 2716.

2834. "And offered him for a burnt-offering instead of his son"—that hereby is signified their sanctification and adoption, appears from the signification of offering for a burnt-offering, as denoting to be sanctified, see n. 2776; and from the signification of the expression, "Instead of his son," as denoting to be adopted, viz. by the Lord's Divine-human [principle], which here is Abraham, see n. 2833. The adoption of the spiritual is thus described in John, "Jesus said, I am the vine, ye the branches, he that abideth in Me, and I in him, the same beareth much fruit, because without Me ye can do nothing," xv. 5: that vine is the spiritual Church, may be seen, n. 1069.

2835. Verse 14. *And Abraham called the name of that place, Jehovah shall see, which is said at this day, in the mountain Jehovah shall see.* Abraham called the name of that place, signifies the quality of their state by virtue of the Lord's Divine-human [principle]: Jehovah shall see, signifies the Lord's providence: which is said at this day, signifies perpetual: in the mountain Jehovah shall see, signifies charity, by which it is provided of the Lord that they may be saved.

2836. "Abraham called the name of that place"—that hereby is signified the quality of their state, viz. of the spiritual, by virtue of the Lord's Divine-human [principle], appears from the signification of calling a name, as denoting to know the quality of a thing, see n. 144, 145, 1754, 1896, 2009; and from the signification of place, as denoting state, see n. 1273 to 1277, 1376 to 1381, 2625; and from the representation of Abraham, as denoting the Lord as to the Divine-human [principle], see n. 2833; hence it is evident, that by Abraham calling the name of that place, is signified the quality of the state of the spiritual by virtue of the Lord's Divine-human

[principle]. That the spiritual are saved by the Lord's coming into the world, was shewn above, n. 2661, 2716; and that they have illumination from the Lord's Divine-human [principle], n. 2716; and that it is provided that they are saved, who are principled in the faith of charity, that is, in charity, follows in this verse; this is the state which is signified by those words.

2837. "Jehovah shall see"—that hereby is signified the Lord's Providence, appears from the signification of seeing, when it is predicated of Jehovah or the Lord, as denoting to foresee and to provide, see n. 2807; that Jehovah is the Lord, may be seen, n. 1343, 1736, 2156, 2329. In the literal sense it is the denomination of a place, but in the internal sense it is the quality of a state which is described; for times and spaces have relation merely to nature, wherefore when the sense of the letter of the Word passes from nature into heaven, the natural idea thereof altogether perishes, and becomes a spiritual idea corresponding thereto.

2838. "Which is said to-day"—that hereby is signified perpetual, appears from the signification of to-day in the Word, of which we shall proceed to speak: we sometimes read in the Word this expression, *even to this day*, or *to to-day*; as above, "This is the father of Moab, *even to this day*, and the father of Ammon, *even to this day*," Gen. xix. 37, 38; and again, "The name of the city is Beersheba, *even to this day*," Gen. xxvi. 33; and again, "The sons of Israel eat not the sinew of what is put out, which is upon the hollow of the thigh, *even to this day*," Gen. xxxii. 32; and again, "This is the statue of Rachel's sepulchre, *even to this day*," Gen. xxxv. 20; and again, "Joseph made it a statute, *even to this day*," xlvii. 26; which expressions in an historical sense have respect to the time when Moses lived, but in an internal sense, by this day, and by to-day, is signified the perpetuity and eternity of a state; that day denotes state, may be seen, n. 23, 487, 488, 493, 893; so likewise to-day, which is the time present; that which hath relation to time in the world, is eternal in heaven, and in order that this might be signified, *to-day* is added, or *to this day*, although it appears to those, who are in the historical sense, as if the expressions involved nothing besides; in like manner it is said in other places in the Word, as Joshua iv. 9; chap. vi. 25; chap. vii. 26; Judges i. 21, 26; and in other places. That to-day signifies what is perpetual and eternal, may appear from David, "I will declare the decree, Jehovah hath said unto me, thou art my son, *to-day have I begotten thee*," Psalm ii. 7; where to-day mani-

festly denotes what is eternal: again, "*For ever*, O Jehovah, Thy Word is settled in the heavens, Thy truth is to *generation and generation*; Thou hast established the earth, and it standeth, according to Thy judgments they stand *to-day*," Psalm cxix. 89, 90, 91; where also *to-day* manifestly denotes what is eternal: so in Jeremiah, "Before I formed thee in the belly, I knew thee, and before thou camest forth from the womb, I sanctified thee, I have given thee a Prophet to the Gentiles, I have *this day* (*to-day*) set thee over nations and over kingdoms; and I have given thee *to-day* for a defenced city, and for an iron pillar, and for walls of brass," i. 5, 10, 18; speaking of Jeremiah in the sense of the letter, but of the Lord in the internal sense; I have set thee *this day*, or *to-day*, over nations and over kingdoms, and I have given thee *to-day* for a defenced city, denotes from eternity, for nothing can be predicated of the Lord but what is eternal. So in Moses, "Ye are standing *to-day* all of you before Jehovah your God, to pass over into the covenant of Jehovah thy God, and into His oath, which Jehovah thy God maketh with thee *to-day*, that He may appoint thee *to-day* for a people to Himself, and He Himself will be to thee for a God; and indeed not with you only, but with those who stand here with you *to-day* before Jehovah your God, and with those who are not with you *to-day*," Deut. xxix. 9, 11, 12, 14: where in the sense of the letter *to-day* is the time present when Moses spake to the people, but nevertheless that it involves the time to come and for ever, may appear from this consideration, that to establish a covenant with any one, and with those who are there, and those who are not there, implies somewhat perpetual, which perpetuity is meant in the internal sense. That daily and *to-day* signify what is perpetual, appears also from the sacrifice which was offered every day, and which, by reason of the signification of *day*, of *daily*, and *to-day*, was called the continual or perpetual sacrifice, Numb. xxviii. 3, 23; Dan. viii. 13; chap. xi. 31; chap. xii. 11. This appears still more evident from the manna, which rained from heaven, concerning which it is thus written in Moses, "Behold I cause to rain bread from heaven, and the people shall go forth, and shall gather the thing *day by day*, and there shall not be left of it to the morning. What they left to the morning produced worms and stank, except what was gathered on the day before the sabbath," Exod. xvi. 4, 19, 20, 23; the reason of this was, because manna signified the Lord's Divine-human [principle], see John vi. 31, 32, 49, 50, 58; and whereas the Lord's Divine-human [principle] signified celestial food, which

is no other than love and charity, with the good things and truths of faith, this food in the heavens is given to the angels every moment by the Lord, consequently for ever and to eternity, see n. 2493; this also is what is meant in the Lord's prayer by this petition, "Give us *to-day* our *daily* bread," Matt. vi. 11; Luke xi. 3; that is, every instant to eternity.

2839. "In the mountain Jehovah shall see"—that hereby is signified charity, whereby it is provided of the Lord that they (viz. the spiritual) may be saved, appears from the signification of mountain, as denoting love and charity, see n. 795, 796, 1430; that Jehovah shall see denotes the Lord's providence, or what is provided by the Lord, was shewn just above, n. 2836: it is here said charity and not love, on account of the difference there is between charity and love, see n. 2023. That the spiritual are saved by charity, not by faith separate from charity, is plain from many passages in the Word: the case in regard to charity and faith is this; charity without faith is not genuine charity, and faith without charity is not faith; in order that charity may exist there must be faith, and in order that faith may exist there must be charity, but charity is the very essential principle, for the seed, which is faith, cannot be implanted in any other ground; the celestial marriage, that is, the Lord's kingdom, is derived from the conjunction of charity and faith mutually and reciprocally; faith unless implanted in charity is mere science, for it entereth no further than the memory, inasmuch as there is no affection of the heart which receives; it becomes intelligence and wisdom when it is implanted in charity, that is, in the life: charity without faith, such as it is with infants and with the well-disposed Gentiles, is only ground wherein faith is implanted, if not in the life of the body, yet in another life, see n. 1802, 2280, 2290 to 2309, 2419, 2589 to 2604.

2840. Verses 15, 16. *And the angel of Jehovah cried to Abraham a second time out of heaven. And said, in Myself have I sworn, saith Jehovah, because thou hast done this word, and hast not withheld thy son, thine only one.* The angel of Jehovah cried to Abraham a second time out of heaven, signifies the consolation of the Lord still greater from the Divine [principle]: and said, in Myself have I sworn, saith Jehovah, signifies irrevocable confirmation from the Divine [principle]: because thou hast done this word, signifies the thing transacted: and hast not withheld thy son, thine only one, signifies the union of the human [principle] with the Divine by the last degree of temptation.

2841. "The angel of Jehovah cried to Abraham a second

time out of heaven"—that hereby is signified the consolation of the Lord still greater from the Divine [principle], appears from the signification of crying out of heaven, as denoting to console; and from the signification of the angel of Jehovah, as denoting the Lord's essential Divine [principle], see above, n. 2821, where the same words occur: the reason why it is here said *a second time* is, because the consolation was greater: the first consolation is contained in verses 12, 13, 14, where the subject treated of is concerning the Divine providence, that they of the human race, who are called spiritual, should be adopted; the other consolation, which was greater, is contained in verses 17, 18, which follow, viz. that the spiritual should be multiplied as the stars of the heavens, and as the sand on the sea shore: and that not only they should be saved, but likewise all who are principled in good: these things were agreeable to the Lord's love, wherefore from these He had consolation; there is no consolation to any one but those things which are agreeable to His love.

2842. "And he said, in Myself have I sworn saith Jehovah"—that hereby is signified irrevocable confirmation from the Divine [principle], viz. respecting the things which follow, may appear from the signification of saying "In Myself have I sworn, saith Jehovah," which words imply confirmation, and indeed from the Divine [principle], that is, from Himself: the Divine [principle] originating solely in Himself can confirm, and what it confirms is irrevocable because eternal truth; whatever Jehovah or the Lord speaks is truth eternal, see Matt. xxiv. 35, for from Him the esse of truth cometh; but the reason why He confirms as it were with an oath, as in this and other passages of the Word, is not that it may be more true, but it is on account of those to whom it is spoken, who are such, that they do not receive Truth Divine unless it be thus confirmed; for they have no other idea of Jehovah or the Lord than as of man, who can say and unsay, as frequently occurs in the Word in the literal sense, when yet it is otherwise in the internal sense: that Jehovah or the Lord never confirms any thing by an oath, may be obvious to every one, but when the essential Divine Truth, and the confirmation thereof, descends to men of such a character, it is changed into what resembles an oath; the case in this respect is like that of the devouring fire and smoke, which appeared on Mount Sinai before the eyes of the people, when Jehovah or the Lord descended, Exod. xix. 18; Deut. iv. 11, 12; chap. v. 19, 20, 21; His glory in heaven, yea His essential mercy, thus appeared before the people who were principled in evil

and the false, see n. 1861; and the case is similar in regard to many things, which are recorded as spoken and done by Jehovah in the Word: hence it may appear, that this expression, "I have sworn in Myself, saith Jehovah," is significative of an irrevocable confirmation from the Divine [principle]. That to swear, when it is predicated of Jehovah, signifies to confirm with man of such a character, may appear from several other passages in the Word, as in David, "Jehovah remembereth for ever His *covenant*, the Word which He commanded to a thousand generations, which He established with Abraham, and *His oath* unto Isaac," Psalm cv. 8, 9; the case in respect to covenant is the same as in respect to oath, in that Jehovah or the Lord never establishes a covenant with man, but when the subject treated of is concerning conjunction by love and charity, it is also actually exhibited as a covenant, see n. 1864: again, "*Jehovah hath sworn*, and hath not repented, Thou art a priest for ever according to My Word, Melchizedek," Psalm cx. 4; speaking of the Lord; where Jehovah swearing denotes irrevocable confirmation from the Divine [principle], that is, that it is eternal truth: again, "I have made a covenant with mine elect, *I have sworn unto David* My servant, thy seed will I establish for ever, and build up thy throne to generation and generation," Psalm lxxxix. 3, 4; speaking also of the Lord; where to make a covenant with the elect, and to swear unto David, denotes irrevocable confirmation or an eternal truth: David denotes the Lord, see n. 1888; to make a covenant hath respect to the Divine Good, to swear hath respect to the Divine Truth: again, "My covenant will I not break, and I will not change the declaration of My lips, once have *I sworn in My Holiness*, if I lie unto David," Psalm lxxxix. 34, 35; where David also denotes the Lord; covenant likewise in this passage denotes the Divine Good, the declaration of the lips denotes the Divine Truth, and this by reason of the marriage of good and truth, which is in every part of the Word, see n. 683, 793, 801, 2916, 2712: again, "*Jehovah hath sworn to David the truth*, from which He will not recede, of the fruit of thy belly will I set upon the throne for thee, if thy sons will keep My covenant, and My testimony, which I teach them," Psalm cxxxii. 11, 12; where Jehovah swearing the truth to David manifestly denotes the confirmation of eternal truth, wherefore it is said, "From which He will not recede;" that by David is meant the Lord, was shewn above; nevertheless an oath was made to David, inasmuch as he was such, that he believed it to be confirmed respecting himself and his posterity, for David was principled



in the love of himself and of his posterity, and hence he believed that the oath had respect thereto, viz. that his seed should be established for ever, and his throne to generation and generation, when yet this was spoken of the Lord. So in Isaiah, "The waters of Noah are this to Me, that *I have sworn* that the waters of Noah shall not pass any more over the earth, so *have I sworn* that I will not be angry with thee," liv. 9; where to swear denotes to make a covenant and to confirm by an oath; that it was a covenant and not an oath, may be seen, Gen. ix. 11: again, in the same Prophet, "*Jehovah hath sworn*, saying, surely as I have thought, so shall it be," xiv. 24: again, in the same Prophet, "*Jehovah hath sworn by His right hand*, and by the arm of His strength," lxii. 8: so in Jeremiah, "Hear the Word of Jehovah all Judah, that dwell in the land of Egypt, behold *I have sworn by My great name*, saith Jehovah, that My name shall be no longer named in the mouth of any man of Judah, saying, the Lord Jehovah liveth in all the land of Egypt," xlv. 26: again, in the same Prophet, "*In Myself have I sworn*, saith Jehovah, that Bozrah shall be a desolation," xlix. 13: again, in the same Prophet, "*Jehovah of Zebaoth hath sworn by His soul*, surely I will fill thee with man as with a caterpillar," li. 14: so in Amos, "*The Lord Jehovah hath sworn by His holiness*, that behold the days are coming," iv. 2: again, in the same Prophet, "*Jehovah hath sworn by the height of Jacob*, I will not forget any of their deeds," viii. 7. In these passages by Jehovah's swearing by His right hand, by His great name, by Himself, by His soul, by His holiness, by the height of Jacob, is signified confirmation which is in Jehovah or the Lord; confirmation from Jehovah cannot possibly be given but out of Himself; the right hand of Jehovah, the great name of Jehovah, the soul of Jehovah, the holiness of Jehovah, the height of Jacob, signify the Lord's Divine-human [principle], whereby was confirmation. By Jehovah or the Lord swearing to give the land to Abraham, to Isaac, and Jacob, or their posterity, in an internal sense is signified confirmation that he would give the heavenly kingdom to those, who are principled in love and faith towards Himself; these are they who are meant in the internal sense of the Word by the sons and posterity of Abraham, Isaac, and Jacob, or the fathers; which was also actually represented by this, that the land of Canaan was given to their posterity, and that the Church at that time with them represented the Lord's celestial kingdom, as did also the land itself; that land (or earth) and the land of Canaan in an internal sense is the Lord's kingdom, may be seen, n.

1413, 1437, 1607; hence it is that it is said in Moses, "That ye may prolong days upon the ground, which Jehovah swore to your fathers, to give them, and to their seed, a land flowing with milk and honey; that your days may be multiplied, and the days of your sons, upon the ground which Jehovah swore to your fathers, to give them, according to the days of the heavens upon the earth," Deut. xi. 9, 21; from these passages then it may appear, that Jehovah's swearing was representative of confirmation, and this irrevocable, as is still more evident from Isaiah, "*In Myself have I sworn, the Word of righteousness hath gone forth from My mouth, and shall not return, that unto Me every knee shall bow, every tongue shall swear,*" xlv. 23. Moreover it was required of those, who were of the Jewish representative Church, when they confirmed covenants by an oath, in like manner when they confirmed vows, and also promises, and likewise bonds of recognizance, that they should swear by the name of Jehovah; the reason why this was required of them, (although it was only permitted) was, that hereby also the confirmation of the internal man might be represented; so that oaths in the name of Jehovah at that time, like other things, were representative; that this was required, that is, permitted, appears from the following passages, "Thou shalt fear Jehovah thy God, and shalt serve Him, and shalt swear by His name, ye shall not go after other gods," Deut. vi. 13, 14: again, "Thou shalt fear Jehovah thy God, thou shalt serve Him, and to Him shalt thou cleave, and shalt swear by His name," Deut. x. 20: so in Isaiah, "He who blesseth himself in the earth, shall bless in the God of truth, and he who sweareth in the earth, shall swear by the God of truth," lxxv. 16: and in Jeremiah, "If thou wilt return, O Israel, saith Jehovah, thou shalt return to Me, and if thou wilt put away abominations from My faces, thou shalt not stagger, and swear thou, Jehovah liveth, in truth, in judgment, and in justice," iv. 1, 2. Again, in the same Prophet, "If in learning they will learn the ways of My people, to swear by My name, and they shall be built in the midst of My people," xii. 16. That they also swear by the name of Jehovah, or swear to Jehovah, appears from the following passages, "Hear ye this, O house of Jacob, called by the name of Israel, and have come forth from the waters of Judah, that swear by the name of Jehovah, and have made mention of the God of Israel, not in truth, and not in righteousness," Isaiah xlviii. 1. Again, in the same Prophet, "In that day shall there be five cities in the land of Egypt, speaking with the lips of Canaan, and swearing to Jehovah of Zebaoth," xix. 18. So in Joshua,

"The princes of the congregation *swore* to the Gibeonites, by *Jehovah the God of Israel*," ix. 18, 19; hence it appears, that it was permitted them to swear by the name of *Jehovah*; or by *Jehovah*: but it is evident that this was nothing else but representative of the confirmation of the internal man; it is well known however, that internal men, that is, such as have conscience, have no need to confirm any thing by an oath, neither do they use such confirmation, being ashamed at it: they can indeed say, and with some sort of asseveration, that a thing is true, and they can confirm the truth by reasons, but they cannot swear that it is so, inasmuch as they have an internal bond, viz. of conscience, with which they are bound, and to superadd thereto an external bond, such as an oath is, appears like questioning their veracity and uprightness of heart; an internal man also is such, that he loves to speak and act from a free principle, and not from compulsion, for the internal principle with such a person compels the external, but not *vice versa*; wherefore they who have conscience do not swear, and still less they who have a perception of what is good and true, that is, celestial men; these latter do not even confirm any thing by reasonings with themselves, and amongst themselves, but only say that it is so, or that it is not so, see n. 202, 337, 3718, wherefore these are still further removed from an oath; it is for this reason, and because oaths were amongst the representatives which were to be abolished, that the Lord teaches not to swear at all, in these words in Matthew, "Ye have heard that it hath been said, *Thou shalt not forswear thyself*, but shalt perform to the Lord *thine oaths*; but I say unto you, *thou shalt not swear at all*, neither by heaven, because it is the throne of God; neither by the earth, because it is His footstool; neither by Jerusalem, because it is the city of the great King; neither *shalt thou swear* by thy head, because thou canst not make one hair white or black; but let your discourse be yea, yea, nay, nay, for whatsoever is beyond this is of evil," v. 33, 34, 35, 36, 37; by these words is meant, that men ought not in any wise to swear by *Jehovah*, nor by any thing appertaining to *Jehovah* or the Lord.

2846. "Because thou hast done this word"—that hereby is signified a thing transacted, appears without explication.

2844. "And hast not withheld thy son, thine only one"—that hereby is signified the union of the human [principle] with the Divine by the last degree of temptation, appears from what was said above, n. 2827, where the same words occur, except that it is not here said, *from Me*, by which is signified, that a still further union would be effected; that a still

further union of the Lord's human essence with His Divine was effected, even till it became full and complete, may be seen, n. 1864, 2033.

2845. Verse 17. *That in blessing I will bless thee, and in multiplying I will multiply thy seed, as the stars of the heavens, and as the sand which is upon the sea-shore; and thy seed shall inherit the gate of thine enemies.* That in blessing I will bless thee, signifies fructification from the affection of truth: in multiplying I will multiply, signifies the derivations of truth thence: thy seed, signifies the spiritual, who being principled in the good of faith are saved by virtue of the Lord's Divine-human [principle]: as the stars of the heavens, signifies a multitude of the knowledges of good and truth: and as the sand which is upon the sea-shore, signifies a multitude of corresponding scientifics: and thy seed shall inherit the gate of thine enemies, signifies that charity and faith should succeed in the place before possessed by evil and the false principle.

2846. "In blessing I will bless thee"—that hereby is signified fructification from the affection of truth, appears from the signification of blessing, as denoting to enrich with celestial and spiritual good, see n. 981, 1096, 1420, 1422, in the present case to fructify from the good of faith, or, what is the same thing, from the affection of truth, because the subject treated of is concerning the spiritual. It is here said from Jehovah to Abraham, in blessing I will bless thee, and by Abraham is represented the Lord as to His Divine-human [principle], as above in this chapter; the Lord Himself could not be blessed, because He is blessing itself; but He is said to be blessed, when according to His love there is an abundance of those who are saved, wherefore in the internal sense such are here signified, as also appears from what immediately follows: it is here called fructification, because fructification is predicated of affection, whereas multiplication, which follows, is predicated of the truths thence derived.

2847. "And in multiplying I will multiply"—that hereby are signified the derivations of truth thence, appears from the signification of multiplying as being predicated of truth, in the present case therefore denoting the derivations of truth from affection, as was just now observed; that to fructify is predicated of good, and, to multiply of truth, may be seen, n. 43, 55, 913, 983.

2848. "Thy seed"—that hereby are signified the spiritual, who being principled in the good of faith are saved by virtue of the Lord's Divine-human [principle], appears from the signification of seed, as denoting faith grounded in charity,

concerning which, see n. 1025, 1447, 1610, 1941, or, what is the same thing, denoting those of the human race who are principled in faith grounded in charity, that is, the spiritual; these also are called by the Lord seed, and the sons of the kingdom, in Matthew, "He who soweth good seed is the Son of Man, but the seed are the sons of the kingdom," xiii. 37, 38.

2849. "As the stars of the heavens"—that hereby is signified a multitude of the knowledges of good and truth, appears from the signification of stars, as denoting the knowledges of good and truth, see n. 1808, 2495. The spiritual are those, who in the Word throughout are compared to stars, and this from the knowledges of good and truth which they possess, but not so the celestial, inasmuch as they have not knowledges but perceptions; and moreover inasmuch as stars enlighten the night, for the light which the spiritual enjoy is a sort of nocturnal light, such as is from the moon and the stars, in respect to the diurnal light which the celestial enjoy: that the spiritual are respectively in an obscure principle, may be seen, n. 1043, 2708, 2715.

2850. "And as the sand which is upon the sea-shore"—that hereby is signified a multitude of corresponding scientifics, appears from the signification of sea, as denoting scientifics in general or their gathering together, see n. 28, 2120; and from the signification of sand, as denoting scientifics in particular; scientifics are compared to sand, because the little stones of which sand consists, in an internal sense, are scientifics, see n. 643, 1298; mention is here made of a double multiplication, viz. as the stars of the heavens, and as the sand of the sea-shore, because stars, or knowledges, have relation to the rational principle, but the sand of the sea-shore, or scientifics, to the natural principle; when the things appertaining to the rational man, viz. the goods and truths of knowledges, agree with the things appertaining to the natural man, viz. with scientifics, so as to make one, or mutually to confirm each other, then they correspond; to this correspondence the Lord reduces the rational and natural principles of man, when he regenerates him, or makes him spiritual; it is from this ground that mention is here made both of the stars of the heavens, and of the sand of the sea-shore, otherwise it would have been sufficient to have mentioned only one.

2851. "And thy seed shall inherit the gate of thine enemies"—that hereby is signified that charity and faith should succeed in the place before possessed by evil and the false principle, appears from the signification of inheriting, as

denoting to receive the Lord's life, see n. 2658; in the present case denoting to succeed, because when charity and faith are in the place before possessed by evil and the false principle, then the Lord's life succeeds; and from the signification of seed, as denoting charity and faith, see n. 1025, 1447, 1610, 1941; and from the signification of gate, of which we shall speak presently; and from the signification of enemies as denoting evils and false principles, or, what is the same thing, those who are in evils and false principles, who are signified by enemies and foes in the internal sense of the Word. As to what concerns the signification of *gate*, it is to be observed, that in general with every man there are two gates, one leads to hell, which is open to evils and false principles therein originating, in this gate are infernal genii and spirits; the other gate leads toward heaven, and is open to goodnesses and truths therein originating, and in this gate are angels; thus there is a gate which leads to hell and a gate which leads to heaven: the gate of hell is open to those, who are principled in what is evil and false, in which case, through chinks only in all directions upwards there enters somewhat of light from heaven, whereby they are enabled to think and reason; but the gate of heaven is open to those who are principled in good and truth thence derived: for there are two ways which lead to man's rational mind, a superior or internal way, whereby good and truth from the Lord enters, and an inferior or external way, whereby evil and the false principles enter underneath from hell; the rational mind itself is in the middle point to which these two ways tend; this mind, by reason of the goodnesses and truths which are therein, is in the Word compared to a city, and in consequence of being so compared and called, it hath gates allotted it, and is every where described as subject to be besieged and assaulted by enemies, that is, by wicked genii and spirits, whilst angels from the Lord, that is, the Lord defends it; infernal genii and spirits, with evil and false principles, can come no further than to the inferior or external gate, and in no wise into the city, for if they could come into the city, or into the rational mind, all would be over with man; but when they come so far, that they seem to themselves to have mastered the city, then it is shut, so that good and truth from heaven no longer flow into it, only, as was observed, somewhat through chinks round about; hence it is that persons, in this situation have no longer any thing of charity or any thing of faith, but place good in evil, and truth in what is false; hence also it is that such are no longer truly rational, although they seem to themselves to be so, see n.

1914, 1944; and hence it is that they are called dead men, although to themselves they seem to live more than others, see n. 81, 290; and this is in consequence of the gate of heaven being closed; that it is closed with persons of such a character, appears manifestly and is plainly perceived in another life; and it is as plainly perceived on the other hand, that the gate of heaven is opened to those who are principled in good and truth: as to what particularly concerns the *gate of enemies* spoken of in this verse, it is to be observed, that this gate is with man in his natural mind, and when he is altogether a natural man, or unregenerate, then evils and false principles possess it, or, what is the same thing, evil genii and spirits flow into it with the lusts of evil and the persuasions of what is false, see n. 687, 697, 1692; but when man becomes spiritual or is regenerated, then evils and false principles, or, what is the same thing, wicked genii and spirits, are driven away from that gate, or from that mind, and when they are driven away, goodnesses and truths, or charity and faith, take their place, which is signified by the words, "Thy seed shall possess the gate of thine enemies;" this is effected in particular with every individual man during regeneration, and in like manner in another life with those who come into the Lord's kingdom; the same is effected also in general, or in the Church, which consists of several individuals: this was represented by the children of Israel driving out the nations from the land of Canaan, which circumstance in a literal sense is meant by the expression, "Thy seed shall inherit the gate of thine enemies," but in an internal sense is signified what has been said above: it was from this ground that in ancient times it was customary to use this expression, in blessing those who were joined together in marriage, as it is also evident from the blessing of Laban, when his sister Rebecca went betrothed to Isaac, "O our sister, be thou for thousands of myriads, *and may thy seed inherit the gate of thy haters*," Gen. xxiv. 60. That such things are signified in the Word by the gate of enemies or haters, may appear from the following passages, "I will kill thy root with famine, and will slay thy remains; *howl, & gate*, cry, O city, thou whole Philisthea art melted, because smoke cometh from the north," Isaiah xiv. 30, 31; where to kill the root with famine, and to slay remains, denotes to take away goodnesses and truths which were stored up in the interiors by the Lord; that these things are remains, may be seen, n. 468, 530, 560, 561, 562, 661, 798, 1050, 2284; gate denotes the passage to the interiors or rational mind; city denotes the mind itself, or goodnesses and truths

therein, see n. 402, 2268, 2450, 2451, 2712; Philisthea denotes the science of the knowledges of faith, or, what is the same thing, those who are principled in the science of those knowledges, but not in the good things of faith, see n. 1197, 1198; smoke from the north denotes the false principle which is from hell; that smoke is the false principle originating in evil may be seen, n. 1861: again, in the same Prophet, "*The city of emptiness shall be broken, every house shall be shut up from entering in; a cry over the wine in the streets, all gladness shall be desolated, the joy of the earth shall be banished, what remains in the city shall be desolation, and the gate shall be smitten with vastation, for thus shall it be in the midst of the earth, in the midst of the people,*" xxiv. 10, 11, 12, 13; the city of emptiness which shall be broken denotes the human mind in that it is deprived of truth; the shutting of every house denotes that it is without good; that house is good, may be seen, n. 2233, 2234; a cry over wine in the streets denotes the state of the false principle; that cry is predicated of what is false, may be seen, n. 2240; that wine is truth, concerning which there is a cry that it is not, see n. 1071, 1798; that streets are what lead to truths, see n. 2336; gladness which is desolated is predicated of truths, the joys of the earth which is banished is predicated of goodnesses; hence it is evident what is signified by this, that what remained in the city should be desolation, and that the gate should be smitten with vastation; the gate is said to be vastated, when nothing but evils and falses have rule. So in Jeremiah, "*The ways of Zion do mourn, so that they come not to the appointed festival, all her gates are desolate, her priests grieve, her virgins are anxious, and it is bitter to her; her enemies are become the head, her foes are secure, because Jehovah hath affected with anxiety, on the multitude of her transgressions, her infants have gone away captive before the enemy,*" Lam. i. 4, 5; the ways of Zion that mourn denote that there were no longer any truths grounded in good; that ways are truths, may be seen, n. 189, 627, 2333; all her gates desolate denote that all the passages were possessed by falses, the enemies becoming the head denote that evils had rule: again, in the same Prophet, "*Jehovah hath made the outwork to mourn, and the wall of the daughter of Zion, they languish together, her gates are sunk into the earth, He hath destroyed and broken her bolts, her kings and her princes are amongst the Gentiles; the law is not, even the Prophets have not found vision from Jehovah; all thine enemies have opened their mouth upon thee, they have hissed and gnashed with the tooth,*"



they have said, we have swallowed her up, certainly this is the day which we have waited for, have found, have seen," Lam. ii. 8, 9, 16; where the gate sunk into the earth denotes that the natural mind was siezed upon by evils and falses; ~~had~~ kings and princes being amongst the Gentiles denote that truths were immersed in evils; that king denotes truth in general, see n. 1672, 1728, 2019, 2069; that princes are primary truths, see n. 1482, 2089; that Gentiles (nations) are evils, see n. 1259, 1260, 1849, 1868, 2588. So in Moses, "A nation from afar, from the extremity of the earth, shall straiten thee in all thy gates, in thy whole land, thus shall thine enemy straiten thee," Dent. xxviii. 52, 53; speaking of the curses denounced against the people, if they did not continue steadfast in the commandments and statutes; a nation from afar, from the extremity of the earth, in an internal sense denotes evils and falses, or those who are principled in what is evil and false; to straiten in all the gates denotes the shutting up of every passage for good and truth. So in Nahum, "Behold thy people women in the midst of thee, the gates of thy land are open with opening to thy foes, the fire devours thy bolts; draw out for thyself waters of a siege, strengthen thy fortifications, enter into the mire, and tread pitch, make strong the brick-kiln," iii. 13, 14; the gates of the land being open to foes denotes that evils possess the place where goodnesses should be. So in the book of Judges, "Ways have ceased, and they have gone in paths, they have gone in winding paths, villages have ceased in Israel, he hath chosen new gods, then were the gates assaulted, was there a shield seen, or spear among forty thousand in Israel," v. 6, 7, 8; the prophetic [song or enunciation] of Deborah and Barak; to assault the gates denotes the assaulting goodnesses and truths. So in David, "The inhabitants of the gate conceive thoughts against Me, they that drink strong drink make melody," Psalm lxi. 12; where the inhabitants of the gate denote evils and falses, also infernals. So in Ezechiel, "In the visions of God I was led to the door of the inner gate looking towards the north, where I saw the abominations of the house of Israel: I also was led to the door of the gate of the house of Jehovah looking towards the north, where were also abominations," viii. 3, 6, 14, 15; the door of the inner gate looking towards the north denotes the place where were interior falses; the door of the gate of the house of Jehovah denotes the place where were interior evils; that there are interior falses and evils, and that there is an interior sphere wherein are such spirits and genii, may be seen, n. 2121, 2122,

2123, 2124. So in David, "Lo sons the possession of Jehovah, the fruit of the belly a reward, as weapons in the hand of a strong one, so are the sons of first-fruits, blessed is the man who hath filled his quiver from them, they shall not be ashamed, because *they shall speak with the enemies in the gate,*" Psalm cxxvii. 3, 4, 5; to speak with enemies in the gate denotes not to fear evils and fables, consequently not to fear hell: so in Isaiah, "In that day shall Jehovah of Zebaoth be for a spirit of judgment to Him that sitteth for judgment, and for strength to *them that turn the battle to the gate,* and also these are insane with wine, and err with strong drink," xxviii. 5, 6, 7: again, in the same Prophet, "They shall be cut off that cause men to sin by word, and they *lay a snare for him that seizeth in the gate,* and cause the just one to turn aside to a thing of nought," xxix. 20, 21: again, in the same Prophet, "Elam lifted up the quiver in the chariot of a man, and horsemen, Kir made naked the shield, and the choice of thy valleys was full of chariots and horsemen, *they set themselves at the gate,* and he looked in that day to the armoury of the house of the forest," xxii. 6, 7, 8. So in Jeremiah, "Judah hath mourned, and *her gates have languished,* they are black to the earth, and the cry of Jerusalem is gone up, the great ones have sent the little ones to the waters, they have come to the pits, and have not found waters," xiv. 1, 2, 3: again, in the same Prophet, "*The elders have ceased from the gate,* the youths from their music," Lam. v. 14: from these passages it may appear what is signified by the gate of enemies, viz. hell, or infernals, who continually assault goodnesses and truths, and whose habitation is with man, as was said, in his natural mind; but when man is such as to admit goodnesses and truths, consequently angels, then the infernals are driven away by the Lord from their habitation, and when they are driven away, the gate of heaven, or heaven itself, is opened; this gate is also frequently mentioned in the Word, as in the following passages, "A song in the land of Judah, we have a strong city, salvation will set walls and outworks; *open ye the gates,* and the righteous nation shall enter, that keepeth faithfulnesses," xxvi. 1, 2: again, in the same Prophet, "Thus saith Jehovah to His anointed Cyrus, whose hand I have taken hold of, to cause the nations to go down before him, and I will open the loins of kings, to open before him *valves,* and *the gates shall not be shut;* I will go before thee, and make the crooked things straight, I will break in pieces the *valves of brass,* and cut in sunder the bars of iron," xlv. 1, 2. Again, "The sons of the stranger shall build thy walls, and their

kings shall minister unto thee, *they shall open thy gates continually*, they shall not be shut day and night; violence shall no more be heard in thy land, wasteness and breaking to pieces in thy borders, and thou shalt call salvation thy walls, and *thy gates praise*," lx. 10, 11, 18. Again, "Pass through, *pass through the gates*, prepare a way for the people, make level, make level the path, say to the daughter of Zion, behold thy salvation cometh," lxii. 10, 11, 12. So in Micah, "*They shall pass through the gate*, and they shall go forth thereby, and their king shall pass through before them, and Jehovah in their beginning," ii. 13. So in David, "*Lift up your heads ye gates*, and be ye lifted up *ye everlasting doors*, and the King of Glory shall come in; Who is the King of Glory? Jehovah strong and mighty, Jehovah mighty in war; *lift up your heads ye gates*, and be ye lifted up *ye everlasting doors*," Psalm xxiv. 7, 8, 9, 10. Again, celebrate Jehovah, O Jerusalem, praise thy God, O Zion, *because He secureth the bars of thy gates*, He blesseth thy children in the midst of thee," Psalm cxlvii. 12, 13. Hence it is evident that the gate of heaven is where the angels are with man, that is, where the influx of good and truth from the Lord is; consequently, that there are two gates, as was said: concerning these two gates the Lord thus speaks in Matthew, "*Enter ye in by the strait gate*, because *wide is the gate* and broad the way which leadeth to destruction, and many there be that enter therein, because *strait is the gate* and narrow the way which leadeth to life, and few there be that find it," vii. 12, 13, 14; Luke xiii. 23, 24. Moreover the gates to the New Jerusalem, and the gates to the New Temple, are much treated of in Ezekiel, and also in the Revelation, by which gates nothing else is meant but the passage to heaven; concerning these gates see Ezekiel, chap. xl. 6 to 49; chap. xliii. 1, 2, 4; chap. xlv. 1, 2, 3; chap. xlvi. 1 to 9, 12; chap. xlviii. 31, 32, 33, 34; Rev. xxi. 12, 13, 21, 25; chap. xxii. 14; Isaiah liv. 11, 12; hence Jerusalem is called "the gate of the people," Micah i. 9; Obad. 13.

2852. Verse 18. *And in thy seed shall all the nations of the earth be blessed, because thou hast hearkened to My voice.* In thy seed shall all the nations of the earth be blessed, signifies the salvation of all those who are principled in good: because thou hast hearkened to My voice, signifies by the union of His human essence with the Divine.

2853. "In thy seed shall all the nations of the earth be blessed"—that hereby is signified the salvation of all who are principled in good, appears from the signification of being blessed, as denoting to be enriched with celestial and spiritual

good, see n. 981, 1096, 1420, 1422; and inasmuch as these are they who are saved, therefore to be blessed here signifies to be saved; that blessing is of extensive signification, is well known; the same appears from the signification of seed, as denoting faith grounded in charity, see n. 1025, 1447, 1610; and from the signification of the nations of the earth, as denoting those who are principled in good, see n. 1159, 1258, 1259, 1260, 1416, 1449. Besides this arcanum, it it further contained in these words, that by the Church, which here is the earth, see n. 661, 1066, 1067, 1262, they are saved who are out of the Church, for thy seed, as was said, is faith grounded in charity; no others are principled in faith grounded in charity, but they who are within the Church, for faith grounded in charity is truth of doctrine adjoined to good of life; for the case is this, the Lord's kingdom in the earths consisteth of all those who are principled in good, who though dispersed throughout the whole orb of earths, are still one, and as members constitute one body; such is the Lord's kingdom in the heavens; there the universal heaven resembles one man, who is therefore also called the GRAND MAN, see n. 684, 1276; and what is a wonderful circumstance, and heretofore unknown, all the parts of the human body correspond to societies in heaven; wherefore it has been occasionally said, that some of those societies belong to the province of the head, some to the province of the eye, others to the province of the breast, and so forth, concerning which correspondence, by the Divine Mercy of the Lord, we shall speak particularly in another place; the case is similar in respect to the Church in the earths; the Church in the earths is like the heart and lungs, and they who are out of the Church resemble the parts of the body, which are supported and kept alive from the heart and the lungs; hence it is evident, that without a Church in some part or other of the earths the human race could not subsist, as the body cannot subsist unless it hath a heart and lungs, see n. 468, 637, 931, 3054; it is for this reason that, as often as any Church is consummated, that is, becomes no Church, because there is no longer any charity, then by the Divine providence a new Church is always raised up; as when the most ancient Church perished, which was called Man, then a new one was created of the Lord, which was called Noah, and which was the ancient Church after the flood; and when this latter Church degenerated and became no Church, the representative Jewish and Israelitish Church was established; and when this became altogether extinct, then the Lord came into the world, and established a New Church; and this to the

intent that there might be a conjunction of heaven with the human race by the Church: this also is what is signified by these words, "In thy seed shall all the nations of the earth be blessed."

2854. "Because thou hast hearkened to My voice"—that hereby is signified by the union of His human essence with the Divine, may appear from all that goes before, of which this is the close; to hearken to the voice signifies that He underwent the last degree of temptation, and thereby united the human essence to the Divine; that the Lord united the human [principle] to the Divine, and the Divine to the human, by continual temptations and victories, may be seen, n. 1737, 1813; and that by this union He saved mankind, may be seen, n. 1676, 1990, 2016, 2035; hence comes all salvation to the human race. The common opinion is, that the Father sent the Son to suffer the most grievous sufferings, even to the death of the cross, and that thus by looking on His passion and merit He became merciful to mankind; but every one may know, that Jehovah is not rendered merciful in consequence of any looking upon the Son, inasmuch as He is essential mercy Itself; but that the arcanum of the Lord's coming is, that He might unite in Himself the Divine [principle] with the human and the human with the Divine, which could not be effected but by the most grievous temptations, and that thus by that union salvation might reach to the human race, in whom there remained no longer any celestial or spiritual good, nor even natural good; this union is what saves those who are principled in faith grounded in charity; it is the Lord Himself who is merciful.

2855. Verse 19. *And Abraham returned to his boys, and they arose and went together to Beersheba; and Abraham dwelt in Beersheba.* Abraham returned to his boys, signifies conjunction again with the former rational principle: and they arose, signifies a greater degree of elevation: and went together to Beersheba, signifies advancement in the doctrine of charity and faith, which is Divine, and to which human rational things were adjoined: and Abraham dwelt in Beersheba, signifies that the Lord is that essential doctrine itself.

2856. "And Abraham returned to his boys"—that hereby is signified conjunction again with the former rational principle, appears from the signification of boys, as denoting the former rational principle, or what was merely human, which was to serve the rational Divine principle, concerning which see above, n. 2782, 2792; and from the signification of returning to them, as denoting to be conjoined, see also above, n.

2795: that the Lord separated from Himself the rational principle merely human, when He underwent most grievous temptations, appears from the explication of verse 5, see n. 2791, 2792, 2793, 2795; and that after temptations he again joined Himself with that rational principle, appears from what was said above, n. 2795, and from what is said in this verse.

2857. "And they arose"—that hereby is signified a greater degree of elevation, appears from the signification of arising, as denoting some elevation, whensoever it is mentioned in the Word, see n. 2491; in the present case denoting the elevation of the rational principle after temptation; for after temptations the rational principle was always elevated, as is also the case with man; every temptation, in which man conquers, elevates his mind and the things appertaining to his mind, for it confirms goodnesses and truths, and superadds new goodnesses and truths, see n. 1692, 1717, 1740, 2272.

2858. "And went together to Beersheba"—that hereby is signified advancement in the doctrine of charity and faith, which is Divine, and to which human rational things are adjoined, appears from the signification of Beersheba, as denoting the doctrine of charity and faith, which is Divine, and to which human rational things are adjoined, see n. 2614, 2723; human rational things are signified by boys, see n. 2782, 2792, 2856; and that the doctrine was Divine to which those things were adjoined, is signified by their going together with Abraham, see n. 2767.

2859. "And Abraham dwelt in Beersheba"—that hereby is signified that the Lord is that essential doctrine itself, appears from the signification of dwelling, from the representation of Abraham, and from the signification of Beersheba, spoken of above, and at the same time from what immediately precedes. To dwell in Beersheba is to be in doctrine; but when it is predicated of the Lord, it is to be doctrine; as to dwell in heaven, which is also said of the Lord, not only signifies that He is in heaven, but also that Himself is heaven, for He is the All of heaven, see n. 551, 552. That the Lord is the Word, is well known, consequently the Lord is doctrine, see n. 2545; for all doctrine is from the Word; the All of doctrine in the Word is from the Lord, and concerning the Lord; in the internal sense of the Word nothing else is treated of but the Lord and His kingdom, as hath been abundantly shewn above; and the All of doctrine in the Word as to man is to worship Him and to love Him.

2860. Verses 20, 21, 22, 23. *And it came to pass after those words, that it was declared to Abraham, saying, Behold,*

*Milcah she also hath borne sons to thy brother Nahor. Uz his first-born, and Buz his brother, and Kemuel the father of Aram. And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel. And Bethuel begat Rebecca: these eight did Milcah bear to Nahor the brother of Abraham.* It came to pass after those words, signifies things transacted in relation to those who are within the Church: it was declared to Abraham, saying, signifies the Lord's perception: behold Milcah she also hath borne sons to thy brother Nahor, signifies those out of the Church who are in brotherhood by virtue of good: Uz his first-born, and Buz his brother, and Kemuel the father of Aram, and Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel, signify various religious principles and kinds of worship thence derived: and Bethuel begat Rebecca, signifies the affection of truth grounded in good: these eight did Milcah bear to Nahor the brother of Abraham, signifies another class of those who are saved.

2861. "It came to pass after those words"—that hereby are signified things transacted in relation to those who are within the Church, appears from the signification of words, as denoting things; in the original tongue things are called words, consequently after those words is after things transacted. The subject treated of above, from verse 13 to this verse, is concerning the salvation of the spiritual by virtue of the Lord's Divine-human [principle], and indeed of those who are principled in good within the Church; these are they who may be truly spiritual, because they have the Word, consequently the truths of faith; man becometh spiritual by truths of doctrine conjoined to good of life; every thing spiritual is from this origin. But the Gentiles out of the Church, inasmuch as they have not the Word, and consequently have not the truths of faith, so long as they live in the world, although they live in the good of charity, are still not truly spiritual, before they are instructed in the truths of faith; and whereas most of the Gentiles cannot be instructed in the world, they who have lived in mutual charity and in obedience, by the providence and mercy of the Lord are instructed in another life, and then easily receive the truths of faith, and become spiritual; that such is the state and lot of the Gentiles in another life, may be seen, n. 2589 to 2604. Inasmuch as the subject treated of in the preceding verses is concerning those within the Church who are saved by virtue of the Lord's Divine-human [principle], therefore in the verses which follow, to the end of the chapter, the subject treated of is concerning those who are saved out of the

Church, and who are signified by those who were born to Nahor Abraham's brother, of Milcah his wife and Ruma his concubine; this also follows in the series; any one unacquainted with the internal sense of the Word, would suppose that what is here said related only to the genealogy of the house of Terah, for the sake of Rebecca who became Isaac's wife, and also for the sake of Bethuel, whose two grand-daughters Leah and Rachael became Jacob's wives, but, as hath been often said and shewn above, all names in the Word signify things, see n. 1224, 1264, 1876, 1888; and unless they signified things, the Word would not be Divine but wordly; hence also it may appear, that the words which follow have respect in a series to the Lord's spiritual Church, but to that Church which is amongst the Gentiles; and this by Nahor the brother of Abraham, that they might be signified, who are in brotherhood by virtue of good, as it follows, n. 2863.

2862. "And it was declared unto Abraham, saying"—that hereby is signified the Lord's perception, may appear from the signification of declaring, as denoting to think and reflect; and from the signification of saying, as denoting to perceive, as hath been frequently shewn above; the Lord's reflection and perception, which are treated of in the internal sense of the Word, cannot otherwise be expressed in what is historical, than by declaring and saying; reflection and perception is in itself also an internal declaring and saying.

2863. "Behold Milcah she also hath borne sons to thy brother Nahor"—that hereby are signified those out of the Church who are in the brotherhood by virtue of good, may appear also from what was said above concerning Milcah and Nahor, n. 1363, 1369, 1370; for Terah had three sons, Abraham, Nahor, and Haran, who, that they worshipped other gods, may be seen, n. 1356; Milcah was the daughter of Haran, and became the wife of Nahor, see n. 1369; and Haran died on the faces of Terah in Ur of the Chaldeans, see n. 1365, 1366, 1367, 1368; hence it may appear what is signified by Milcah and Nahor, viz. by Milcah the truth of those Gentiles, and by Nahor the good. That the Gentiles are in possession of truths, may appear from many considerations; for it is well known, that the Gentiles of old were principled in wisdom and intelligence, in that they acknowledged One God, and wrote concerning Him with much sanctity; they acknowledged also the immortality of the soul, and a life after death, and likewise the happy state of the good, and the unhappy state of the wicked; their laws moreover



were grounded in the commandments of the decalogue, viz. that God is to be worshipped, that parents are to be honoured, that murder, theft, and adultery, are crimes which ought not to be committed, and that it is sinful to covet what belongs to others; nor were they content to practise these things in externals only, but insisted on their observance in internals: the case is the same at this day, the well-principled Gentiles, in all parts of the earth discourse better on the above subjects than Christians, nor do they discourse only, but live accordingly: these and several other truths are in the possession of the Gentiles, and join themselves with the good which they have from the Lord, in consequence of which conjunction they are in a state of receiving still more truths, because one truth acknowledges another, and they easily enter into consociation, there being connections and relationships of truths; hence it is that they, who have been principled in good in the world, easily receive the truths of faith in another life: false principles with such do not join themselves with good, they only apply themselves, but so as to be capable of an easy separation thence; the false principles which are conjoined, remain, but those which are applied are separated; and they are then separated, when the truths of faith are learnt and imbibed, for every truth of faith removes and separates what is false, insomuch that at length what is false hates and shuns what is true. Hence then it is evident who are signified by the sons whom Milcah bare to Nahor the brother of Abraham, viz. those out of the Church who are in brotherhood by virtue of good.

2864. "Uz his first-born, and Buz his brother, and Kemuel the father of Aram, and Kesed and Hazo, and Pildash, and Jidlaph, and Bethuel"—that hereby are signified various religious principles and kinds of worship thence derived, may appear from this consideration, that names, as was said above, signify things; the things, which these names signify, are religious principles and kinds of worship thence derived, as was also signified by the names which occur in Genesis v. and xi: but what is here signified by each particular name, and by each particular son, cannot be so well ascertained, because they are rarely mentioned; Uz and Buz are also mentioned in Jeremiah, chap. xxv. 20, 23; but amongst many other names; Uz is mentioned likewise in Lamentations, chap. iv. 21: Job i. 1: concerning whom see Gen. x. 23; n. 1233, 1234.

2865. "And Bethuel begat Rebecca"—that hereby is signified the affection of their truth grounded in good, may appear from the representation of Bethuel and Rebecca, concerning which see chap. xxiv.

2866. "These eight did Milcah bear to Nahor Abraham's brother"—that hereby is signified another class of those who are saved, appears from the signification of eight, and from its being again said that Milcah bare to Nahor Abraham's brother: the eighth day is the first day of a subsequent week, hence eight signifies somewhat else which is distinct from what was before, see n. 2044; in the present case therefore it signifies another class, and it was on account of this signification that the number was added. That by those whom Milcah bare to Nahor the brother of Abraham, are signified those out of the Church who are in brotherhood by virtue of good, was shewn above, n. 2863, 2865; here therefore, as being a closing period, it signifies the same thing as above, viz. that they are saved.

2867. Verse 24. *And he had a concubine, and her name was Rumah, and she also bare Tebah, and Gaham, and Thaash, and Maachah.* He had a concubine and her name was Rumah, signifies Gentiles who are in idolatrous worship and principled in good: and she also bare Tebah, and Gaham, and Thaash, and Maachah, signifies their various religious principles; these constitute the third class of the spiritual who are saved.

2868. "He had a concubine and her name was Rumah"—that hereby are signified Gentiles who are in idolatrous worship, and principled in good, may appear from what goes before; for in the former place are Gentiles, who were signified by those who were born to Nahor of his wife, in the latter place those who were born of his concubine; they who were born of the wife, as was shewn, were those out of the Church who are in brotherhood by virtue of good, see n. 2863; these latter are those out of the Church who are in idolatrous worship, and principled in good; consequently the birth of these was not so legitimate as that of the former, yet still they were considered as legitimate, for at that time, children who were born of handmaids, were adopted as legitimate, as may appear from the sons of Jacob, who were born of the handmaids Bilhah and Zilpah, Gen. xxx. 4 to 12, of whom tribes were formed alike as of those who were born of Leah and Rachel, and indeed without any difference; but that nevertheless there was a difference, may appear from Genesis xxxiii. 1, 2, 6, 7; the handmaids, who were at that time given to the husband by the wife for the sake of begetting children, were called concubines, as appears from Bilhah the handmaid of Rachel, who is also called Jacob's concubine, Gen. xxxv. 22. It was at that time tolerated, that they should beget children of handmaids or

concubines, to the intent that thus might be represented those who are out of the Church, and also those who are in a lower degree within the Church. Her name being called *Rumah*, implies her quality, see n. 1896, 2009, in the present case exaltation, which is signified by *Rumah*: concerning the state and Lot of the Gentiles and people who are out of the Church, see n. 593, 932, 1032, 1059, 1327, 1328, 1346, 2049, 2051, 2284, 2589 to 2604.

2869. "And she also bear *Tebah*, and *Gaham*, and *Thaash*, and *Maachah*"—that hereby are signified their various religious principles and kinds of worship thence derived; and that these constitute a third class of the spiritual who are saved, may appear from what was said above, n. 2864, 2866, 2868.

### OF MAN'S FREEDOM.

2870. *FEW* know what freedom is, and what it is not: freedom appears to be whatever is agreeable to any kind of love and the delight thereof; and whatever is contrary to any kind of love and its delight appears to be not freedom: the indulgence of self-love and the love of the world, and of the lusts thereof, appears to man like freedom, but it is infernal freedom; whilst the indulgence of love to the Lord, and of neighbourly love, consequently of the love of goodness and truth, is essential and celestial freedom.

2871. Infernal spirits are unacquainted with any other freedom than what relates to self-love and the love of the world, that is, to the lusts of bearing rule over, of persecuting, and of hating all who are not subservient to them, of tormenting every one about them, of destroying the universe, if it were possible, for the sake of themselves, of taking and appropriating to themselves the property of others; when they are in the indulgence of these and similar lusts, they are in their freedom, because they are in the enjoyment of their delight; in this freedom consists their life; insomuch that if it is taken away from them, they have no more life remaining than a new-born child: this hath been also proved to me by experimental testimony. A certain evil spirit was in the persuasion, that such things might be removed from him, and that thus he might come into heaven, consequently that his life might be miraculously transmuted into heavenly life; wherefore those loves, with the lusts thereof, were taken away from him, which is effected in another life by disso-

creation, and he then manifestly appeared like an infant spreading out his hands, which he could scarce move, and at the same time he was in a state less capable of thinking that any infant, neither could he speak or understand any thing, but presently he was restored to his delight, and thereby to freedom: hence it evidently appeared, that it is impossible for any one to come into heaven, who hath formed his life according to self-love and the love of the world, and who is consequently in the freedom of such love; for if that life was taken away from such a person, there would not remain any thing of thought and will.

2872. But heavenly freedom is that which is from the Lord, and all the angels who are in the heavens are in this freedom; it is grounded, as was said, in love to the Lord and mutual love, consequently in the affection of goodness and truth; the nature and quality of this freedom may appear from this consideration, that every one who is in it, communicates his own blessedness and happiness to others from an inmost affection, and that it is a blessedness and happiness to him to be able to communicate: and this being the case with the universal heaven, it hence follows, that every individual is a centre of the blessednesses and happinesses of all, and that all together are the centre of the blessednesses and happinesses of each individual; this communication is effected from the Lord, by wonderful influences in an incomprehensible form, which is the form of heaven: hence it may appear what heavenly freedom is, and that it is from the Lord alone.

2873. How far heavenly freedom, which is grounded in the affection of goodness and truth, is distant from infernal freedom, which is grounded in the affection of what is evil and false, may appear from this consideration, that the angels in the heavens, if so be they only think of such a freedom as is grounded in the affection of what is evil and false, or, what is the same thing, in the lusts of self-love and the love of the world, are instantly seized with internal pain; and on the other hand, when evil spirits only think of a freedom, which is grounded in the affection of goodness and truth, or, what is the same thing, in the desires of mutual love, they instantly fall into agonies; and what is wonderful, so opposite is the one freedom to the other, that the freedom originating in self-love and the love of the world, is to good spirits hell; and on the other hand, the freedom originating in love to the Lord and mutual love, is to evil spirits hell; hence all are distinguished in another life according to their principles of freedom, or what is the same thing, according to loves and affections, consequently according to the delights of life, which is the same thing as according to lives; for lives are nothing else but delights, and delights are nothing else but affections, which originate in loves.

2874. Hence then it appears what is freedom, viz. that it is to think and to will from affection; and that such as the affection is, such is the freedom; also that one freedom is infernal, and another is celestial; and that infernal freedom is from hell, but that celestial freedom is from the Lord. It appears also, that they who are in infernal freedom, cannot come into celestial freedom, this being like coming from hell into heaven, unless the all of life was taken away from them; also, that none can come into celestial freedom, but by reformation from the Lord, and that in such case he is introduced by the affection of goodness and truth, that is, by the good of life wherein is implanted the truth of doctrine.

2875. The good of life, or the affection of good, is insinuated from the Lord by an internal way, whilst man is altogether ignorant of it; but the truth of doctrine, or faith, is insinuated by an external way, and brought into the memory, whence it is called forth of the Lord in its time and in its order, and is joined to the affection of good; this is effected in man's free principle, for man's free principle, as was said, is from affection: such is the insemination and irradiation of faith: whatsoever is effected in freedom, that is conjoined, but whatsoever is effected in a state of compulsion, that is not conjoined; which may appear from this consideration, that nothing can in any sort be conjoined, unless man be affected with it, affection being the very essential receptive principle; to receive any thing contrary to affection, is to receive what is contrary to life; hence it is evident that the truth of doctrine, or faith, cannot be received except by the affection thereof; but such as the affection is, such is the reception; the affection of truth and of good is the only principle which receives the truth of faith, for they agree together, and in consequence of their agreement they join together the one to the other.

2876. Inasmuch as no one can be reformed except in freedom, therefore freedom is never taken away from man; it is an eternal law, that every one be in freedom as to interiors, that is, as to affections and thoughts, to the end that the affection of good and of truth may be insinuated therein.

2877. So often as the affection of truth and of good is insinuated from the Lord, which is effected whilst man is altogether ignorant of it, so often he imbibes and does good in freedom, because from affection, for whatever is from affection, this, as was said, is free, and in such case, the truth which is of faith, conjoins itself with the good which is of charity. Unless man had freedom in all that he thinks and wills, it would be impossible for the freedom of thinking truth and of willing good to be insinuated into any one from the Lord; for man, in order

that he may be reformed, ought to think truth as from himself, and to do good as from himself, and what is thus done from himself is in freedom: unless this was the case, no reformation or regeneration could in any wise be effected.

2878. There are numberless reasons from which, and on account of which, man loves to learn truth, and to will good; several of these reasons are grounded in worldly considerations, several too in bodily concerns, and sometimes in such cases without any views respecting heaven, and still less respecting the Lord; man is introduced thus of the Lord into good and truth by affections, and one man altogether differently from another, each according to his particular temper, connate and acquired; and inasmuch as he is introduced into truth and good continually by affections, thus continually by free principles, and at length into affections of spiritual truth and of spiritual good, the Lord alone knows those times and those states, and alone disposes and rules them in a way of application to the temper and life of every particular person; hence it is evident why man hath freedom.

2879. The Lord floweth in with good through man's inmost [part or principle], and there joineth truth; their root must needs be in the inmost [part or principle]; and unless man be in freedom interiorly as to all affections and as to all thoughts, he can never be disposed so as that truth and good can take any root.

2880. Nothing else appears to man as his own, or, what is the same thing, as his proprium, but what flows from freedom; the reason is, because all affection, which is of love, is his most essential life, and to act from affection is to act from life, that is, from himself, consequently from his own, or, what is the same thing, from proprium: in order therefore that man may receive a celestial proprium, such as the angels in heaven have, he is kept in freedom, and is thus by freedom introduced, as was said above. It may be known to every one, that to worship the Lord from a free principle, appears to be as from man's self, or from proprium; but that to worship from compulsion is not from man's self, but from a force acting outwardly, or from a foreign quarter, and compelling him to do so; consequently, that worship from a free principle is real essential worship, but that worship from compulsion is no worship.

2881. If it were possible for man to be reformed by compulsion, there would not be a single man in the universe but what would be saved, for nothing would be more easy to the Lord than to compel man to fear Him, to worship Him, yea, as it

were to love Him, the means of doing so being innumerable; but inasmuch as what is done in a state of compulsion, is not conjoined with, consequently is not appropriated to man, therefore nothing can be further from the Lord than to compel any one. So long as man is engaged in combats, or is one of the Church combating, it appears as if the Lord compels him, and thus that he hath no freedom, for he fights at that time continually against self-love and the love of the world, consequently against the freedom in which he was born and in which he hath grown up, and this is the reason of such appearance; but that his freedom is stronger in the combats wherein he conquers, than out of combats, yet a freedom not from himself, but from the Lord, and yet appearing as his own, may be seen, n. 1937, 1947.

2882. Man is led to believe that he hath no freedom chiefly from this consideration, that he knoweth he hath no power of himself to do what is good, and to think what is true: but let him not believe that ever any one hath or had any freedom of thinking what is true, and of doing what is good, of himself, not even the man who, by reason of the integrity in which he was principled, was called a likeness and image of God; but the freedom of thinking truth which is of faith, and of doing good which is of charity, all flows in from the Lord; the Lord is essential good and essential truth, consequently the fountain of good and truth: all the angels are in such freedom, yea in the very perception that it is so; the inmost angels perceive how much is from the Lord, and how much from themselves, but so much as is from the Lord so far they are in happiness, whereas so much as is from themselves so far they are deprived of happiness.

2883. In order therefore that man may receive a celestial proprium, he ought to do good from himself, and to think truth from himself, but still to know, (and when he is reformed, to think and believe) that all good and all truth is from the Lord, even as to the smallest portion thereof, and this, because it is so, but that the reason why it is given to man to suppose that good and truth are from himself is, that thus they may become *as his proprium*.

2884. The freedom of self-love and the love of the world, and of the lusts thereof, is quite another thing than freedom, being altogether slavery; but still it is called freedom, just as love, affection, and delight, are called by those names, whether used in a good or bad sense; nevertheless self-love and the love of the world is totally different from love, being in reality

hatred, consequently so is the affection and delight thence derived; they have their names according to what they appear, not according to what they are.

2885. It is impossible for any one to know what slavery is, and what is freedom, unless he knows the origin of the one and of the other, which he cannot know but from the Word; and unless he knows also how man is circumstanced as to the affections which appertain to the will, and as to the thoughts which appertain to the understanding.

2886. The case with man as to his affections and as to his thoughts is this; no person whatsoever, whether man, or spirit, or angel, can will and think from himself, but from others, nor can these others will and think from themselves, but all again from others, and so forth, and thus each from the first [source or principle] of life, which is the Lord; that which is unconnected doth not exist; evil and false principles have connexion with the hells, whence comes the power of willing and thinking with those who are in those principles, and also their love, affection, and delight, consequently their freedom; but goodnesses and truths have connexion with heaven, whence comes the power of willing and thinking with those who are principled therein, and also their love, affection, and delight, consequently their freedom; hence it may appear what is the source of the one freedom and of the other: that this is the real case, is perfectly well known in another life, but at this day it is altogether unknown in the world.

2887. There are continually attendant on man evil spirits, and also angels; by spirits he hath communication with the hells, and by angels with the heavens: if these spirits and angels were to be removed from him, he would be in an instant without the power of willing and thinking, consequently without life: that this is the case, may possibly appear a paradox, but it is most true; but concerning spirits and angels attendant on man, by the Divine Mercy of the Lord, we shall speak elsewhere.

2888. In regard to the life of every one, whether man, or spirit, or angel, it flows in solely from the Lord, Who is essential life, and diffuses Himself through the universal heaven, and even through hell, consequently into every individual therein, and this in an incomprehensible order and series; but the life which flows in is received by every one according to his prevailing principle; good and truth is received as good and truth by the good; whereas good and truth is received as evil and the false by the wicked, and is even changed into evil and the false in them: this is comparatively as the light of the sun, which



diffuses itself into all objects on the face of the earth, but is received according to the quality of each object, and becomes of a beautiful colour in beautiful forms, and of an ugly colour in ugly form; this is a mystery in the world, but in another life nothing is more evident and better known: in order that I might know that such an influx existed, it was given me to discourse with spirits and angels who are attendant on me, and also to feel and perceive the influx, and this so often, that I am not able to reckon up all the times; I know however that the fallacy of appearance will prevail with many in this case, and that they will believe that they will of themselves, and think of themselves, and thus have life of themselves, when yet nothing is less true.

2889. Wicked spirits can by no means conceive that they do not live of themselves, and that they are only organs of life, still less can they conceive that there is no life but what is from goodness and truth, and still least of all that they do not begin to live, until the life of the lusts of evil and of the persuasions of what is false is extinguished; they believe, that in case they were deprived of those lusts, there could be nothing of life remaining: nevertheless the real case is this, that they then first begin to live, when they have lost the life of the lusts of evil and of the persuasions of what is false, and that before this the Lord is not received with goodness and truth, where life alone consisteth; but that then intelligence and wisdom, consequently the most essential life, flows in, and afterwards is immensely increased, and this with delight, blessedness, and happiness, and thus with inmost joy, and with inexpressible variety to eternity.

2890. Wicked spirits who are attendant on man, whereby he hath communication with hell, consider him no otherwise than as a vile slave, for they infuse into him their own lusts and persuasions, and thus lead him whithersoever they desire: but the angels, by whom man hath communication with heaven, consider him as a brother, and insinuate into him the affections of good and of truth, and thus lead him by freedom, not whither they desire, but whither it pleases the Lord: hence may appear what is the nature and quality of the one leading and of the other, and that to be led by the devil is slavery, but to be led by the Lord is freedom.

2891. Spirits lately deceased are much perplexed to conceive, that no one can do good from himself, nor think truth from himself, but from the Lord, imagining that thus they should be like mere machines without any self-determination, and if so, that they must hang down their hands, and suffer themselves to be acted upon without any exertion on their own part: but

they are told, that they ought to think, to will, and to do good from themselves, and that otherwise they cannot receive a celestial proprium, and celestial freedom; but still to acknowledge that good and truth is not from them, but from the Lord; and they are instructed that all the angels are in such acknowledgment, yea, in a perception that it is so; and the more exquisitely they perceive themselves to be led of the Lord, and thereby to be in the Lord, so much the more freedom they enjoy.

2892. Whosoever liveth in good, and believes that the Lord governs the universe, and that from Him alone comes all the good which is of love and charity, and all the truth which is of faith, yea, that from Him cometh life, consequently that from Him we live, move, and have our being, he is in such a state, as to be capable of being gifted with celestial freedom, and therewith also with peace, for in such case he will trust only in the Lord, and will count other things of no concern, and is certain that then all things tend to his good, blessedness, and happiness to eternity. But whoso believes that he governs himself, is in continual inquietude, being betrayed into evil lusts, into anxieties concerning things to come, and thereby into manifold solitudes; and inasmuch as he believes so, therefore also the lusts of evil and the persuasions of what is false adhere to him.

2893. Good spirits are greatly surprised that the men of the Church at this day do not believe, that all evils and falses flow in from hell, and that all goodnesses and truths flow in from the Lord, when yet this is known from the Word, and from the doctrine of faith; and it is universally said, when any one hath committed a great evil, that he suffered himself to be led of the devil, and when any one hath done good, that he suffered himself to be led of the Lord.

END OF THE THIRD VOLUME.











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